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THE Herald of Truth.

A RELIGIOUS MONTHLY PAPER,

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of Practical Piety.

EDITED BY J. F. FUNK.

VOLUME XI.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119 : 103—105.

Cast thy bread upon the waters, for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11 : 1, 6.

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Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 121

Another Year.

Another year! another year!
Has borne its record to the skies;
Another year, another year,
Untried, unproved before us lies;
We hail with smiles its dawning ray,
How shall we meet its final day?
Another year! another year!
Its squandered hours will ne'er return;
Oh! many a heart must quail with fear
O'er memory's blotted page to turn!
No record from that leaf will fade,
Nor one erasure may be made.
Another year! another year!
How many a grief has marked its flight!
Some whom we love, no more are here,
Translated to the realms of light,
Ah! none can bless the coming year
Like those no more to greet us here.
Another year! another year!
Oh! many a blessing, too was given,
Our lives to deck, our hearts to cheer,
And antedate the joys of heaven!
But they, too, slumber in the past,
Where joys and griefs must sink at last.
Another year! another year!
Gaze we no longer on the past;
Nor let us shrink with faithless fear,
From the dark shade the future casts:
The past, the future, what are they
To those whose life may end to-day?
Another year! another year!
Helps us earth's thorny path to tread;
So may each moment bring us near
To thee, ere yet our lives are fled.
Savior! we yield ourselves to thee
For time and for eternity.

New Year.

The Lord of earth and sky,
The God of ages praise,
Who reigns enthroned on high,
Ancient of endless days,—
Who lengthens out our trials here,
And spares us yet another year.
Barren and withered trees,
We cumbered long the ground;
No fruit of holiness
On our dead souls was found;
Yet doth he us in mercy spare,
Another and another year.
When justice bared the sword
To cut the fig-tree down,
The pity of the Lord
Cried,—Let it still alone:
The Father mild inclines his ear,
And spares us yet another year.
Jesus, thy speaking blood
From God obtained the grace,
Who therefore hath bestowed
On us a longer space;
Thou didst in our behalf appear,
And, lo! we see another year.

Strong in the Faith.

We were traveling along through a beautiful country on a fine Spring morning. The road was smooth and dry, and level, the flowers were blooming, the birds were singing, I had pleasant companions, kind friends plenty of good food to eat, and water, clear as crystal, from the flowing springs by the road-side; I lacked nothing. The Sun shone brightly; the sky was clear: my heart was full of joy, comfort and happiness. I made the journey often; it was my duty to go that road every day; in no case and under no circumstances must I fail to perform my daily journey; no excuse could be given or taken for such a failure; but I did not desire to omit it; it was my delight and pleasure and my exceeding great joy to perform my daily duty. The pleasantness of the trip and my happy surroundings made me exceedingly happy.

Time wore away, and this condition of things changed. My daily journey and the distance must still be performed, but it lay in another direction; it brought me into different surroundings. The road was rough and uneven; steep hills and deep valleys, rugged, sharp, rough rocks lay in the way; deep tangled forests, no fields waving with golden grain, no blooming gardens, no clustering vines, no singing birds, no soft sunshine, no kind friends, no pleasant companions, cold, stormy, black skies, little food and only very indifferent water. Thus through the most unpleasant scenes, exposed to many difficulties, dangers troubles and trials I was to pass over this way and perform my daily duty for many days, with the promise that after the expiration of time I should be transferred again to a place where I might enjoy the happiness of heaven and rest forever from all my weary journeys; but at this thought my heart was sad; and many thoughts entered my mind. Should I do this? Should I perform this miserable drudgery and endure all the inconveniences, discomforts, and troubles for so many days, or should I rather linger on the pleasant scenes through which I passed in my earlier years and be in danger of a fate worse than death. It seemed hard to bear the cross, but it was my duty to perform the journey, and if I refused, I could in no wise obtain my reward. Finally a voice, as of

one speaking from heaven, came to me and said, "Be thou faithful unto death and I will give thee the crown of life," and I lifted my heart in prayer to God that he might make me faithful in all my trips; that I might be willing to bear from day to day the part allotted me and thus fulfil my duty in all sincerity.

How often do men have an experience similar to the above in their spiritual lives. They feel that they ought to be christians; they feel that it is good to serve the Lord; they seek after heavenly wisdom and find it. Their hearts are full of joy and delight, because they have found Christ precious to their souls; they have entered upon a new life, and the joy that is set before them makes glad their hearts; they are yet in the first transport of delight over the great treasure of their hearts, the redemption of their souls through Jesus Christ, and the promise of eternal life; they are just ascending the pleasant grounds that lead them to the brink of the valley of humiliation; the forty days of temptation in the wilderness are yet before them; they begin to feel themselves strong; to speak with confidence and assurance of their hopes and triumphs; hitherto the Lord hath helped them, and though they still watch and pray, their vigilance is less vigilant and there is a decided inclination to become a little negligent. The subtle enemy of our souls, is ever on the watch, and going about as a roaring lion or transforming himself into an angel of light, he takes this opportunity to cast the godfearing soul headlong into the deep valley of humiliation, and then so entirely cast down and discouraged is the poor soul that he feels himself in deepest doubt and anguish.

Now the conflict commences; temptations come; there are crosses to bear; difficulties arise on every side; the depravity of the world is great; sorrow and sadness encompass the soul, and he is willing almost to let go of Christ; but, prompted by the good spirit, he calls for help; there is war between the spirit and the flesh; the Spirit is willing, but the flesh is weak; he is called to show by his example that he is a christian; can he do it? He is called to say, "No!" to dissolute companions who would tempt him to sin: he is asked to take part in the customs, practices and fashions of worldly minded people; shall he do it? the word of God says, "No." He sees that by

sacrificing his religious principles he can make a large sum of money; shall he do it? The word of God tells him, "What is a man profited if he shall gain the whole world and lose his own soul? Oh, what shall he do! The road is now a conflict; full of sorrow, discouragements and difficulties; shall he continue, or shall he turn back? Turn back! never; go on in the service of God; the sunshine will come again; sorrow and sighing shall fly away, and gladness will come again. "Be thou faithful unto death, and I will give thee the crown of life."

A little German boy once knew of a bird's nest with beautiful eggs in it. He had promised not to tell where the nest was nor to show it to any one. A young prince came to him in company with his tutor and several servants; they asked him whether he knew of a bird's nest; the young prince had never seen one and he desired to look at it. The little German boy replied that he knew one but he had promised not to tell any one where it was and he should not do so without permission. They begged of him to tell; he would not; they offered him a large sum of money, and he thought how much his poor parents would need it to buy only the necessary comforts which they ought to have, but his promise could not be broken; his word must be kept; he could not tell; they then threatened to whip him; still he was faithful and true; and his promise must not be broken even though he should have to endure the severest affliction. When the men found that little Frederick could not, neither for gain nor for fear (if punishment be induced to break his promise, they told him to go and get permission of his friend, who had showed him the bird's nest, and to whom he had made the promise. Then he showed the young prince the bird's nest. For his extreme faithfulness, he received a large sum of money, and was permitted to make his home in the king's family, which was much better than to break his promise; and so we should be with our promise to God; ever faithful, come what may; our reward is sure. We shall not only be permitted to dwell in the king's palace, but we shall be anointed kings and priests of God, and wear an unfading crown forever.

JOHN F. FUNK.

For the Herald of Truth.

Concerning the False Prophets.

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto him. Why do ye also transgress the commandment of God by your tradition? For God commanded saying, Honor thy father and thy mother: and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me; and honor not his father or mother, he shall be free. Thus have ye made the com-

mandment of God of none effect by your tradition. Ye hypocrites, well did Jesus prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, Matt. 15: 2-9.

Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the word of God into a lie, and worshipped the creature more than the Creator, who is blessed forever. Amen, Rom. 1: 24, 25.

Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the people, Rom. 16: 17, 18.

Beware of dogs, beware of evil workers, beware of the concision, for many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, Phil. 3: 2, 18-20.

Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost, 1 Thess. 2: 15, 16.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie, 2 Thess. 2: 3-12.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. 2: 8.

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be with thanksgiving, 1 Tim. 4: 1-5.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 2 Tim. 6: 3-12.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables, 2 Tim. 4: 3, 4.

A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself, Tit. 3: 10, 11.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being examples to the flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Peter 5: 2-4.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Peter 2: 1-3.

These as natural brute beasts made to be

taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children; which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Peter 2: 12-15.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, 1 John 4: 1.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 7, 8.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh, James 5: 5-8.

These speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeling themselves without fear; clouds are they without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever: and Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage. But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own un-

godly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 10-20.

Beloved fellow travelers to eternity, if we rightly examine the doctrines of the apostles, and of the beloved Savior we will find that they instruct us to guard against the false prophets. This especially should we well consider, and seek, not to guard against them, but strive to keep our children from their influence; and not suffer them to be so unconcerned, until it becomes too late, and our counsel is no longer obeyed, and thereby sorrow is brought to the heart, as I have myself already seen. It is our highest duty to bring up our children in the fear of the Lord, and to instruct them in his ways, and not let them follow their own carnal nature.

At the present day in many families, there are papers found which poison the youthful minds, and lead them to destruction. When they once become inclined to evil it will cost a great deal of pain and labor to withdraw them from it, and very frequently all the labor is in vain. I once said to a father that he should take the Herald; but he replied that he did not want it as he had an abundance of other papers to read. Thus we find it with many, that they would rather have the worldly spirit planted in their children than the fear of the Lord. Every one has his own free will; he can choose life or death, blessing or cursing.

"The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here then is an invitation for all to come and partake of the water of life freely.

CHRISTIAN SCHMITT.

Dickinsonville, N. Y.

For the Herald of Truth.

Keep the Commandments.

"My son, keep thy father's commandment, and forsake not the law of thy mother," Prov. 6: 2.

Upon close examination of the Proverbs of Solomon we find that their uses are various. The above proverb is directly addressed to the young that they are to obey their parents in all things. This is the command of one who was ever ready to obey and keep his Father's commandment, not doubting his saying as children sometimes do. It is well pleasing in the sight of God to see the son keep his father's sayings, and not in his sight alone, but your father is made glad to know that his son is doing that which is well pleasing to him, who has given him life and sustenance.

What parents are not made to rejoice over their children when they hearken unto their sayings? In such homes we find all is filled with joy, peace, love and obedience. No heavy sighs from that father who has

cared for you from infancy; no tears from that mother who has knelt over your cradle or reposing place and asked God to watch over her child through the dark shades of night, and to bless it with such blessings as are best adapted to its wants.

Many times we are made to feel sad when we behold the disobedience of children. How often do we see that son, so much cherished and idolized by his parents, disobey their will, go on from bad to worse, seeking and keeping such company as no christian child would keep; and in many instances go far from home thinking that he is able to support himself. All is well for a time, but let sickness or famine take place, and that son will wish to be under the parental roof. But, alas! he is far from home, and no kind father to cheer him, no dear mother to soothe and comfort him; nor loving sister to take the wanderer's hand and bid him welcome. He is a stranger in a strange land. He dies without that farewell kiss given by father, mother, sister, brother and dear companions; in his dying hour he thinks, Oh! had I only been obedient to my parents I might have died surrounded by loving friends, and with a hope that all is well, but so I have disobeyed my parents and my God, and as Voltaire, on his death-bed said "All, all is dark I know I am plunging into everlasting darkness."

If we obey the commandments of our father and forsake not the law of our mother, religion will early make its way into our heart; it is well to obey our parents and early give our hearts to Jesus. The promises of religion to the young are every where taught in the Scripture with singular tenderness. It was at that age that God appeared unto Moses when he fed his flocks in the desert and called him to the command of his own people. It was at that age he visited the infant Samuel while he ministered in the temple of the Lord. It was at that age that the spirit fell upon David while he was yet the youngest of his father's sons, and when among the mountains of Bethlehem he fed his father's sheep. It was at that age also they brought young children unto Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it was much displeased, and said to them, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven"

If these then are the effects and promises to youthful piety, rejoice, O young man in thy youth, rejoice in those days which are never to return when religion comes to thee in all its charms; and when the God of nature reveals himself to thy soul. Like the mild radiance of the morning sun when he rises amid the blessings of a grateful world. If already devotion hath taught thee her secret pleasures; if when nature meets thee in all its magnificence or beauty, thy heart humbly itself in adoration before the hand which made it, and rejoiceth in contemplating the wisdom by which it is maintained; if when revelation unveils her mercies, and

the Son of God comes forth to give peace and hope to fallen man, thine eyes follow with astonishment the glories of his path, and pour at last over his cross those pious tears which it is a delight to shed; if thy soul accompanieth him in his triumph over the grave and entereth on the wings of faith into that haven where he sat down at the right hand of the Majesty on high, and seeth the "society of angels and of the spirits of the just made perfect, and listeneth to the everlasting song which is sung before the throne; if such are the meditations in which thy youthful hours are passed renounce them not for all terrestrial felicity.

We see that those characters which the Lord early called into his service were submissive to the will of their parents, and when they taught them the importance of religion, they at once adhered to their precepts. If we obey our parents while on earth we stay, it is a glorious prelude to our happiness in that land where saints and angels are singing their song of Moses and the lamb forever and ever.

How it fills the mind in the dying hour with joy when we have lived obedient to our parent's will, and to the will of our Master. It lifts our soul from terrestrial misery to celestial happiness. We flee from care and sorrow to joy and peace. Then we can with a voice divine say with the wise man, "The blessing of the Lord it maketh rich and he addeth no sorrow with it."

I presume the boys and girls who are readers of the HERALD OF TRUTH obey their parents but if they do not, read the Scripture and see if you are not committing a great sin by so doing; flee from the tempter at once, and your parents and God will abundantly bless you; and at last when Jesus shall come in the clouds of heaven to call home his people and to take vengeance on those who have disobeyed their heavenly parent, he will take you home to the house of the Lord where you shall dwell forever.

Bremen, Ohio. JOHN A. STEMEN.

Now.

The Bible and the minister urge upon every one the duty of immediate repentance. We urge it upon you who read this column. The demand which the New Testament makes on you is that which Joshua made on the Israelites toward the close of his career, "Choose ye this day whom ye will serve." It is as true for you as for them of old time, that "Now is the accepted time, now is the day of salvation."

To many minds this idea of immediate repentance, of instantaneous change, appears unphilosophical. Character is a growth. It takes time to eradicate vices and to cultivate virtue. It cannot all be done in an instant. How then, they say, is it possible for a man to change instantly the character which he has been forming for years?

It is not possible. No man can change his character, either instantly or gradually.

Only God can do that. But whatever you can do about it at all you can begin to do at once.

You cannot instantly attain correct views of truth. Nay! you cannot even do it gradually, except as God becomes your teacher. But you can accept him as your teacher now. You can begin to go to school to him to-day. You can take the Bible for your textbook, and the Spirit of God for your teacher, and begin at once to study the ways of truth and life.

You cannot by an act or resolution enter instantly into any ecstasy of experience, the darkness of doubt turning into an exuberance of faith. Accounts of such experiences abound in religious biographies. But they are exceptional, and for that very reason they are narrated. Saul of Tarsus was converted by a marvelous experience; but not so Matthew, John, James, Peter. A flower is a flower, whether it opens on the instant, like the evening primrose, or so gradually that you cannot see the opening, like the lily and the rose. Christian life, the life of Christ in the soul, is as genuine and real in the heart that knows not its birthday, as in that which marks the hour as the brightest in all its calendar.

You cannot in the midnight of your soul beckon the sun to rise on you and he obey you. You cannot in mid-winter summon spring out of the south. You cannot, either instantly or by degrees, by your own resolution begin a divine life in the soul. But you can at once abjure the works of darkness, and seek for the Light and the day. You can at once ask of Him whose gift is eternal life that he will give it to you. You cannot instantly gather off of your sapless life, the fruits of the Spirit—love, joy, peace. But the broken branch that lies upon the ground dis severed from the Vine, you can ask the Gardener to graft on again, looking for the coming of fruit in the by-and-by.

Nor can you in an instant lay off old habits and old characteristics, and put on new ones. Character is not like a garment which one can cast off, as he will. It is like the bark of a tree; the growths of last year become the garments of this. A blacksmith can slip into the surf, and in five minutes its waves will wash him clear of the smoky and grimy accretions of the day's work. Peter arose and followed Christ on the instant when the Master said, "Follow me." But three years after he denied his Lord with oaths. He would not have sworn in the palace of Caiaphas if he had not been a profane man on the sea of Galilee. It takes time to conquer evil habits and form good ones.

The prodigal did not get a new robe, and shoes, and ring, and the fattened calf instantly. He had a long and footsore journey first. All along the weary way he may have had many sorrowful doubts of his father's goodness, or even of his father's life. But there was an instant when he arose and started on his journey. You have been living without God. For years you have taken his love and his

gifts without a "Thank you;" for years you have wounded his love without a "Pardon me." You can in the very reading of this paragraph lift up your heart to him with the utterance, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Your aims and ambitions have never reached beyond the horizon of this present life; you can begin to day to live with a reference to eternity. Your life work has centered about yourself; you can say, "Henceforth by God's grace I will live for God and my fellow-men." You can take evil habits of the past in hand; though it may be a life-work to eradicate them. If the garden is full of weeds you do not expect to be rid of them in a day; but you will never be rid of them if you do not begin; and now is the time to begin.

The road from poverty to wealth is generally a long one; often a weary one. You cannot exchange the habits of the past for christian habits in the future, or even the garments of heaviness for those of joy, in an instant. But if you are a king's son, you need not mope in a peasant's dress, sitting by the ashes of a wasting and wasted life any longer. You cannot build your life in an instant; but you can take up the pick and begin to dig at the foundations instantly.

One leper came to Christ, and the Master touched him and said, "Be thou clean," and immediately he was made whole. Ten came to him, and he said, "Go show yourselves to the priests." And as they went they were cleansed. You can neither instantly nor gradually cure your own sin-sickness. But you can carry it now to the Master and follow his directions, and peace and health will come in trust and obedience; but in his own way and time.

You can lay down this paper to take up your Bible and read a chapter from it for your own practical instruction. You can lay down your Bible to go to your heavenly Father in prayer to enable you to carry out its instructions in your daily life. You can go forth from that prayer to begin a life for God, for eternity, and for your fellow-men. And this, God helping you, you can do now; never better than now.

"Now is the accepted time; now is the day of salvation."—*Christian Weekly*.

Warning Voice.

[It is doubtless yet well known to many readers of the Herald that Henry A. Brenneman was killed by lightning in his barn the 26th of August 1872 in the 28th year of his age. For the benefit, especially of the young, I will give the following extract from a letter which Henry wrote to his brother Moses, from Elkhart, Ind., while working for his uncle Daniel Brenneman. May it serve as a warning voice to the careless, and be read as coming from one who, although now dead yet speaketh.]

"Elkhart, Ind., Tuesday evening, April 21st 1868 Thank you kind brother for your kindness towards me, your welcome visitor was handed to me last Friday—and it afforded me much joy; O, how I love to read your letters. I also received a kind letter from cousin John Sherk. * * * and also that kind letter from the girls. I feel sorry that I could never see the interest there is in writing and reading letters, when I was at home like I see it now; it is indeed a practice which I esteem very highly, may the Lord grant us grace that our writing may not be in vain. O, how I rejoiced to hear that there are still some who have become willing to take up the cross and follow Jesus, and bid farewell to the world. How I would like to hear that some more of the young companions in that vicinity would see it in that way, and would join with me in our journey. O, that God would awaken them, and show them the danger which they are in. How sad I would feel, to hear that one or the other of the young friends in that vicinity, has been called away from time into eternity, and what would strike me the hardest, if it should be one who, perhaps was unprepared, and living out of Christ, and without hope in the world.

Brethren, and sisters, and all who may read this, let us for a moment reflect on these things. Are we prepared to die? or how stands the matter with us? Please read Luke 6: and peruse it well, but no doubt you have often read it. We have reasons to believe that there are some who think we will yet enjoy the pleasures of the world a little while, and then serve God, for if we once turn, our pleasures will all be gone. Methinks the joys and pleasures will then only commence, if we seek to come in the right way, seek to please God in all that we do. Although the world will sometimes mock and laugh at us, but that will only last a short time. The time will come, when their laughter will be turned to mourning and their joy to weeping. Let us not grow weary in well-doing.

Tellfa! e: I was very glad for his encouraging letter, it proved a source of great joy and happiness to my soul. I hope I shall not soon forget it. I hope he will stop here on his return from Missouri. I would like to see him. * * * Writing goes hard with me this evening. To-day when I was out chopping, I thought I could write you a long letter, but my thoughts are scattered, so that I cannot think of much more to write. * * * My favorite hymns at present are in the Christian Harp, Second Edition, pages 19, 34, 59. Singing is, in my estimation, the most glorious part of worship. * * *

The grass is beginning to grow, the trees are beginning to bud, and every thing looks flourishing, and nature tells us that Spring is at hand. We are as well as usual, thanks be to God for all his goodness. I must close, for I feel too unworthy to admonish those who are more able to admonish me. Bear with my imperfect letter; excuse all mistakes, and poor writing. My respects to all who may see this. "Prove all things: hold fast that which is good."

[Here I will yet give some of his favorite verses, Page 19, first verse.]

"I'm but a stranger here,
Heaven is my home:
Earth is a desert drear,
Heaven is my home;
Danger and sorrow stand,
Round me on every hand,
Heaven is my fatherland,
Heaven is my home."

Page 59, first verse.

"My rest is in heaven,
My rest is not here,
Then why should I murmur
When trials are near?
Be hushed my dark spirit,
The worst that can come,
But shortens my journey
And hastens me home."

J. M. BRENNEMAN.

For the Herald of Truth.

The Love of God.

"God so loved the world, that he sent his only begotten son that whosoever believeth in him should not perish, but have everlasting life," John 3: 15.

The above language of our blessed Savior, with a great many other declarations found in the Old and New Testaments, bring our minds to bear upon the most pleasing subject that ever entered into the mind of man. Would the condition of man not have been dreadful had it not been for the love of God?

Dear reader, would we not have to sink in despair if we knew that we were left without hope in the world? What a world of sorrow this would be if we had not hope in Jesus Christ, that when we have done laboring and toiling in this vale of tears, we can if faithful, go home to live forever with our blessed Master and Savior Jesus Christ who is the only begotten of the Father, full of grace and truth; not because of our righteousness, but through the merits of him who died for our transgressions, and rose for our justification, and ascended to heaven, and is now interceding for us at the right hand of the Father.

If we truly consider our own hearts, we must say, This is all love, for there is no good within us. Is this then not a pleasing thought to reflect on the greatness of God and that he so loved us? He is from everlasting the same unchangeable being; he created heaven and earth, the sea, and all fishes, the great whale also that maketh the water to foam in his fury, the dry land with all the wild beasts of the forest, and all the cattle of the field for the use of man. He created man who is so fearfully and wonderfully made and breathed into him the breath of life. Thus we have in one being a two-fold body, a natural body, and a spiritual body. Well may the inspired writer say, Great and

marvelous are thy works, O Lord, and thy ways past finding out. Yet he is such a God he loved us so much that he gave his only begotten son, that whosoever believeth in him shall not perish, but have everlasting life.

Again we see the wisdom and goodness in so wisely arranging all things that they work so harmoniously, each in the sphere for which it was created. He divided the sea from the dry land, and said to the mighty deep, Thus far shalt thou go, and no farther, and the sea obeyed. God said, Let the waters bring forth abundantly the living creatures, and they obeyed him. He created the sun to give light and warmth to the earth and cause vegetation to grow. Last of all he created man in his own image, and gave him dominion over all the earth, and over every living creature. In this he shows that man is the noblest work of his creation, and yet man disobeys the commandments of his God, and transgresses against his Creator. By man's transgression he has forfeited all right to the love and protection of God who so loved him that he sent his Son Jesus Christ into the world, that through the shedding of his blood man could again be reconciled to his Maker.

Now, dear reader, what is our duty to him who has thus loved us? Should not we be constrained by love to believe on the only begotten of the Father, and obey all his commandments? Should not the sinner be willing to repent and believe on the Lord Jesus Christ and be initiated into the visible church of God?

Brethren and sisters, how our hearts should burn with love towards God. He did not esteem his own greatness, but in his great love and tender compassion he condescended to be the sinner's friend; and he has granted unto us the lively hope that we have in Christ Jesus, which extends beyond the grave; yes a hope of a life to come, a life of happiness forever at God's right hand. Oh, brethren, are such thoughts as these not sufficient to cause us to be faithful that we may inherit that life? Let us not think that a dead faith will save us, but let us exercise a living faith in the Lord Jesus Christ, and we may be partakers of his righteousness. ELI STOKER.

For the Herald of Truth.

The Present Moment.

We should watch every moment as it flies, for O how swiftly the wheels of time roll us on toward an endless eternity. We should ever live so that when the wheels of time stop we may be prepared to meet in that happy eternity. There is a time coming which will be one of the most serious moments of our life, that is at death. There could be nothing more consoling than to depart in peace, through the atonement of Jesus.

Now to make sure of that end, we must live in accordance with God's word every day; we must not get weary, but be in earnest and press forward with boldness and courage in the good work; be honest and upright in every transaction of life. Every avocation of man should be honestly discharged, and God should be worshiped in spirit and in truth, while in this vale of tears. To do this, we must continually watch and pray for strength and grace which we will require. Our Savior says, "Without me ye can do nothing." He is very willing to supply all our beneficial wants. It is our duty to watch and pray, and have hope and faith. By faith ye are saved. Our whole aim and desire should be to continue in the faith, and then it would not matter when death comes. To continue in the faith we must be obedient to the commandments, though some of them may appear to be hard. We should not stop or rest satisfied as long as we have no will to do that which is commanded; and we should have a will to do the best we can that we might still press on to perfection from day to day.

Let us put off the old man Adam according to the former conversation. This must be done before the new man can be put on. We will then be changed; our walk and conversation will then be quite different from heretofore. While in our unconverted condition there are often many habits formed that are disrespectful and vile. All these must be forsaken and repented of. When this is done it is one of the evidences of conversion. Happy is the man that maketh this his choice, and they have no reason to fear death or endless eternity. Those who live in disobedience to God's laws are the poorest of all mortals. They are only making their own destruction sure. There are those who beg from house to house that are far better off, if they have faith in Jesus, than those who are disobedient with all the wealth of earth. J. D. H.

For the Herald of Truth.

Parental Influence.

Although one of the most important yet the most neglected is the duty of setting a proper example before our children. If our example corresponds with our teaching, fruit will follow. If not, the things taught

will find no lodgment in the mind, but will give way to the superior force of example.

We teach children to believe and trust in God, but more frequently do they see us give way to *discouragements*, and fretting much because of the evil doers of the world. We teach the duty of patient suffering and forbearance; yet twenty times a day do we show impatience at the veriest trifles, and even for whole days at a time, when, under physical disabilities, we are so disagreeable that the little ones dare scarcely approach us.

A child should see sunshine, love, sympathy and parental fondness, in every beam of your countenance. But we often forget this duty, and feel relieved only when we have succeeded in ridding ourselves of their presence for a few hours; though we are not too well assured that they are in good company (a rare occurrence in these days). How often have I heard mothers say, "I only wish school would open again so that I could have a little peace during the day," and yet how few schools are such places of safety that a parent can throw off all care for the little lambs, whose eternal happiness depends not a little on the influences brought to bear on them in childhood.

We need then first, in order to discharge our duty toward the rising generation to correct our *own* faults. Let us seek to overcome our own besetting sins, that our example may be a savor of life unto life. As the parents believe, live and act, so *will* the children in a *majority* of cases, and many a one knows how difficult the work is of getting rid of a bad habit or overcoming a settled *prejudice*, though we are ever so well assured of its evil character.

In speaking to a class of children about the duty of consecrating all to Jesus, and bearing cheerfully every cross, I asked the question, Would you give all you have for the love of Jesus? They were silent a few moments, when one said, "I think there are very few *Christians* who would." Now this child had received the doctrine that we can serve God without consecrating all. She had learned this from observation, notwithstanding its direct opposition to the teachings of the Bible.

We cannot be too careful of our example, for we are not only seen

by that eye which never sleeps, but the eyes of many children are upon us that will greatly profit or suffer through the influence of our actions. "Let your light so shine before men that they may see your *good* works, and glorify your Father which is in heaven." R. N. KRATZ.

For the Herald of Truth.

Admonition.

Dear readers of the Herald, Through this I desire to admonish you. This is a good paper; better than all the worldly papers. We have a great work to do. We should be more earnestly engaged in working for Jesus. Dear young brothers and sisters, be not discouraged if the world hate you. Jesus was hated, and if we are his true followers we must walk in his footsteps. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other."

We should strive to lay up treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. Let us work while it is day, for the night cometh when no man can work. The crown of righteousness is not given at the beginning, but those that endure to the end and love God's appearing shall receive it.

Another year has passed away, and we have entered upon the new. We should ask ourselves the questions, Was the past year spent to the honor and glory of God, or did we seek the honor of the world? If to God's honor, it was well for us, if not, we should at once seek the favor of God.

The sower soweth the word; and when many have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts, and it bringeth forth no fruit. As seed sown on stony ground, many receive the word gladly, but having no root in themselves, when affliction or persecution arises for the word's sake, they are offended, and bring forth no fruit. But they that hear the word and receive it, bring forth fruit unto life everlasting.

May God give us such hearts that we may understand his word, and grow in grace, and in the end be saved through Jesus Christ our Lord. B. LEGRON.

No Passport.

It was a cold day in December when a vessel was leaving one of our seaports, bound for a distant country. A party who were about to sail came down early to have all things in readiness, and then went out on deck to wait for a dear friend who was coming down to spend a few last hours with them. He had come a long distance to see them and there were many "last words" to be spoken, and messages to be sent back to dear ones at home. At last they espied his well known form and smiling face as he hurried along the dock, and he was about to pass the narrow gangway when he was checked by an officer who asked for his "Passport," as in those war days no one was allowed to leave the shore without his passport.

"But I am not going to leave the country," he said; "I only want to see my friends comfortable before leaving them."

"Can't help it, sir. You can't go on board this vessel without a passport."

Oh what a disappointment it was on that cold winter's day! It struck home to his heart more chilling than frosty air. There they were but a few feet from him, yet he could not go to them. There was a luxurious cabin, so warm and bright, and he shut out in the cold. He could only wave his farewells to them, and go back to his distant home again.

If he had but thought in time, he could easily have secured his passport; but then it was too late.

But this was a trifling thing compared with the mistake many make. How many about us have no passport to heaven! They can never reach it without, yet they make no effort to receive it. The blood of Jesus Christ is the only passport. Have you an interest in it?

Do not be like the foolish virgins, who let their lamp go out, and then when they came and knocked, saying, "Lord, Lord, open unto us," the Master answered, "I know you not," and the door was shut. Oh think what it would be to have the door to heaven thus shut against you, while within are your father, mother, brothers and sisters. You cannot bear a long separation from them here; what would it be to be shut out from them for all eternity. —*Young Men's Paper.*

For the Herald of Truth.

Sowing and Reaping.

Life is the time to sow, but we must sow in tears, we must sow to the Spirit, for he that soweth to the flesh, shall of the flesh reap corruption. We must not sow in pleasure and in pride. We must love God with all the heart, and with all the soul, and with all the mind, and our neighbor as ourselves, and pray for our enemies, that we may be the children of our Father in heaven. We must have forgiving spirits, as Christ commands us, or we do not sow to the Spirit. Woe unto you that are full, for ye shall hunger! Woe unto you that laugh now, for ye shall mourn and weep! Be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

BENJAMIN LEGRON.

Work for Jesus.

Perhaps you are especially anxious for the soul of a parent, a brother, or a sister, or some dear, bosom friend. Take that soul in the arms of faith to the throne of grace; pray earnestly and in confidence that the promise, "Whatsoever ye ask in my name believing ye shall receive it" is for you.

But let not your labor cease here. Strive to show that friend that you long to bring him to heaven with you. Seize every opportunity to speak of Jesus; and entreat him to be reconciled to God. If you have grown cold and lost that sweet communion with Christ which you once enjoyed, here is an efficient means of banishing your lukewarmness.

Set yourself about praying for some soul who has never tasted the joys of pardon; forget self; throw your whole soul into the effort to bring that friend to God, and surely he will bless you in your own soul. Your heart will be made glad; the cloud will vanish and you will once more bask in the rays of the Sun of righteousness. Work for Jesus. Live for him, and you shall live with him when your work is done. Selected by P. A. B.

Thou canst not do one good thing, nor overcome the weakest enemy, nor take one step in the way to heaven, without Christ. —*Romaine.*

A Family Scene.

A writer in the *Congregationalist* gives the following account of a night he recently spent in the family of a friend:

"The family consisted of father, mother, son twenty-three years old, and a daughter of nineteen in delicate health. In the evening, after we had each repeated a verse of Scripture, the father led in prayer, after which we repeated the Lord's Prayer in concert, and then the son and daughter said together the little prayer, 'Now I lay me,' etc., just as they did when little children. Rising from prayer, the children kissed their father and mother 'good-night,' and retired."

At the morning service a hymn was sung, Scripture read, and the son led in prayer, the sister joining him at the close in a sweet little child's morning prayer, which I have never seen in print, and have now entirely forgotten, except the following sentences, "God bless father, God bless mother, God bless sister, God bless brother." The last two petitions were offered at the same time, and then followed others in which dear friends were remembered.

There was a sweet simplicity about the service that for many years made it very pleasant for the family and for all who enjoyed their kind hospitality.

No man is good unless others are made better by him.

Remember the Poor.

Think of the poor, when plenty smiles
Upon your hearth, and home;
And pity them whose fate it is
In poverty to roam.

And when around the social board,
You meet with friends most dear;
Pray think of those who have no friends,
Their lonely hours to cheer.

And if, amid life's journeyings,
You meet the low and vile,
Don't pass them by with pride and scorn,
But ask yourself the while:

"Why am I favored more than they?
Why should I be so blest,
While on them want and wretchedness,
And all life's ills are pressed?"

Is it for any good I've done,
Or work of mercy wrought?
Oh no! they would have done the same,
Had they like me been taught."

Then pity rather than censure
And strive to raise them up
To where you stand, and fill with joy
Their sad, and bitter cup.

And when, at last, pain racks your frame,
Till life seems hard to bear,
Still think of those who have no friends,
And breathe for them a prayer.

Selected by AMANDA C. KRIDER.

Herald of Truth.

Elkhart, Ind., January 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

New Year's Greeting.—Before me lays my timepiece; its ceaseless tick goes ever on; it ceaseth not; the little wheels are turning, ever turning, and the unwearied hands still move along—they tell a story; they declare a truth; from its ever continued motion a history might be written, a history of solemn things. Yes, as it marks the seconds, counts the minutes, and tells the hours, and they gather themselves into days, and weeks, and months, and years, they tell us that time is passing away; they bid us think of the passing years and look forward to the time when the great angel of God shall stand, one foot on the sea, and one on solid land, and shall declare that time shall be no more, of that time when all the years that have gathered themselves upon our heads shall perish in the doorway of eternity. Then into these years we may gather the tender smiles and the sweet blooming flowers of childhood, the sunshine and the pleasure-dreams of youth: the more sober joys of early manhood and womanhood, mixed just a little with the wormwood and the gall which we commenced to drink when we first began the great conflict of life in the world; and then the great deep thoughts, the strong, enduring, well settled purposes of life, bound up with all the more solid realities of our accomplishments; when we begin to feel that life is no more a pleasure-garden, but a stern, dreadful reality; and then too, when shadows have grown a little longer, and we begin to see that the day is waning, the evening breezes are gently floating down from the west, tangling the silvery locks upon our brows, upon which we gaze with a dimmer vision, which brings us so gradually, so easily, so pleasantly, to realize that the weekday of life is past, that our evening sun is

sinking, that our years are well nigh counted, that soon the sands in the hour glass will be down, and our life, with all its experiences, hopes and fears, its success and its disappointments, then we feel that after all we have been only like little children playing on the school-house green and at intervals learning our lessons in the great book of life, from a teacher only a little more stern, and a little better taught, with a wider range of thought, a stronger will and a firmer word than he who taught us in the little stone building, with its red shutters, and its variously carved desks and benches, done years ago by little trunk hands and knives.

Just to-day I stood by the side of the dead; the strong, stalwart man, the pleasant eye, the cheerful face, the kindly voice—all gone—the strength lost, eye dim, the voice hushed. Threescore years and ten, the allotted time of man were his, and more; they had gathered and gathered until the measure was full, and the last stroke fell with solemn cadence upon the dew laden air of the morning, and there stood the aged companion, with sons and daughters and wept because the silver cord was loosed, the golden bowl broken, the wheel stood still at the cistern, the lamp of age went out into darkness and left an aching void the world can never fill.

So since last we wrote our annual greeting for the paper thousands have passed away; many a family has been called to greet the dark shadows of the grave and mourn; tears have flowed from weeping eyes, sorrows have burned the aching hearts, temptations have called forth all the strength of faithful souls, disappointments have withered and blasted the brightest hopes and expectations of millions, but these are the lessons that God would teach us; thus is the record of the years, the oft repeated tale they tell is full of these things, but the God of Israel reigneth still, his strong arm is stretched out over us, and by his divine grace, though every year will tell the same sad story, there will be joy enough, and strength, and hope and comfort for all.

Then as the new year calls us to new duties, God will give new grace; as we go out to fight anew the battle of life, the shadow of his wing shall cover us, and the voice of the angel shall whisper in our ears, "As thy day, so shall thy strength be." Put thy trust in the Lord and thou shalt be safe. Stand by the right and thou shalt prosper; serve the Lord and he shall bless thee.

Travels in our Paper.—Some of our subscribers have complained because there were in our paper during the past year many travels and such as do not suit Bible readers. We take much of this upon our own self. We have made very important journeys, and felt like telling our friends what we experienced, and no doubt we occupied much space that might have been devoted to something more useful, and we hope we may find more useful and interesting matter for the paper during the coming year. We ask the kind indulgence of all our patrons.

From Russia.—We have information from Russia that a large number of the brethren there are making ready and will, early in the month of April, leave their native country for America. Bro. Buller, it is said, with a large portion of his congregation, has already sold out, and will be among the number. Also Bro. Ewert of Prussia will, it is expected start in the same month. The brethren in Russia are selling at very low prices. Farms worth from 5000 to 7000 Rubles are sold for from 1500 to 2000 Rubles. This will reduce many to actual poverty till they reach this country.

News from Russia.—We are informed that by a recent order from the Russian government, a draft has been ordered requiring six men from the thousand men subject to military duty. Thus we see that the terrible ordeal is approaching step by step, which will fill thousands of hearts with the deepest sorrow. Let these distressed people be remembered in our petitions to the throne of grace.

When to send the Money for the Russian Relief.—Many letters have been received by the Committee asking when and where the money should be paid. Let each church retain the money at present in the hands of their deacon, or other properly appointed person, who shall report to the committee the amount collected, and when it will be needed the committee will inform the person holding the money, with proper directions where to send it. The money will probably be needed early in the spring.

The Russian Mennonites have finally commenced a settlement in the neighborhood of Mountain Lake, Cottonwood county, Minnesota. Some ten or twelve families are now located there, all of whom have purchased farms with buildings and

some land under cultivation, so that there is a prospect that they will be able next year to arise a crop. Several of the families still remain at Yankton, and a few have located in Marion and McPherson counties, Kansas. We wish them all the best success. May God prosper them.

John Hertzler, from Huntsville, Alabama, writes, "Some good friend must have paid the subscription for the Herald and ordered it sent to me, and as I live here in a manner alone with my family, it is a welcome visitor. I should be glad to have some of the brethren or any other northern people who are seeking new homes, visit us. I know they would be pleased with this fertile valley and desirable climate. All grains and grass as well as cotton grow here, with as good a market as in the eastern states. Land is very low and lays beautifully."

House Burned.—The house of Christian E. Borntrager who lives in Shelby county, Illinois, was destroyed by fire on the night of Wednesday, Nov. 19th. Some of the furniture, and bedding and clothing was saved, but all the bedsteads, 200 bushels of oats, 30 to 40 bushels wheat, all their provision and kitchen furniture were destroyed. Half an hour after the family awoke the whole building was in flames. The loss is about \$800.

The Gospel Visitor, a periodical published by the Brethren (Tunker) Church and which has now completed its twenty-third volume, has been merged into the Christian Family Companion. Friend Holsinger retires from the editorial labors, and friend James Quinter, the former editor of the Visitor takes charge of the Companion of which he has also become proprietor. The Companion is published at Dale City, Pa.

The Publishers of the Weekly Pilgrim, published at Huntingdon, Pa., in the interest of the Brethren (Tunker) Church, have this year again published a very neat looking Almanac, one of which they give to each subscriber of their paper. This paper with the commencement of the next volume is to be enlarged and improved.

Information Wanted.—Where is John Harshman? Should this come to the observation of any who knows where he is, please inform Josiah Kohli, Columbus Grove, Putnam Co., Ohio.

Prospectus for 1874.

The year 1874 has already commenced, and according to the usual custom of publishers we take this occasion to announce to our readers and the public generally that by the help of God we shall continue to publish the HERALD OF TRUTH, in the same style and at the same price as heretofore, and offer the same premiums for new subscribers as last year.

We hope to retain all our old subscribers and add many new ones to the list.

We do not wish to lose a single one of our old patrons, and we therefore hope they may feel it to their interest and advantage to continue their papers.

We would also ask our friends to exert themselves in procuring new subscribers. If each old subscriber should gain only one new one, our list would soon be doubled. But as it requires some effort and often a great deal of trouble to gain new subscribers we are willing to compensate all who are willing to make an effort in this direction.

Therefore any one sending us one new subscriber for the paper with one dollar may select for himself one of the following books: which will be sent by mail postage prepaid. A small testament bound in cloth; a Family Almanac for 1874; Pride and Humility; Christianity and war; Angenehme Stunden in Zion; Eine Begebenheit, or German Catechism.

For two new subscribers with two dollars we will give one of the following books: Eby's German Spelling Book; Haberman's Prayer Book, Eng. or Ger.; True Repentance Explained; Eng. der Christen; Household Treasures, a book of several hundred valuable recipes.

For three new subscribers and three dollars we will send an English or German Mennonite Hymn book; A Pilgrim's Progress; or Dymond on War.

For four new subscribers and four dollars we will give one copy of the Herald free to the person getting up the club, or to any other person whom he shall name.

For ten new subscribers and ten dollars we will give a copy of Dietrich Philip's works, a book retailing for \$1.75; or any other books on our list not exceeding \$1.75 in price.

For twenty-five new subscribers and \$25.00 we will give a copy of Menno Simon's complete works in English.

For thirty new subscribers and \$30.00 we will give one copy of the Martyr's Mirror in German.

In order for a person to obtain either of the above rewards the order must be accompanied with the cash and the sender must state distinctly which book on the list he wants. The English and German papers cannot be taken for \$1.50 under this arrangement.

Ministers of the gospel will hereafter receive one copy of the paper at 50 cents a year, or the English and German for \$1. The poor

who are not able to pay for the paper, may obtain it gratis by informing us of the fact.

We hope the above arrangements will be satisfactory to all and will induce many to make an exertion to send us one or two or more new subscribers, and thus not only extend the circulation of the Herald, but also obtain for themselves a valuable and profitable book to read.

There are yet a great many families who do not read the Herald and to whom it would prove a lasting benefit.

Let us all try to promote the glory of God and spread the gospel truths abroad.

Our ministers especially, and also the brethren and sisters are earnestly requested to send articles for the Herald as often as possible.

In sending subscriber's names, write the NAME and ADDRESS plainly, so that no mistakes may occur, and state distinctly whether the ENGLISH or GERMAN is wanted.

Address, J. F. FUNK & Bro., Elkhart, Ind.

President Grant in his late annual message to the Congress of the United States refers to the emigration movement of the Mennonites from Russia to America in the following language:

"The increased and steadily increasing facilities for reaching our unoccupied public domain, and for the transportation of surplus products, enlarges the available field for desirable homestead locations, thus stimulating settlement and extending year by year in a gradually increasing ratio, the ratio of occupation. The expressed desire of representatives of a large colony of citizens of Russia to emigrate to this country, as is understood, with the consent of their Government, if certain concessions can be made to enable them to settle in compact colonies, is of great interest, as going to show the light in which our institutions are regarded by an industrious, intelligent and wealthy people, desirous of enjoying civil and religious liberty, and the acquisition of so large an immigration of the citizens of a superior class would without doubt be a substantial benefit to the country. I invite attention to the suggestions of the Secretary of the Interior in their behalf."

Collections in Canada for the Russian Brethren.

From a recent letter from Bro. Jacob Y. Shantz, Berlin, Ont., we learn that the brethren there have been diligently at work and have subscribed nearly ten thousand dollars to be loaned to the Russian brethren. Bro. Shantz says, "At the time when the brethren Schragg and Suderman started for Pennsylvania, we published among the brotherhood that they had petitioned for aid, and the brethren met together at the several meeting houses and subscribed what

they wished to do, so that Schraag could take the report with him, and the brethren in Russia might know what they could depend on. The reports of those subscriptions thus sent to me amount to seven thousand, four hundred and eighty eight dollars (\$7,488). Of the above amount the Amish brethren raised nine hundred and nine dollars (\$909).

This report does not include the subscriptions of two churches, and I am informed that these have also subscribed about two thousand dollars (\$2,000)."

The reports of all the money raised except those of the two churches last mentioned have been placed in the hands of Bro. Schantz, and should there still be any persons who desire to aid in this needful work, either to loan or to give as a gift, they can send the same to Bro. Schantz, and he will see that it is applied to the purpose for which it is given. We cannot do too much in this cause, as according to the last reports it will be a hard matter for the brethren to sell their lands, and the excitement is still growing, so that a great deal of aid will be necessary. The brethren in Canada have chosen to loan their money, as the petitions only asked for a loan, and a much more general assistance can, in this way, be given. Let us all try and do all we can.

Let us help One Another.

This little sentence should be written on every heart, and stamped on every memory to should be the golden rule not only practiced in every household, but throughout the world. By helping one another, we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow creature. A helping hand, or an encouraging word is no loss to us, yet a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with some task that is mysterious and burdensome, to feel a hand on the shoulder, and to hear a kind voice whisper: "Do not be discouraged—I see your trouble—let me help you." What strength is inspired—what hope created—what sweet gratitude is felt, and the great difficulty is dissolved as a dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and he whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as "bread cast upon the waters, to return after many days," if not to us, to those we love.—*Angel of Peace.*

He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock*

Correspondence.

A Letter from West Prussia.

Much beloved brother in Christ, In the October number of the Herald, I read several propositions and requests as to the manner of helping the poor and distressed brethren in Russia and Poland, who for conscience' sake, are compelled to leave their fatherland. The propositions mostly advanced were to give the money for their aid as a free gift, which is of course very commendable. But dear brother, if the aid proposed is to be sufficient the sum of \$30,000 will be altogether too low an estimate. If we let figures tell, we will be able to see the state of things more clearly.

Bro. Schraag represents a church of 59 families. Bro. Unruh is bishop of a church of about 400 families, all of whom propose to emigrate, and most of whom are poor, as several years ago they were driven from their farms, by the owner of the lands on which they lived, because they refused to become his subjects or slaves, which he required of them, instead of rent previously paid. True the land on which they now live was given to them as their own by Imperial Ukas (Edict), but as there are so many of them who now offer their lands for sale, they are able to obtain only a very low price for them, so that from the proceeds many of them will not be able to do more than pay their debts.

The Brethren Suderman and Buller represent a colony of about 20,000 souls, of whom probably only the smaller portion will emigrate. Of this colony the former writes, that in the District Office the order has already been given that at the next draft for recruits, all the able-bodied men of proper age will be included, which has caused great uneasiness in the colony, and in consequence, farms which before could still be sold at a moderate price, are now offered in vain.

The colony represented by the Brethren Tschetter, is able to settle in America without any help, as they have already sold their farms. The colonies represented by the Brethren Boehr, Klaasen, Toews, Peters and Wiebe, are all needy, if they are not able to sell their property at pretty good figures, and should they all, as it seems they do, trust in the promised help of God and their dear brethren in the faith, and venture on the journey notwithstanding their poverty, it would after all be very deplorable if they should have to be disappointed and fail to obtain the needed assistance.

If we now make a very low estimate, there will be about 5000 persons who will need assistance. The passage from Hamburg to New York is about \$70.00, so that this alone will require a sum of some three hundred and fifty thousand dollars. (\$350,000.)

No doubt there will also be much done for the distressed brethren in the faith, by

the European Mennonites who take an interest in this matter, but as the smaller portion only of those who are wealthy are in favor of emigration, there will be only a few who will give to their assistance. Hence, I thought if the plan which I proposed in my former letter, could be carried out, that the money should be loaned, there would be a larger amount of money raised and a more general aid given, than by a free gift. I believe, too, the brethren would rather have borrowed the money at a low rate of interest, than to take it as a gift, for the reason given by Bro. Welty in a former number of the paper, for the brethren have hitherto not been accustomed to be the recipients of charity.

But not to restrain the willingness to give, I will advance another plan which, though somewhat premature, may, notwithstanding, already be discussed. The churches in Baden, having seen the necessity thereof, have for some time been engaged in trying to establish a charity fund for the purpose of aiding works of christian charity. They have however as yet not been able to bring it about. In the plan referred to, the churches in America could easily establish such a fund from which traveling ministers, and unfortunate brethren could be assisted, and perhaps also a Mennonite Missionary work sustained. What a blessing it would be for the whole church if they should take a common share and interest in the work. Possibly this might be the best and most successful means to unite the several branches of the Anabaptists or non resistant Churches, who have as yet not felt themselves bound together as members of one body in their Head, Christ Jesus, to the purpose referred to, namely, the promulgation of the kingdom of Christ. This fund, according to my idea could be formed as follows:

Supposing we take for the aid of the Russian brethren one per cent of the valuation of our property (those who feel so may also give more), which shall be given to them as a loan. When this amount is paid back again, there might be some who instead of taking it back would allow it to remain in the hands of the church, to be used for charitable and benevolent purposes. In what manner and by whom this should be kept, is not necessary for me to point out to the more practical minds of the American brethren.

In this manner it would be an easy matter for the Russian, Prussian, and American brotherhoods who desire to participate in this work, to labor together, and apply that which is bestowed by those who love the work of Christ, to its proper purpose.

On all these points we should have a proper understanding before we can successfully bring the matter before our churches. But we have no time to lose, as many are already pressed hard to a decision. For them it would be a great comfort, if they could as soon as possible learn that arrangements are made, that no one, who for conscience' sake wants to emigrate was compelled to remain behind; for I do not doubt that

by the proposed plan it would be possible to raise four hundred thousand dollars. * * *

In conclusion, dear Brother, I wish to you, and your family, and the whole church, the blessing and peace of God, the Father through Jesus Christ our Lord, both as relates to body and soul. Hold us in remembrance in your love and prayers, until we again, if the Lord will, greet one another personally. This is the wish of your brother in Christ.

WILLIAM EWERT.

Thorn, Ober Nassau,
Oct. 30th, 1873.

Reflect.

Dear brethren and sisters, by the time these few lines reach you, you will have passed out of the old year and entered the new. Let us ask ourselves the questions, Have we during the year just ended, lived as near to God as becometh his children? Have we assisted the needy, comforted those who mourn? As we enter the new year, let us renew our lives, and become truly new born babes in Christ Jesus. Ask him to pardon whatever we have done amiss, to bestow upon us a full measure of grace, and give us strength to overcome the temptations which meet us on every hand.

Let us start out in the new year, with God's help to live to his honor and glory, and to the welfare of our immortal souls. Notwithstanding we are much scattered over the earth, we can be one in spirit. We can and should let our prayers ascend to our heavenly Father in each others behalf. Peter says, "The effectual fervent prayer of the righteous man availeth much."

Bro. Brundage holds meeting here every four weeks, also every four weeks in Mariou county.

"The harvest truly is great, but the laborers are few; pray ye therefore, the Lord of the harvest, that he would send forth laborers into his vineyard."

MICHAEL KILMER.

Farther On.

I hear it singing, singing sweetly,
Softly, in an undertone;
Singing as if God had taught it,
"It is better farther on."

Night and day it sings the same song,
Sings it while I sit alone;
Sings it so the heart may hear it,
"It is better farther on."

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
"It is better farther on."

"Farther on" But how much farther?
Count the mile-stones one by one?
No, no counting, only trusting,
"It is better farther on."

Children's Department.

Happy New Year.

I wish my little friends a happy New Year. I wish that many of you may this year give your hearts to Jesus, so that he may make them clean from sin, and fill them with love toward him, that this may indeed be a happy new year; as there is nothing in this world which can make us half so happy as giving our hearts to Jesus, and having our sins forgiven.

Another year is past, and a new one has begun; now let us think of what we have done the past year—how many of our fellows we have made happy, and also think of the wicked deeds which we have done—and ask God to forgive us all that we have done wrong, and help us this year to do all the good we can, as this may, and will, no doubt, be the last year in this world for many of us.

Many have died the past year who if they had known a year ago that it would be their last year, would have lived quite differently from what they did, and would all have been ready to go home to Jesus. So this may be the last for you, dear young reader; and it may be the last for me. Therefore let us do all the good we can, and keep ourselves ready to go home, if God should call for us.

I hope my little friends will not be disappointed because I have not written much lately. Our friends have sent us so many good articles for the children the last few months, that it was not necessary for me to write.

I have done the best I could for you the last year; and I intend, by the help of God, to do so again this year. As long as God lets me live, I shall work for the children, and I hope you will all, in your prayers, remember

BROTHER HENRY.

What am I Living for?

Boys and girls, Have you ever thought much about this question? Many boys and girls do not concern themselves much about it, and it is likely some of the young readers of the Herald do not think so much on this subject as it would be well for them to do. There is nothing so

honorable and so blessed to us in this world as this, that we give our whole life to the service of our God, who gives us our existence. So you see this is a good thing to think about. Even while we are quite young we should think about this matter, for we cannot be too young to do good.

Now you know this Almighty being whom we call God, made us all. He created this earth in which we live and all things which we can see that lives upon the earth. And he made mankind to live here and take care of and use all these things which the earth produces. So if we all labor with our hands and rightly apply what God has thus given us we can all have enough of everything that will serve to make us comfortable in this life. But it is not this present life alone for which we should strive to live. It is a spiritual life, a christian life, a life of faith in our God, and obedience to our Lord and Savior Jesus Christ.

Christ came not into the world to live for himself. He came to live for us, to give his whole life in this world, in fulfilling the will of God, and in this he became a Savior, and all are invited to come to him, believe in him and be saved from their sins, and to inherit with him for ever, all the glory and happiness which he has prepared and reserved in heaven for them who love and fear him. We cannot perceive the greatness of the glory and happiness which awaits the christian when he leaves this world. No, the greatest mind on earth cannot comprehend it.

Paul the highly enlightened apostle could not fully perceive the excellency of that heavenly home. Our Savior, Jesus, tells us that it has never entered into the heart of man what God has prepared for them that love him. Now whether we shall inherit those treasures or not depends upon whether we live for them.

I think most of our young readers will know that the world in which we live is corrupt and sinful. If you are old enough to know right from wrong you have experienced within yourself that you often have a desire to do things which your own conscience tells you is wrong.

To disobey conscience and the word of God is sin. And if we live a life of sin we are not doing the will of God, our Creator. God is

just and will punish us with the wages of sin, which is eternal death, misery, and woe for ever. Each one can choose for himself, to live for God, or everlasting punishment. If we come to our Savior as he invites us, ask him for his Spirit to direct us, and help us deny ourselves and live for him, we can enjoy the sure and blessed hope that we are living for Jesus, and that we shall inherit, with him, the joys prepared for the saints in heaven.

I hope my young readers will seriously ponder this question in their minds, talk about it to good, earnest christians, and I pray God may give you grace to believe in Jesus and come to him if you have not in your young days and let your whole life be devoted to his service, even as he also lived and gave himself for us. May God help us all to live for Jesus. B. F. H.

Thoroughness in Work.

"Whatsoever thy hand findeth to do, do it with thy might;" that is do it *thoroughly*. Nothing must be slurred over, nothing left to chance. Your whole energy must be thrown into it; your thoughts must be given to it. Never let any work leave your hands till you can in truth and in honor say you have done your best, your *very best*. Thoroughness is a hard virtue, but it pays.

Children, If you would be good men and women, such as God people honor and respect, and such as God will love and honor, you must begin to form good habits in childhood. Good children do not often fail to become good men and women.

Gems of Truth.—I will send seven copies *Gems of Truth*, postage prepaid, for two dollars, or ten copies for two dollars and seventy-five cents.

Address, Brother Henry, Elkhart, Ind.

FOOD FOR THE LAMBS.

Take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? For after all these things do the Gentiles seek. Math. 6:31. O give thanks unto the Lord: for he is good.

An Interesting Letter.

[The following letter was written to us by Bro. Breuneman, while at Union Springs, Virginia, at which place a few days afterwards the sad message, that his son Henry had been struck dead by lightning, was brought to him. It contains many interesting and important thoughts, and hence we give it a place in the Herald that others may read it.]

Union Springs, Rockingham Co., Va.,
Aug. 15th, 1872.

Dear Brother Funk: I am here in a strange and wild looking place. I came here last Saturday, and I think it is doing me much good to be here. There are a great many people here seeking health by the healing, mineral waters, and the pure atmosphere. But they are beginning to scatter out for their homes again. It is right in the woods about half way up a steep mountain, called the Narrow Back. I often think of the pool of Bethesda, where a great multitude of impotent folk lay waiting for the moving of the water.

It often, too, brings to my mind the "fountain of living waters," so healthful for the soul to all who in true faith partake of them.

Many people come a great distance to these springs to obtain their bodily health, knowing at the same time, that they, sooner or later, must die. But they who partake of the fountain of living waters shall never die. Jesus said, "He that liveth and believeth in me shall never die." And again, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14.

Could people but believe of how much greater value the health of the soul is than the health of the body, they would not be so backward in coming to the true and sweet fountain of "Living water," in order to obtain their spiritual health. Oh that they were wise! Do people spend money and time, and travel a great distance to obtain bodily health? why are they then so careless to obtain the health of the soul? "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. 8: 22.

If we knew of a bodily physician who could cure in all cases without ever failing, just imagine what crowds would be pressing to him. Jesus is just such a spiritual physician. Jesus said, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

Let us follow his directions, and we shall be made whole, our souls shall be cured, and healed from all sin and uncleanness, and be made pure and holy. Let us then "seek him while he may be found, and call on him while he is near." "And we shall find rest unto our souls." J. M. BREUNEMAN.

Plain Dressing for Meetings.

The house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty, and sin. It causes many a poor shop girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for Sunday show. It keeps people at home in cloudy or stormy weather, when, if they wore plain clothing, they could defy clouds and storms. It consumes the morning hour in dressing, crimping and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor envious, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for,—and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivolous, trifling mind to forget God, and Christ, and the Gospel, and to spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses, and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the taste, justifying attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived an honored and virtuous life, had she never known or been led to think that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself out in such a way, as would attract the attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief delights are war-paint, feathers, rings, spangles, rag-roses, buttons, beads and bugles—things which are repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.—*Shaker*.

Two Scenes.

A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he.

"Do you know what has caused all this?"

"No, sir."

His father, pointing to the decanters, said

"That's the cause. Will you take a drink?"

The boy started back with horror, and exclaimed, "No!"

Then he took the child to a cage of a man with *delirium tremens*. The boy gazed upon him affrighted, as the drunkard raved and tore and thinking the demons after him, and cried "Leave me alone! Leave me alone! I see 'em, they're coming!"

"Do you know the cause of this my son?"

"No, sir."

"This is caused by drink; will you have some?" and the boy shrank back with a shudder as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father. The son was silent.

When told that it was rum, he declared that he would never touch a drop in his life.

But suppose that lad should be invited to a wedding feast, where, with fruit and cake, the wine cup is passed, amid the scenes of cheerfulness and gaiety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with his father on New Year's day, to call on his young lady friends, to enjoy the festivity of the ushering in of the New Year; with other things, wine is handed to him by a smiling girl. His noble hearted father, whom he loves, presses the wine glass to his lips and compliments the young lady on the excellence of its quality, what wonder if the son follow his example?—*Emblem Annual*.

Ministerial Unfaithfulness.

A young minister, preaching very earnestly in a certain chapel, after service had to walk four or five miles to his home along a country road. A young man who had been deeply impressed during the sermon requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him and obtaining some word of guidance or comfort. Instead of that the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

Some years after, when the minister had grown older, he was sent for to the bedside of a dying man. He hastened thither, with a heart desirous to do good. He was requested to sit down at the bedside; and the dying man, looking at him and regarding him more closely, said to him:

"Do you remember preaching in such a village, and on such an occasion?"

"I do," said the minister.

"I was one of your hearers," said the man, "and I was deeply impressed by the sermon."

"Thank God for that," said the minister.

"Stop," interrupted the man. Do not thank God till you have heard the whole

story. You will have reason to alter your tone before I have done."

The minister changed countenance, but he little guessed what would be the full extent of that man's testimony.

Said he, "Sir, do you remember after you had finished your sermon that I, with some others, walked home with you? I was sincerely desirous of being led in the right path that night; but I heard you speak in such a strain of levity and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal. I stamped my foot upon the ground I said that you were a liar; that christianity was a falsehood; if you could pretend to be in earnest in the pulpit, and then come down and talk like that, the whole thing must be a sham. And I have been an infidel," said he, "a confirmed infidel from that day to this. But I am not an infidel at this moment. I know better. I am dying, and about to be damned; and at the bar of God I will lay my damnation to your charge. My blood is upon your head."

And, with a dreadful shriek and a demoniacal glance at the trembling minister, he died.—*Guide to Holiness*.

Eradicating Weeds.

One cloudy, wet morning as I was engaged in pulling weeds, among them I found one of a very beautiful color, and tasty in appearance, but the hand coming in contact found it to be full of thorns, which, from its appearance was very unexpected, and with which my mind has been deeply impressed.

This reminded me of the forbidden things of the world, which also seem so fair, pleasing to the eye, and enticing; and if indulged in, will cause pain to the soul, the same as the thorny weed, to the flesh. An Apostle says, Touch not, taste not, handle not the unclean thing.

"How vain are all things here below. How false, and yet how fair?"

In our journey through life we meet with many temptations; but if we ask God with a true desire he will give us grace to overcome and conquer them. The Apostle commands us to abstain from all appearance of evil. This is one evidence of being righteous, but if we profess, yet show forth works of darkness we are unrighteous. Bearing the name of Christian will not avail any thing.

It is not the name but the life, the zeal that constitutes a Christian. There must be an entire resignation to God and his word by faith and prayer. Paul says, If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not; every person is endowed with a certain ability, which is required to be honestly employed with a free will. Rest assured then, that there is a precious compensation.

Mount Joy, Pa.,

J. D. H.

A Profession of Religion.

By a profession, in its general sense, we understand an open or public declaration of our views or sentiments; but without dwelling upon the various meanings to which the term is applied, we will confine ourselves to its theological signification and the relation which it bears to our religion and christianity in general. By a religious profession we understand a public declaration of our religious views, and our determination to live in accordance with them. By "the profession of our faith," of which the apostle here speaks, we understand a declaration of the doctrines and teachings of the gospel of Jesus Christ. This gospel teaches that God is the author of all things; the Creator of the universe, the giver of every good and perfect gift. It teaches also that Jesus Christ is the true Son of God, that he came into the world to save sinners, that he suffered for sin, the just for the unjust, that he might bring us to God, and made a full and complete atonement for the sins of the whole world; that after he was buried, rose from the dead the third day, and ascended to heaven from whence he will come again to judge the world in righteousness.

It teaches that the Holy Ghost proceeds from the Father and the Son, and reproves the world of sin, of righteousness, and of judgment; that he dwells with the renewed children of God and leads them into all truth. It also teaches that man was created in righteousness and purity, and that he by transgression fell into disfavor with God, and became entirely alienated, and estranged from all that is good. How great that mercy, how good that God, how kind that Father, who pitied us even as a father pitieth his children, and sent into the world his only begotten Son, Jesus Christ, that whosoever believeth in him should not perish but have everlasting life. Let us try to serve God faithfully and in heaven we shall rejoice with him forever.

The Peace of God.

The peace of God! Is it possible that so sublime an attainment is within the reach of man—fallen, frail, and sinful as he is?—"Let the peace of God rule in your heart." "The peace of God shall fill your heart and mind." "Peace I leave with you. My peace I give unto you." "The fruit of the Spirit is peace." It is thus enjoined as a duty, promised as a blessing, bequeathed as a gift, predicted as a natural and logical result of the working of divine truth and divine influence on the heart; as if the happiness, too great to be believed, too good to be hoped for, were assured to the poor, tempest-tossed soul, by every tenure that can be named or conceived of.

Our principles are springs of our actions; our actions the springs of our happiness or misery. Too much care, therefore, cannot be taken in forming our principles.

Miscellany.

Josephus' Works.—We are in receipt of a copy of the works of Flavius Josephus, the great Jewish Historian, translated by William Whiston A. M., and published by Lee & Shepard, Boston, and Lee, Shepard & Dillingham, New York. This is a history of the Antiquities of the Jews, wars of the Jews, &c., and is considered as one of the best and most reliable historical works published. It also contains a sketch of the life of the author, and is a valuable confirmation of the correctness and credibility of Bible History. The book is well printed, bound in cloth, large octavo size, and contains 654 double column pages. Price \$2.50, by mail \$2.90. Any person sending us six new subscribers for the Herald of Truth, will receive a copy of the above work sent free of postage, for his trouble.

The Russian Emigration.

It is expected that in the spring, 1000 families of the Russian brethren will emigrate, among whom are many without means; therefore it becomes necessary that every possible effort be made to raise funds, to pay their passage. Their necessities are great, and we should be diligent to assist them. Therefore we pray that all those who have not yet done anything to assist them should not defer it any longer, but go at once to the work, for the time passes swiftly by. In the month of April a number of them will enter upon their journey, so that perhaps by the first of April the money will be needed. In the next number of the Herald, we will have more of the particulars to communicate.

From a letter recently received from Russia we learn that the small pox has broken out in several places, and has proved fatal in a number of instances.

We can readily imagine the situation and perplexities in which our Russian brethren find themselves; hence, let us pray to the Lord that he will counsel and comfort them, and that we may manifest our faith by our works, assist them according to our means, and help them to bear their burdens. May God assist them to endure all things with patience.

The Reputed Site of Babel.

The Rev. G. M. Gordon, writing in the *Church Missionary Intelligencer*, thus describes the reputed site of the Tower of Babel:

A high mound is surmounted by a ruined and unfinished tower of brick, the summit of which is 235 feet above the plain. An examination of the mound shows that it is composed of the same elements as the mounds of Babylon—masses of brick and rubbish, interspersed with broken pottery.

These bricks are all of them inscribed on one side with cuneiform characters. The

cuneiform is the ancient Assyrian, and is supposed to be the oldest written language in the world. One side where excavations have been made, you may see walls of brick ascending tier above tier with masterly ambition. On another, all is confusion and disturbance—huge masses of brick work, rent and overturned, yet so solid in their ruin that it is easier to pulverize the brick than to separate it from the mortar. One of these blocks has rolled bodily to the foot of the mound. Others are vitrified or fused by a process which can be none other than electricity or fire. Curiously enough, the Arabs have a tradition that it has been destroyed by fire from heaven. The sides of the mound are pierced with holes and strewn with bones, which plainly indicate the lairs of wild beasts. The view from the summit at sunrise is distant and varied. The broad sheets of the Euphrates winds for many a mile, till lost in the distance in a "sea-like plain."

It is difficult to resist the conviction that Birs Nimrod is the Tower of Babel, the oldest ruin in the world. There are those who (like Mr. Rich) believe it to be the Tower of Belus and regard it as a part of the ruin of Babylon, but I prefer to hold the older tradition. And surely it is when standing on ground like this that the language of Scripture acquires a vividness and reality, which rewards the toil of patient investigation, and makes the privations of travel forgotten; and a voice seems to breathe from the resting place of the prophets, beside these mighty rivers which is daily more heard and felt, rebuking the sinner of the seceder and the skeptic.

A remarkable Jew.

A remarkable Jew claiming to be the Messiah, has recently made his appearance in Arabia, where his fame has spread far and wide. He came forth from the desert, where he spent many years mortifying the flesh, and he pretends to work wonders, perform miracles, and give the evidence of his divine mission. He has a melodious voice, remarkably brilliant eyes, and a fascinating appearance. The Bedouins take his offerings, and many of them have already accepted him. Another claimant of Messiahship appeared last year in Australia, but met with poor success among the people, and we have not heard of him for some time.

We now learn that a female Savior, who claims to be the daughter of God, chose to suffer for the redemption of her sex, incarnating a prodigious sensation in Southern Russia. Her name is Gabacrowicz. She pretends to perform miracles, to raise the dead, make the blind see, and the lame to walk. The government lately shut her up in prison, but they find she cannot thus be crushed out; for the prison has become a place of pilgrimage to multitudes, who declare that she can perform miracles even when incarcerated.—*Commercial*

Evangelical Alliance.

The Evangelical Alliance is by many prominent religious periodicals pronounced a great success. It may be by bringing about a moral sociability among professing Christians, but further than this we cannot see it. There is but one way that a union of God's people can be effected and that is by building upon the platform of the Gospel. Just so soon as sects are willing to bury their creeds and accept the truths of the Bible, a spiritual union can be brought about and no sooner. Worldly unions may be effected by agreeing to disagree and call each other brethren, but God will not sanction such unions, as it is declared that there is but one Lord, one faith, and one baptism.

Disastrous Year on the Ocean.

The terrible news of the loss of the steamship *Ville Du Havre* with two hundred and twenty-six lives, Nov. 22nd, directs the mind at once to the emigrant ship Northfleet, cut to the water's edge by the steamer *Murillo* off the English coast destroying more than three hundred lives, and the ill-fated Atlantic breaking on Mar's Rock on our own shores and engulfing over five hundred persons. Over one thousand lives lost in three marine disasters in one year!

Russian Relief Fund.

CASH RECEIVED.			
Peter S Weaver	\$1 00	Michael Souder	1 25
Mary Salzman	25	J. F. T—	1 00
Rudolph Keagy	3 00	Geo. Smith	1 00
John Sommers	3 65	P. S. Lehman	8 00
Jacob Diller	5 00	Left Hand	1 00
— — Hopedale Ill.	2 00	Jacob Keagy from	
Barbara Blosser	1 00	Mt. Crawford, Rock-	
J. S. Good & others	5 00	ingham co., Va.	14 50

READY ON DEMAND.

Church in Adams county, Ind., by Chr. Augsburg.	\$37.00
Church at Reily Creek, Allen co., Ohio.	77.00
Amish church in Kishokullis Valley, Milfill county, Pa.	135.00
Shenckfelder church in Montgomery county, Pa.	—
Sonnenberg church in Wayne co., Ohio.	145.00
Church in Johnson county, Iowa, by John Peterheim circuit.	35.00
Church in Stephenson co., Ill.	30.00
Church at McVeytown, Milfill co., Pa.	33.90
Church at Soap Lake, Cambria co., Pa.	16.40
Church at Trenton, Butler co., Ohio.	100.00
Church at Yellow Creek, Elkhart co., Ind.	128.00
Church at Hopedale, Ill.	70.00
Church at Chatsworth, Livingston co., Ill.	32.00
Church near Archbold, Fulton co., Ohio.	50.00
Church in Adams county, Ind., by C. B. Lehman.	43.00
Church at Morrison, Ill., by Leonard Hendricks.	46.05
Church at Still's Davis county, Iowa, by Chr. Brennenman.	30.00
Barnes' (Amish) church, Elkhart county, Ind., by John L. Miller, Goshen.	64.00
Saunt's church, Elkhart county, Ind.	55.00
Elkhart church, Elkhart, Ind.	100.00
Solomon K. Beiler, Spruce Hill, Juniata county, Pa.	25.00
Church in Dekalb county, Ind.	20.00

The Heavenly Dove.

There is a gentle voice that speaks.
To every little child,
That whispers in his little heart
In accents sweet and mild.
It is the holy one of God
That speaks his soul within;
That leads him on to all things good,
And keeps him back from sin.

And he must, heed that still small voice,
Nor tempt it to depart,
That spirit, great and wonderful,
That whispers in his heart.

The Lord takes none up but the forsaken;
Makes none healthy but the sick; gives sight
to none but the blind; makes none alive but
the dead; sanctifies none but sinners; gives
wisdom to none but the foolish.

Married.

Nov. 20th, by Geo. Brennenman, Bro. JOHN BIXLER of Holmes co., Ohio, to Sister BARBARA HUBER, of Putnam co., Ohio.

O may they live as truly one,
And end their union as begun;
Though grief should come and joy should fail,
Let peace and harmony prevail.

Nov. 30th, at the house of Henry Miller, by Jacob Weaver, SAMUEL MILLER, to ANNA YODER, both of Lagrange co., Ohio.

Dec 2nd, at the house of Samuel Lupold, by the same, YODER MILLER, brother of the above, to LUDIA MISHLER, both of Lagrange co., Ind.

Died.

May 12th, in Hickory co., Mo., after suffering intense pain for two weeks, Sister CATHERINE KOONTZ, wife of Pre. Charles Koontz, aged 83 years, 9 months, and 24 days. She leaves a beloved husband and 6 children to mourn their loss. She was a beloved sister of the Amish Mennonite church. Appropriate remarks were made on the funeral occasion by John Klopfenstein, and Jacob Yoder.

In Yankton, Dak. Territory, HENRY, son of Abraham Yoder, buried Oct. 25th. The Yoder family emigrated during the past summer to this place from Russia.

Oct. 25th, in Baltimore co., Md., of Palsy, Pre. JOHN MAST, aged 78 years, 8 months, and 22 days. His last words were, "I am in the hands of Jesus." He labored in the service of his Master many years in the Amish Mennonite church. The gospel of Jesus Christ, brotherly love, and a love for all appeared to be his greatest joy. Funeral services by John P. Mast, and David Stolzfus, from Rev. 14: 12, 13.

Nov. 15th, in Adams co., Ind., very suddenly, BARBARA, wife of Isaac Moxson, aged 48 years, 1 month, and 20 days. She leaves a husband and three children to mourn their loss.

Dec. 9th, in Allen co., Ohio, infant son of Isaac and Christiana KOHL, aged 6 days. Sermon by Abraham, and C. P. Steiner.

Dec. 11th, in Allen co., Ohio, of Lung and Typhoid fever, Bro. Isaac Moxson, aged 46 years, 1 month, and 7 days. He was sick but 9 days. He expressed a desire to depart and be with Jesus. Appropriate remarks were made on the

funeral occasion by C. P. Steiner, Abm. Steiner, and J. Musser.

Dec 14th, in Jefferson co., Iowa, of slow Palsy and inflammatory Rheumatism, SUSANNA, ESSELMAN, wife of Bro. Samuel Eschleman, aged 69 years, and 25 days. She was a consistent member of the Brethren (Tunker) church. With her husband she emigrated from Pennsylvania about 25 years ago, during which time she suffered 10 years, yet she bore her afflictions with Christian fortitude. Sermon by Peter Lutz.

She's gone to join the angels
On yonder shining shore;
She sweetly sleeps in Jesus,
Where pain is felt no more.

Dec. 15th, in Woodford co., Ill., of the infirmities of age, PETER FARNES, aged 70 years, and 10 days. Buried the 16th in the presence of many relatives and friends, at which time remarks appropriate to the occasion were made by Jacob Zehr, and Joseph Stuckey, from 1 Thess. 4; and John 5.

Nov 27th, in Ossage co., Kansas, Bro. DANIEL KLOPFENSTEIN, aged 39 years, 11 months, and 23 days. He leaves a wife and three children bereft of husband and father. Services by O. H. Caw in English, from Ps. 89.

Letters Received.

Joseph Durkey, Jacob Gehman, R N Kratz, John Jans, J J Augsburg, John K Plank, Tobias Steiner, B F Herr, B Legron, J C Rutt, Eli Stoffer, C P Steiner, Aaron Peters, Ph Ronlet, Sol K Bucher, Rachel Babin, Jos Stuckey, A Wiler, J K Andrews, Chr Miller, Joseph Detweiler.

MONEY LETTERS.

A—J S Augsburg, John U Amstutz, John Augsburg, B K Augsburg.
B—Isaac Baechler, paid to the end of Dec. 1874. Adam Brady, B Bowman, Mrs Susan Brennenman, A Breninger, John Baumgartner, Jos Belsley, A W Blauch, Jacob N Brubaker, Henry Bally, J M Brennenman, John K Brubaker, C Bernier, Benjamin Barr, Jacob W Basinger, Daniel Buckwalter, Chr Berger, Joel B Bower, Nathaniel Bechtel, John Burky, Jacob Bowman, Jacob Baumgartner, J J Bernreger, D D Blauch, Joist Bally, Samuel Blauch, E M Beery, Christian Brennenman, Samuel K Bare, Joseph Beery, A E Burkholder, Mary Berrey, Jacob K Bentler, David Bixler, Catharine Basinger, Henry Brubaker, Jos Blosser.

C—John Culp Sr., John B Culp, Josiah Clemenner, M Cimenhagi.
D—J K Detweiler, Jacob Diller, Mary Dear-dorf, Tobias Denlinger, Peter Donner, E John Evers, Samuel Eyer, E Eberle, Abraham Eschleman, Rudolph Eyer, Amos Eberle, Henry B Eysman, John Egli, Jacob Eberhard, John Engel, J R Eberle, Mary Eberle, no money, Sarah Eberle.

F—A J Freiz, Jacob Fornwalt, Anthony Freed, R D Foutz, C. G. Jacob K Fiedler, Elizabeth Frey, John Foch, Samuel Freiz, H Friesner, Mrs Hannah Freed, A J Freiz, John Fisher, J S Funk B F Fetrow.
G—Peter Gantz, Abraham Garber, Chr Garber, J Grabill, Henry Gerber, Isaac L Gehman, C B Grassmeyer, Jos Gingerich, Michael Gingrich, Abraham Gabel, Chas Gabel, John Gabel, J M Gascho, J S Good, John Gingrich, R G N Grahb, Jacob H Grater, Samuel Guenerich, J G Berig, Sebastian Gerig, Samuel L Grow, William Gsell, J B Gerig, Joseph Good, Peter Goldsmith.

H—Jacob L Haver, Isaac Hershey, Noah Hel-muth, W Hersberger, Jacob C Hartzler, Em-mel Hartzler, Jacob L Haver, Mary Hoyer, Noah Helmut, Abraham S Herr, Joseph Hieser, Jacob B Hunsberger, Jacob B Huber, J Hossler, D H Hess, Tobias Hersberger, A Hauenstein.

John Hege, H R Hurst, Daniel Hertzler, Essias Hochstetler, Mary Harshab, Jacob L Haver, A A Holdeman, Daniel S Hiestand, J Hartzler, John J Harris, D E Hartzler, Daniel Hoover, Isaac Hiestand, Benj Helmut, Jacob Hershey, Lydia Hoover, John A Holdeman, Peter Halter, D Hersh-berger, C H Hochstetler, Ulrich Hertzler, Wm Holdeman.

J—D J Johns.

K—Sallie J Kessler, Wm H Keesey, Tobias Kreider, J J Kruifman, A J Kauffman, Henry Kenagy, Peter Klopfenstein, Samuel Kindig, A F Kratz, S S Kauffman, David H King, Josiah Kohli, Jonathan Kolb, Chr Krehbiel, Catharine Kornhauser, N H King, Annie Karts, William Kine, Isaac King, J K King, Joseph Knap.

L—Jacob Long, Alpheus Landes, Peter Lit-wiler, John C Lehman, J O Leatherman, W C Livengood, John Lehman, J W Lamb, P S Leh-man, Fritz Limpert, D Landis, I C Lehman, J K Lapp, Jacob D Landis.

M—E D Miller, Jer J Miller, John Miller, S Miller, B D Miller, Chr Miller, Levi D Miller, J M Miller, Shem Miller, Isaac Miller, S Miller, Essie Morrill, Elsie, Avelleen, Mabel, Mal-man, Isaac Martin, Sol S Miller, Lydia S Miller, N D Miller, J M Miller, David H Martin, Jonas Y Miller, Christian Miller, Peter J Miller, J Markley, Peter D Misher, J Musser, Solomon H Moyer, Susan Metzler, C F Martin, Rev Jacob Meschter, J W Meyer, Catharine Moser, Jacob S Moyer, Ont, Jacob Moyer, O, Christian Mussel-man, Jonathan Miehler, M M Mayer, Abraham Miller, H Monk, H Musselman, Benedict Moser.

N—Jacob Newcomer, John S Nissley, David Nunnemaker, Abraham Nash, John Neuschwan-ger, V F Nafziger, Abraham Nash, Samuel Nash, O—John Oswald, Nicholas Olenka, Peter.

P—Jos Plank, John Plank, Isaac Plank, Philip H Parret.
R—James Reed, Lewis Sidenour, Christian Raber, Christian Rupp, Jacob Ramer, Dan Rogers, Annie Reesler, J J Ramseyer, Samuel Rees-er, Christian Rupp, Aaron Rosenberg, Freder-erick A Roder, Henry Rohrer, John Rohrer, Maria Rohrer, Abraham Roth, John Rupp, Rev John Rupp, Jacob Rohrer, Isaac Reist, W C Redding.

S—Lewis Schiffer, N Sproll, Peter Schrook, Moses Scheller, C J Sangree, Martin Singer, M Sloneker, Abm Sayler, Jon B Stutzman, Susanna Sayler, David Spangler, M Salzman, Mary San-ders, Hattie Schneider, John Summers, J Shel-lenberger, S S Shupe, Jacob W Shank, John Stolzfus, C Stoner, Fred Schoetler, Joseph Stouf-fer, Susanna Schreist, Jacob G Snyder, John Shably, Christian Staker, Samuel Showalter, Michael Soder, Christian S Stucky, John P Speicher, John Schott, Mary Schadt, Thomas Sayler, David E Stutzman, Martin Shably, David Sommers, Henry Schantz, Peter Schantz, Eli Schrock, Abraham Stuter, Christian Shank, John Sutter, Henry Stemen, John Schoenbeck, D Schoenbeck, Ph Schmitt, O O Schimmel, Jacob Schmitt, Daniel H Stauffer, David Schrock, Isaac Scholtz, John B Snyder, D W Smith, J J Schwartzentruber, Peter Stauffer, Elizabeth Stauffer, Mike Saltzman.

T—Daniel Troyer, J D Troyer, David S Troyer, Michael Troyer, Christian E Troyer, Joseph Thomas.

W—J G Wenger, Isaac Wismer, Christian Wis-mer, I Wenger, S P Weaver, Jacob W Weber, Michael F Weber, Abm Welty, J C Wismer, John A Weaver, A J Ward, N C Wenger, Catharine Wan-ner, Christian Willerts.

Y—Levi Yoder, Levi D Yoder, Reuben Yoder, D M Yoder, J N Yoder, D J Yoder, Daniel J Yoder, J H Yoder (Leontina), C C Yoder, Samuel Yoder, Jos Yoder, Wm H Yoder, Jacob K Yoder, Barbara Yoder, J C Yoder.

Z—Peter Ziegler, E K Zook, Martin Ziegler, Christian Zehr, Frederic Zierlein, Peter Zehr, J B Zook & co., Levi S Zook, Zinner & Hartong.
No NAME.—From Davisville Pa.

seven times: but, until seventy times seven, Matt. 18: 21, 22.

Above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins, 1 Pet. 4: 8.

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. 6: 14, 15.

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain, Matt. 5: 23, 24, 38-43.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification, Rom. 15: 1, 2.

Finally, be all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Peter 3: 8, 9.

Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more; but judge rather, that no man put a stumblingblock or an occasion to fall in his brother's way. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, Rom. 14: 13-21.

Be kindly affectioned one to another with brotherly love: in love preferring one another. Bless them which persecute you. Bless and curse not. Repomense to no man evil for evil. Provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men. Dearlly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good, Rom. 12: 10, 11, 17-21.

All this is fulfilled in one way, even in this: though thou be a neighbor as thyself. Let us not be desirous of vain glory, provok-

ing one another, envying one another, Gal. 5: 14, 26.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. 6: 1, 2, 10.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. Say not, I will do to him as he hath done to me: I will render to the man according to his work, Prov. 24: 17, 29.

If thine enemy hunger, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee, Prov. 25: 21, 22.

[On the 10th of Dec., 1873, a circular was issued by the Committees appointed by the Conference, and sent to the several churches in Europe who propose to emigrate to America, the most important of which we have translated for the benefit of our readers.]

Circular No. 1.

TO THE MENNONITE CHURCHES IN WESTERN RUSSIA, POLAND, AND SOUTHERN RUSSIA.

In consequence of the recent general movement among the Russian and Russian Mennonites, for the purpose of emigrating to America, which movement has found expression by the several Delegations which were here for that purpose during the past summer, and also by the pioneers of the Russian people, in general, and of the American Mennonites especially has been directed to the expected Mennonite emigration during the coming year.

The American Mennonites have observed this movement, not only with attention, but with an active participation; and hence have discussed the matter extensively in their public prints, and at their several Conferences. Several conclusions were arrived at, in order to determine upon a definite course of action, as to how we could give the European Mennonites a material proof of our fraternal feelings. The petition of the Mennonites in Poland, inquiring in what manner assistance could best be given from here to our European brethren who are without means and wish to come to America, prompted the action of the Conference, and the discussions referred to.

To bring the results of these discussions and decisions before the Mennonite Churches in Europe, for the purpose of the circular.

The Am. Mennonite Churches are prepared to help with their funds and actions, to assist the needy European brethren. In order to

accomplish this, two plans have been decided upon; that is, to contribute as free gifts, or to furnish means as loans. Contributions have already been given, some of which are to be loaned without interest, and others given as free gifts; the latter have come in most freely. Thus the donor can determine in what way his means shall be used, and the receiver may choose according to his need, whether to take the free gift or borrow. It may also be mentioned that assistance in another form will be rendered by the several committees appointed, represented by a chief committee, which will provide a person who shall make contracts with Steamship and Railroad companies, and receive the emigrants when they arrive in New York; and give them such counsel as may be necessary. The contracting with the proper Steamship companies might be done in such a manner that each person emigrating, should be furnished with a ticket to New York, in Hamburg, at a reduced price by a person (perhaps Bro. Henry Schutt), properly appointed for the purpose, by the Mennonites in Europe. This person in Hamburg, should cooperate with the one in New York, to facilitate the work of these two persons, it is desirable that those brethren who need aid should be supplied by their church officers, with a properly authenticated certificate, to show that they are really needy. Such certificates should all be alike, and to avoid all misapprehension, a sufficient number of such certificates could be printed after the following form:

LEGITIMATIONSSCHEIN.

The bearer— a member of the Mennonite church in— in— purposes to emigrate to America, with his family, consisting of— adults, and— children, of— years of age. Not having the means to pay his way, he may upon presenting this certificate, apply for the necessary means, to the Aid Committee of needy Mennonite emigrants in New York, for the journey from—, to—.

Certified to with the church seal, and names of bishop and ministers; also the signature of the bearer and date.

It is expected the Mennonites of Europe who have means, will help their needy brethren, to get, at least, to Hamburg; others perhaps as far as New York, so that in the blank, in the certificate, left for the name of the starting point may be written, either Hamburg or New York. * * Of this certificate both the agent in Hamburg and New York will be furnished with a copy, so that the former will furnish tickets only to such persons who have a corresponding certificate. * * Persons who do not need any assistance before reaching New York, will not receive tickets in Hamburg for the voyage to N. Y. But in order that they may be enabled to purchase, with their own means, tickets to N. Y., at the reduced rate, they must be supplied with different certificates in Hamburg so as to be able to identify themselves as Mennonites, the ar-

rangement of which will be left to the brethren in Europe. Negotiations for the reduction of fares have already been entered into with various Steamship, and Railroad companies, and the committees much desire to learn what steps have been taken by the European delegations in relation to this matter after their return from America, in order that united action may be had. It would greatly facilitate the work of our committee if they could obtain, from the different churches, at an early date, a list of the names of the brethren, who intend to emigrate during the coming year, and who, directly or indirectly, must depend upon the means furnished by our committees. They should also give as early as possible the time they propose to start, so that the means could be provided in time. We hope that in the mean time committees will be appointed to arrange these matters in Prussia, Poland, and Southern Russia. If these, as we desire they should, wish to unite their efforts with ours, they may, until further notice, address us as follows:

DAVID GOERZ, Summerfield,
St. Clair Co., Ill.,
Or, J. F. FUNK, Elkhart, Ind.

Circular No. 2.

Issued by the MENNONITE BOARD OF GUARDIANS, and addressed to the Mennonite churches in Prussia, Poland, and Southern Russia.

In accordance with § 4 of the conclusions of the Mennonite Board of Guardians, passed at their meeting on the 2nd of Jan., 1874, in Summerfield, Ill., the committee consider it necessary to inform the European brethren of the following facts:

1. From the most recent information obtained from letters from Europe, we learn that during the coming summer a large number of brethren may be expected from there, among whom there may also be such that need assistance to defray the expense of the journey. For the purpose of being enabled to make our help more effective, and have the means available at the required time, we request the Russian brethren to send a list of the names of those who are ready to come and are needy, as soon as possible, as stated in our former circular.

(2.) In order that our means, which are not inexhaustible, may not be consumed too speedily, and thereby persons who set out on the journey without the assurance that the committee will have the means to assist them, may not be brought into difficulty and distress, we advise the Russian brethren not to allow those who are without means, to go to Hamburg in too great numbers; and since, as already stated, the certificates, of which a form is given in Circular No. 1, shall be the necessary proof which will entitle the needy members to claim assistance, the certificates will be printed here, with the addition, that the signature of the ministers and deacons of the church in Europe, with

the church seal, shall bind the whole church as surety for the payment of the notes signed by those who receive assistance. As a matter of course, we cannot send more blank certificates to Europe than we have means in the treasury to pay passages. This matter will be more especially explained in the following sections.

3. In view of the fact that a large sum will be required in order to assist all those who are needy, and to enable them to complete the journey without the liability of being left, without means on the way as already referred to in section 2, the Mennonite Board of Guardians of the Mennonite church of North America, feel prompted, earnestly to appeal to the brethren in Russia and Prussia to assist the American Mennonites in their efforts to aid those who wish to emigrate. The manner in which they shall do this, we will leave to the brethren in Europe; we expect however that they will inform us of what they do, so that we may govern ourselves accordingly, as we expect that it will only be necessary for us to give assistance to them from Hamburg, and that in this, properly speaking, we meet the European brethren in their efforts, by a mutual cooperation with them.

4. We remarked in circular No. 1, that money as free gifts has been received more plentifully than money to be loaned, but notwithstanding, in view of the facts stated in section one of this article, we must here acknowledge that even if this money as a free gift will come in very much more abundantly than it yet has, it would still form only a small portion of what we actually need, and for this reason our board desires to call especial attention to the fact that we must depend mostly upon money loaned in order to get together the large amount needed. For this reason, according to section d, (which see) in the Report of the Board of Jan. 2nd, the expenses of the sea voyage shall be defrayed by our Board only with money given as a loan. * * This mode of procedure is necessary, since our Board must have a certain amount of means on deposit in order to establish a credit with the various Steamship and Railroad companies, to be able to make the proper negotiations with them for passage, &c. This fund must also be the guarantee that the Board is able to pay for such passages, and will enable us more readily to regulate our accounts with the companies when brought to settlement, after the passengers have been brought to this country. With the increase or decrease of the fund which the Board has at its disposal, the credit of the Board will rise or fall, if the private property of each individual member of the officers of the Board is not to be held responsible for the payment of these contracts. That the officers of the Board should make themselves individually responsible for these debts could hardly be expected, yet is the good credit of the Board of great value in the furtherance of their duties in the interest of the needy brethren, and for this

reason each one will see the propriety of the above mode of proceeding.

5. Read under article d: letter "c" of the report of the committee, of their meeting Jan. 2nd.

6. Negotiations have already been commenced with Steamship and Railroad companies, of which reports will be given in due time.

In conclusion we would yet add that we do not wish by the above remarks (Art. 5.) to deter any of our brethren in Europe from undertaking the journey to America, nor to weaken their confidence in the fraternal participation of the brotherhood here; we only desire to express the same sentiments of brotherly love and kindness given in circular No. 1. But that the whole matter be properly arranged and understood, and that men do not promise themselves too much and meet with disappointments, we could not otherwise than give expression to these points. We beseech our brethren in Europe to bring this matter with united and prayerful hearts, with us, before the Lord from whom every blessing and all success must come. We have no doubt but God will show to all who labor in this work, such ways, that not one brother in Europe, who on account of his faith, must leave his home and come to America, will need to remain behind for want of means, if indeed he is really sincere, in his desire to preserve faithfully the principles of his faith.

Summerfield, St. Clair Co., Ill.
Jan. 5th, 1874.

MENNONITE BOARD OF GUARDIANS.

Principal Director Chr. Krebiel.

Sec. David Goerz.

Treas. John F. Funk.

Bus. Agent, B. Warkentin.

[We have translated the above somewhat in a condensed form, and to avoid repetitions we have several times referred to the former circular and the report of the meeting of the Committee Jan. 2nd.]

The Mennonite Board of Guardians.

At the Conference of the western district, held in Summerfield, Illinois, on the 7th of November, 1873 resolutions were adopted, expressing the sympathy and fraternal feeling of the Conference, with the distressed brotherhood in Russia and Prussia, who are under the necessity of emigrating to America, for conscience' sake, and a committee, consisting of Chr. Krebiel, Daniel Baer, and B. Warkentin was appointed, which committee was requested to cooperate with other committees, already appointed, to collect means, see that they were properly applied, and make such other arrangements as were necessary for the proper accomplishment of this purpose. It was also decided that persons should be permitted to give their means as free gifts, or loan it as seemed most agreeable to them. The committee also chose to apply the name of Mennonite Board of Guardians, to the United committees, cooperating in the aid

of the European emigration movement. According to previous arrangements a meeting of the Board was held at Summerfield, on the 2nd of Jan., 1874, of which the following is a report.

The Mennonite Board of Guardians, represented by J. F. Funk, of Elkhart, Ind., and the committee of the Western district Conference, at their session, on the 2nd of January, 1874, in Summerfield, Ill., passed the following conclusions:

1. For the purpose of facilitating matters, and to determine upon a definite order of business, the Mennonite Board of Guardians, elected temporarily a board of directors, consisting of the following persons. Principal Director, Christian Krehbiel, Summerfield, Ill., Secretary, David Goetz, Summerfield, Ill., Treasurer, John F. Funk, Elkhart, Ind., Business agent, Bernhart Warkentin.

2. The first duty of this board consists in prosecuting the negotiations, already in progress with steamship and railroad companies for the purpose of obtaining a reduction of the usual rates of fare, so that in due time the most favorable terms may be determined upon.

3. The treasurer shall ascertain how much money has been collected and placed to our disposition, either as loans or free gifts, in order that the committee may be enabled, in their negotiations, with steamship and railroad companies, to produce proper evidence of the means at their disposal, and thus be able to obtain the confidence and credit needed in the prosecution of their work.

4. Cooperation in our work with the European brethren must necessarily be obtained as soon as possible; and for this purpose a second circular (a copy of which will be found in another column), shall be sent to them, in which their attention shall be called to the following points:

(a.) It is necessary, in order that the board may make their aid effective, and that the necessary means, may, at the proper time be available, that the Russian brethren shall send a list of the names of the families in each church which may be expected here in the spring, to the board, as was requested in the circular No. 1, issued December 10th, 1873.

(b.) In order that our means, which are not inexhaustible, may not be consumed too speedily, and thereby persons who set out on the journey without the assurance that the committee will have the means to assist them, may not be brought into difficulty and distress, we advise the Russian brethren not to allow those who are without means, to go to Hamburg in too great numbers; and as we shall consider the church which issues the certificates of membership as set forth in the Circular, No. 1, as surety for the payment of the amount expended for the party holding the certificate; therefore, the Russian brethren should not send more persons upon our account than will correspond with the number of blank certificates sent to them by the committee.

(c.) According to present prospects

this aid project will assume large dimensions, and hence, we also appeal to the Russian and Prussian brethren who possess means, to take an active part with the American Mennonites in their efforts to assist the European brethren, and take it for granted that we need only give assistance to them from Hamburg, and thus properly casting in our efforts with those of the European brethren in mutual cooperation.

(d.) In the Circular it may be necessary further to remark, that to cover the expenses of the sea voyage for those without means, only the money given as loans shall be used. We believe that in this we are acting entirely in accordance with the views of most of our European brethren from whom any information has been received. The free gifts will be applied to such brethren who after their arrival in N. York need further assistance.

(e.) The attention of the European brethren, who are without means, must be called to the fact that they must not set their expectations too high, in regard to the accumulation of property; that when they first arrive in this country, they cannot immediately, as a general thing, expect the same wages as the American who is accustomed to the work, and that not every emigrant can go directly to the west and there commence a farm for himself, but, will often find it a great deal better to stop in the east awhile and first earn for himself some means.

(5.) When we consider the large amount of money that will be needed during the coming summer, in order to furnish sufficient assistance to the expected Russian brethren, the Mennonite Board of Guardians feel prompted to make a public appeal, through circulars and papers, to all non-resistant Churches, and all other "cheerful givers," for contributions for the aid of this oppressed and distressed people. In this appeal we must especially encourage loans, and hence also a further plan as to how such loans shall be arranged must be given, so far as such plan can be determined upon by a temporary organization.

(6.) Should other churches, by the appeal referred to, or of their own accord, appoint committees to this work (which we sincerely desire, and by the publication of this report of our board, earnestly request), we hereby cordially invite such committees to cooperate with us. We are also ready, willingly, as soon as by the cooperation of other committees, the Mennonite Board of Guardians attains to a wider field of labor, that the present temporary Board of Directors should be changed, or new ones elected, as may seem best.

(7.) In order to have the means ready when needed, it will be necessary to set the time when the money should be placed in the hands of the committee, on the first of April, 1874.

(8.) For the purpose of more easily keeping accounts of the money loaned, we have temporarily adopted the following plan: Each

Church is requested to send in to the treasurer, the amount of money collected in accordance with the plan given, if possible as one sum total from the church, when each individual sum given amounts to less than \$100.00. Individual members, however, who give \$100, or over, may send in the amount individually. In this way, the account of the receipts will be much more easily kept; and the manner of paying back the moneys simplified as follows: Every needy European brother, landing in New York, presents to our Business Agent his certificate properly authenticated by the Bishop and ministers of the church to which he belonged in Europe; which certificate not only gives him the right to claim assistance, but also at the same time makes the church, represented by her bishop and ministers, who have signed the certificate, responsible for the payment of the amount of aid needed by the bearer of the certificate. These certificates will be signed by the Director and Secretary of our Board, and will be sent from here to Europe, and at no time will a greater number of certificates be sent than the number of fares for which the treasurer has means to pay.

Upon presentation of such certificates, filed out in Europe, our Business Agent in New York will allow the sum needed from the fund on hand; and the receiver thereof signs a note prepared for this purpose, to which will be attached as security for the payment of the same, the certificate brought with him from Europe. The Board of Guardians will annually distribute these notes to the churches which advanced the money, as legal notes which must be paid by the parties whose signatures they bear. The holders of the notes have then no claim upon the committee, but upon the makers or their sureties themselves. (The sureties are, according to the certificates, the European church to which the receiver of the aid belongs, represented by the Bishop and ministers whose signatures the certificate bears.)

By giving these notes, made in New York, to the representatives* of the several churches, instead of to each individual, who may only have given a small sum, the keeping of the accounts of the committee will be much less burdensome and greatly simplified. It seems best to send small sums to the Treasurer of the Board, through the representatives of the church, while for amounts of \$100.00 and over individual notes may be given. More special information will be given on this subject when required.

(9.) The business office of the Board of Guardians is in Summerfield, Ill., where all the business of the Board will be transacted. When money is to be paid out the following course shall be pursued:

The Business Agent, when in need of money applies to the Secretary, who draws an order on the Treasurer which must be accepted and signed by the President of the Board, after which it may be presented to the Treasurer for payment. In this manner

*Ministers or Deacons.

a threefold record of the business transactions of the Board will be preserved, which besides, will be under the control of the Annual meeting of all the committees; at which meeting the books must be presented for examination. Besides these general Annual meetings, the chief committee will hold, as may be necessary, quarterly, or semi-annual meetings, the proceedings of which, together with the proceedings of the Annual meetings, shall be published in the Herald of Truth and in the Men. Friedensbote.

(10.) Hence also these proceedings of the 2nd of Jan., are published in both the above named papers, so that the churches may have the opportunity of knowing the actions of the Board of Guardians, and also that every brother may, with a prayerful heart, bring this important matter before the Lord; for everything that we do depends entirely upon the blessing of God.

Summerfield, Ill., Jan. 2nd, 1874.

Principal Director, CHRISTIAN KREHBIEL.
Secretary, DAVID GOETZ.

Treasurer, JOHN F. FUNK.

Business Agent, BERNHART WARKENTIN.

Members of Committee, ISAAC KILMER.
DANIEL BAER.

An Earnest Call.

IMMEDIATE HELP NEEDED.

"Those that are in distress lead thou into thy house * * * and hide not thyself from thine own flesh." German translation from Is. 58: 7.

Thus calls the prophet to those in his day, in view of the distress brought upon both the innocent and guilty, by the weakness and imperfections of the race, and appeals earnestly for help to all those who have it in their power to assist in relieving them, as far as human help is able to relieve. The same Spirit which put these words into the mouth of the prophet, prompted Paul, when in the days of the new dispensation, he says, "The Lord loveth a cheerful giver." And what Jehovah required of the people of his Covenant, the Maker of that Covenant also exhorts his faithful followers to observe in his new commandment of love. And truly opportunities to such works of love are not wanting in our day. Calls for aid to the distressed and the alleviation of human misery, stand at the door of every friend of humanity.

To set forth one of these scenes of sorrow and distress, and give further opportunity for the manifestation of that faith which worketh by love, is the purpose of these lines. If the kind reader will go with us a short time, we will take him beyond the shores of America, across the wide ocean, through strange lands, into a land that is now engaged in the effort of adopting new laws and governmental regulations—Russia.

In the southern part of this country there are a number of Mennonite colonies, which to the casual observer do not at all appear

to be in a distressed condition. Friend William Hiespeler, the Canadian Commissioner of emigration, who visited these colonies in the summer of 1872, indeed made the remark, as he beheld the beautiful, regularly built villages, with their magnificent farms; gardens, orchards and groves surrounding them, that a colony so beautiful, and upon such a scale was not to be found, neither in Europe nor America, and yet at this time there is great distress there, for the new laws of Russia take away from our brethren in the faith, there, the privileges which less than 100 years ago, were guaranteed to their fathers forever, who came from Prussia, into Russia, upon special invitation, to settle where they should be permitted to enjoy the fullest religious freedom, and be enabled to maintain their future existence as non-resistant Christians. If now our brethren desire not to trample carelessly upon feet this treasure, the principles of our faith, the doctrine of non-resistance, which our forefathers purchased with their own blood, and transmitted to our care and preservation, they must alter the manner of our forefathers, take their staff in hand, and exchange the land, which can no longer bear them with their religious peculiarities, for another.

But not only are the peculiar religious institutions of our brethren in Russia, in danger, but also their nationality, their *Germanism*, language, &c., for it is unmistakably the purpose of the reform movement in Russia, if possible, to merge every foreign element into their own Russian nationality, speaking the same language and following the same religion. Under these circumstances, what could be more natural than that those brethren in Europe who are looking for an asylum of peace, should look towards free America, as the most suitable place for them, where the Mennonite also may live in peace side by side with those of other denominations, in the full enjoyment of his religious sentiments?

But the greatest difficulty with which the brethren there have to contend, are the two questions, How shall we be released and made free from Russia? and how shall we get to America?

For the brethren to become free and disengaged from Russia is a very difficult matter, since the Russian government, to further her own interests, seeks in every possible way to hinder and retard the emigration of the Mennonites, though according to the Imperial Manifest of the 16th of June, 1871, in which full liberty to emigration was given during ten years from that date, the government cannot entirely prohibit the brethren from leaving during the next six years. She seeks to hinder them from going, because she knows how great a loss she sustains by allowing a part of her best farmers to leave the country, and that thereby the agricultural, commercial and manufacturing interests of Southern Russia will suffer a very important loss. One cause of the great difficulty, in the emigration of the Mennonites, is the

fact that the Mennonite colonies are settled in districts which are occupied by Mennonites only and belong exclusively to them alone, so that their farms cannot be sold to outside parties, but only transferred to persons belonging to the same church. It is now however reported that the next few years this restriction will be removed, but the question then arises, Who shall buy the farms of the Mennonites? The native Russian cannot purchase it, because he does not understand how to cultivate it; and why should he? The Mennonites will, finally, after all, leave their farms in Russia, and after they move away their farms can be had almost for a gift. Some of the brethren who propose to come to America in the spring, have already sold farms, worth \$5000 and \$6000 for \$2000 and even for \$1000. If we consider then that all the farm buildings in those colonies had to be built according to a plan determined by law, without any regard as to the means of the builder, and that in consequence of this, many of the colonists live in fine houses for which they are largely in debt, so that the occupant often is worth not more than half or a quarter of the value of the property in his possession, it may be plainly seen that the Mennonites, in breaking up and leaving the country, will be compelled to sacrifice nearly all they have, so that they may indeed with the deepest anxiety inquire, How shall we be able to get away? The circumstances of the churches in Poland, and several in the government of Ekatarinaw, are especially unfavorable in this respect. And in addition to all this, it is with great difficulty, with the loss of much time and heavy expense that they are enabled to obtain the necessary passes by which they will be permitted to cross the Russian lines.

From the foregoing the second question presents itself, How shall we be able to get to America, if there are no means to pay the expenses?

To answer this question practically, the Mennonites of America have already commenced. They have appointed Aid Committees, from which the Mennonite Board of Guardians has been formed. The duty of this Board is to receive the means collected for the aid of the needy European brethren in the faith, on their journey and apply them properly to the purpose for which they are designed. (On this subject, which has a number of times been presented in the *Herald of Truth* and the *Mennonitische Friedensbote*, the Circulars No. 1 and 2, issued by the Board in December and January respectively, give more special information. Copies of these circulars will be sent to all who desire it by addressing the Secretary of the Board.)

But as this work in order to make it sufficient for the necessity of the case, will require a very large sum of money, as we expect, at least, 1000 families of these Russian Mennonites to come to America early in the spring, and as the money reported and designed to be given as a free gift, will not, by

any means, be sufficient, certain amounts have already been reported, which the donors have designed to be loaned to the needy Russian Mennonites. (We remark here that the Russian Mennonites prefer to accept this aid as a loan, to taking it as a gift.) But that the Board of Guardians may, with any degree of certainty, be able to accomplish the work which they have in view, a large amount of money to be given as a loan, will still be needed, and this is the object of this address to all the brethren in the faith and to all "cheerful givers," (2 Cor. 9: 7.); to appeal to them and invite them earnestly to take part with us in this work. The receipt of all moneys given to this aid, whether as a free gift, or as a loan, will be acknowledged by the Treasurer, John F. Funk, of Elkhart, Indiana. According to the decision of our Board the money to be loaned, alone, will be applied to cover the expense of the passage across the Ocean, while that given as a free gift will be given to those who need aid to prosecute their journey from New York to the West, or otherwise after their arrival.

In order that those who wish to give to this cause larger sums as loans, may have the assurance of a sufficient guarantee that the money will in due time be paid back again, we here add Article 8, of the decisions of the Board of Jan. 2nd, 1874.

Should those however who interest themselves in this cause, prefer to appoint committees of their own, aside from those already appointed, for the purpose of being able to carry forward this work with greater facility, we shall gladly receive such committees, and cordially invite them to cooperate with us, as already declared in article 6 of the decisions of the Board of Jan 2nd.

In conclusion we wish and pray that God, who is the giver of every good and perfect gift, may add his rich blessing to this call for aid and to our whole work, so that many may be found who with open hands and willing hearts will lay hold thereof and help us to bring our brethren, who are in great distress in a foreign country to us, into our own land to enjoy the inestimable privileges of peace and religious freedom.

Principal Director, Chr. Krehbiel.
Secretary, David Goerz.
Treasurer, John F. Funk.
Business Agent, B. Warkentin.

P. S. Those who prefer to give to this cause as a free gift, are cordially invited to do so. Both loans and free gifts are acceptable. But since we need a large sum, we believe that we can get the necessary means together more readily by loans than by gifts.

Russian Aid.

It would have been my duty long ago to express my sincere thanks for the warm love which was manifested towards me by my brethren in the faith, during my extensive travels here in America. I now desire to make amends for past neglect, and also at

the same time feel pressed to return my most sincere thanks for the unlimited confidence which has recently been placed in me, and with an implicit trust in God, who hitherto has been my staff and stay, I hope he will also in this, I may well say difficult task, be to me a wise Counselor. But especially do I feel it my duty to express my gratitude for the earnest participation manifested on behalf of our Russian brethren, in obtaining means to pay the fares of those who are without means, and desire to emigrate to America, to seek an asylum where they may maintain the principles of their faith.

From letters recently received from Russia, we learn with regret that those who intend to emigrate to America next spring, will be obliged to dispose of their property at less than half its value, and the condition of things may be worse in the future. From this we may plainly understand that many who are living in measurable prosperity, will be left without any means, so that there will be but little prospect for them to be able to defray the expenses of the long and tedious journey. Consequently, the proffered assistance of the American brethren is a very valuable help to all our destitute Russian brethren, who propose to emigrate to America. And only He who will not withhold the reward from him that giveth a cup of cold water, will also bestow the richest blessings upon those who will give their gifts to the aid of the needy brethren.

According to information received, we may expect that in the coming spring the emigration of the Russian Mennonites will be quite extensive, as in the Molotshau district alone, in Bro. J. Buller's church, about 600 families have already sold their farms, and are ready for their journey. From other villages we have as yet no definite information, but may readily conclude that there will be at least double the above number of families.

In regard to duties assigned me, to obtain reduced rates of fare for the voyage across the ocean, and also upon the various railroads in this country for our people, I can as yet only say that inquiries have been made by different companies, the results of which will be made known hereafter.

Should committees have been appointed by any of the Mennonite Churches to collect means for the aid of the needy Russian brethren, and also to see that they are properly applied, they will please to inform Bro. J. F. Funk, editor of the Herald soon, so that our efforts may be united, and that we may be enabled to work together for the accomplishment of the important work.

B. WARKENTIN.

Let us have Compassion on the Poor.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which

dwell in Judea, which they also did," &c., Acts 11: 29, 30.

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem," Rom. 15: 26.

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God," 2 Cor. 9: 12.

It is a well known fact to the readers of the Herald, in what a sad and distressed condition many of the Russian Mennonites, for some time have been, and as it seems, their distress becomes greater and greater. They are compelled, either against their own consciences, to deny the faith they hold dear, or to leave their native land. The latter they are very willing to do (and are anxiously looking towards America), if they only had the means to defray the expenses of the journey. It is also very encouraging to see, in the Herald, that the brethren in America have already been so diligent in making a collection in the churches, to cover this want of the Russian brethren.

But we see by a letter from Bro. Ewert, of West Prussia, that the sum of \$30,000, is by far too low an estimate, to help the brethren out of their distress. He says further, "If we now make a very low estimate there will be about 5000 persons who will need assistance. The passage from Hamburg to N. York is about \$70.00, so that this alone will require a sum of 350 thousand dollars." And who can make a proper estimate of what it will cost them from New York to the place of their destination, and till they secure for themselves homesteads, and houses and the necessary tools and implements. Under these circumstances, what shall we do? shall we now leave our oppressed and distressed brethren in the lurch and say, "It is not possible for us to collect so large a sum?" I answer, No: but we will go to work more earnestly than we have yet done. Let us not by any means be discouraged, nor lose confidence, for we have not yet by any means done, "every man according to his ability," as is said of the disciples, in the passage quoted above. And I sincerely believe that if the brotherly love exists among us as it ought to exist among true Christians, a sufficient sum can be raised.

Let us only for a moment consider,

how we should feel if we were in the sad and distressed condition in which our Russian brethren are, and they in our position, so richly blessed with earthly possessions? Would we not feel that they could and should help us out of our distressed and sad condition? Undoubtedly we would. Should some one however inquire, How could so large a sum be collected? I believe it could easily be done in the following manner: The man that values his property at \$500, gives five dollars; he that values his property at \$1000, gives ten dollars; he that values his property at \$5000, gives fifty dollars, and he that values his property at \$10,000, gives one hundred dollars, which would only make the one hundredth part of our valuation or one per cent, and so each one according to his ability. Whether they shall loan it or give it as a free gift I will not dictate; let each one use his own pleasure. I hope however that no faithful brother will ask interest; for this we may hope to receive, by grace, in heaven. We ought indeed to give the principal, without asking it again. Just consider for a moment how much better off we would then yet be in temporal things than the poor, Russian brethren.

No doubt the Russian brethren have severe trials to pass through; but who can say that it is not the purpose of God, through the sad calamity of the Russian brethren also to try us here in America, whether we will sympathize with and show mercy towards them, or not. I feel positive that there are Mennonites here in America, who could give from one to two thousand dollars, without ever suffering the least thereby, and why should they not do it? Oh, how could they cheer and ease the sad and oppressed hearts, which they also should do with glad and willing minds.

I sincerely fear that if we American Mennonites, turn our backs towards the Russian brethren and leave them in their sad condition and do not for them what we readily can, we will have to answer for it in the day of judgment. We should, without stopping to think over it a great while, hold ourselves in readiness, to hand in the required amount as soon as we obtain reliable information how much will be needed, for the time is fast approaching when the assistance will be needed. I do

not wish to be looked upon as a dictator, but as one who admonishes you. "Blessed are the merciful, for they shall obtain mercy," "and mercy rejoiceth against judgment." Your well wisher in sincere love.

J. M. BRENNEMAN.

Elida, Ohio.

From West Prussia.

Bishop TOBIAS UNRUH, of Carlswalde, in Poland, writes to Bishop WM. EWERT, of Upper Nassau, among other things:

"On my journey home, I visited the church at Ploek. They were very anxious to hear all that transpired, so that I was obliged to relate a great deal, although sick. My brother, and also the greater part of his church, are determined to emigrate to America.

I arrived home the 10th of December, and found my family well. An hour had not elapsed before the room was full. The anxiety in all, to hear, was very great.

Here with us all that can, are seeking to flee from the approaching calamity; but poverty will prevent many; therefore they pray and call for help, and offer to work for the aid thus rendered, in case many such persons emigrate to America who will need or employ laborers. I pray that if you find there any such good hearted people who, through the grace of God are moved with sympathy, that they will help us in our poverty. It will be thankfully received, for every one entertains fears of oppression by the unmerciful people.

The 2nd of October I received a letter from Tschetter that they already have orders that after New Year the young men will be subject to military duty; this is also very much feared with us.

There are here many unfortunate people, who for four years have lived on the lands of a nobleman, which they rented, and made a contract with him, which shall be renewed every twenty years, so that if they leave the land, all their labor in clearing off the timber, making fences and erecting their buildings would be lost to them, for the contract will not permit them to dispose of their improvements. They have already cleared some land, and erected neat buildings, and are thereby yet in debt, so that if they go away now, they will be entirely destitute.

In such a lamentable state are we: none wish to remain in this sad condition which the new military law brings upon us, neither do we know how it will yet go with us. However, I hope, if our sins are not too great, and we as a people who will not take the sword, shall yet remain on the earth, the Lord will open a way and means whereby we can escape this great calamity."

Let us all, who have brotherly love, believe in the promises given to the merciful, and who have the means, embrace this opportunity to manifest our love by our works. Let us not be weary in well doing; for in due season we shall reap if we faint not.

WM. EWERT.

For the Herald of Truth.

Long Prayers not most beneficial.

The Savior said, When ye pray, use not vain repetitions; which is often neglected, particularly in prayer after sermons at funerals, when the bereft family are remembered. Certain passages are sometimes gone over four or five times which might be summed up so that one or two repetitions would be preferable, and answer every purpose, save time, and not weary the congregation. It is also often the case in regular church service while in the act of prayer to step from prayer to an admonition, and thus speaking to the congregation instead of praying, thereby taking up much time, weary the people, and cause them to speak unfavorable of us.

It is true all conditions of men should be remembered in our prayers; but we should try and sum them up in as few words as possible, and remember that the Savior said, Your Father knoweth what things ye have need of before ye ask him. The reason of writing the above is because we now and then hear it said, and not without truth, O, he takes up too much time in prayer, forgets himself, and falls in to preaching. This should be avoided as much as possible. I am not speaking of any certain individual, but mean all.

May God pardon all our shortcomings, grant us mercy, and receive us in grace for Jesus' sake.

A Friend.

[The above should be well considered by every minister. Men often forget themselves on such occasions.]

Herald of Truth.

Elkhart, Ind., February 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Much of our space is taken up this month with matters pertaining to the Russian aid cause, but the importance of this matter, we deem sufficient apology, and believe too that all our friends will read these articles with interest.

We have still many good articles in store, which could not be admitted in this number for want of room. They will make their appearance in due time. Our kind correspondents will have patience with us.

We hope our brethren and friends will make an effort to make known the necessities of the Russians among those who do not know the facts. Send them a circular or a Herald. If you have none to spare, send for a copy.

Correction.—In the Jan. No. of the Herald, page 5, first column, 20th line for, "join with me," read, join with us, &c.

The Martyr's Mirror is only printed in the German language. The *Memo Simon* complete only in the English.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of Postage for 25 cents.

The *Memo Simon* (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

The Russian Aid. We are glad to see that such an earnest zeal for this cause manifests itself, and that so much has already been done in collecting means. It shows that there is a deep sympathy for our brethren

in their distress and sorrow. We have received from various sources as follows:

Cash on hand	\$277.00
Reported ready on demand as free gifts	\$3005.50
Reported ready on demand as loan	\$220.00
"By J. Y. Shantz in Canada as loan	\$7488.00

But according to recent letters we cannot stop here; the work is great, and much will be needed; therefore let every effort be put forth, and all the means possible collected. The committee should by the first of April have at least fifty thousand dollars ready to use when needed.

As will be seen by the several articles in the paper that complete arrangements have been made to receive and apply these means to the purpose designed, so that every one may feel fully assured that the means given will be properly expended.

We also desire and expect that other committees, to assist in this work, will be appointed, as in Canada, Pennsylvania and other places as stated in the circulars. Another special call has been issued for help, in which all the non-resistant churches, and all other cheerful givers are asked to contribute to this cause.

The matter is so fully and minutely explained in this number of our paper that we do not deem it needful to add any more. Should any part of the proceedings however not be properly understood by any one, more special explanations will be given by applying to the Secretary of the Board, or at this office.

Every church should at once get up a subscription list, and give their members an opportunity to subscribe such amounts as they feel able to give as loans, or free gifts, as they may feel, and every one should be willing to give something. This is the time in which the church may show her faith by her works. The matter indeed is urgent.

Great Industries of the United States. We have a number of copies of this work on hand which we will sell at \$3.50 by mail, postage paid. This work contains 1300 pages, 500 engravings and is written by twenty eminent writers.

This is a complete history of all branches of industry, processes of manufacture, etc., in all ages. It is a complete encyclopedia of arts and manufactures, and is the most entertaining and valuable work of information on subjects of general interest ever offered to the public. It is adapted to the wants of the

Merchant, Manufacturer, Mechanic, Farmer, Student and Inventor.

Appointment of Ministers.

Bro. Henry Nice visited the brethren in Livingston Co., Ill., on the 30th of November, when communion was held and a minister was ordained. The lot fell on Emmanuel Hartman.

A minister and deacon have also recently been appointed in the church in Medina Co., Ohio. The lot fell on Isaac Good for minister and Abm. Rohrer for deacon.

In Wayne Co., Ohio, a minister has also been ordained in the place of Henry Martin, who removed to Clinton, Elkhart Co., Ind. The lot fell upon Henry Horst.

The Babylonian Confusion.

[There is a great deal of truth in the following brief remarks which we receive from a correspondent.]

When Nimrod laid the foundation of Babylon, the people were all of one mind. With one mind and spirit they commenced to build a tower, by which they expected to reach heaven. But after they had built the tower very high, the Lord confounded their language, and what one built another tore down. In such a condition of affairs, God in his anger destroyed the city, and it became a den of wild beasts. In the days of the Apostles we commenced to build a tower to go to heaven. The Apostles laid the foundation on the chief corner stone. At present there are over six hundred different foundations for this tower, and no two can agree or understand each other, and what one builds up the other pulls down, and Babylon is fallen. Many of these builders fear to speak the truth boldly, and correct the error for fear of being unpopular.

Mistaken.

A notice has been going the rounds of the press, which so far as it relates to the Mennonites is entirely incorrect and false. The colony referred to is of the Lutheran persuasion, who believe in self-defense; and who left Russia, not because they are conscientiously opposed to bearing arms, but because they prefer to engage in the pursuits of peace for the advancement of their own personal and social interest. Knowing this the whole matter explains itself.

We visited personally a portion of this colony, at Columbus, on the U. P. R. R. last summer, on our travels through that state. They came from the vicinity of Odessa where many of the Mennonites also reside, but have no church relations with the Mennonites whatever. The Mennonites and the Lutherans are two entirely distinct churches. The statement in the papers, representing

these Russian Lutherans as a colony of Mennonites, is one of those "Newspaper Stories," to which we referred on a former occasion, without any foundation, and we trust those who have published it over the country will also have the kindness to correct the error. The following is the article referred to.

"The Mennonite colony, which recently emigrated to the United States in order to escape the burdensome military laws of Russia, have lately purchased sixteen thousand acres of choice lands in southern Nebraska. They are reported to exhibit every evidence of thrift, and are becoming measurably acclimated and accustomed to the usages of the country. To each family is deeded a section of six hundred and forty acres. Many comfortable houses, together with barns and outbuildings, have been erected. The colonists have leased the most of the land which was broken up during the year in the vicinity, paying therefor a cash rental. Teams, grain for seed, farming implements, and everything necessary for successful cultivation are being purchased ready for spring operations. They are said to be passionately fond of music, and delight in choral singing, and their home circles are described as models of propriety and affection. They complain somewhat that their views and interests have been misrepresented by the press. The term Quaker or Mennonite, it seems, is not properly applied to them, for they claim to be, in every essential particular, Presbyterian, their worship and church government being the same. Neither, they state, is it true that they are non-resistants, or at least at all times opposed to war. It was the long term of military service required of them in the old countries which was distasteful, consuming as it did, the best years of man's life. If there should be war in which our government needed soldiers, it would find none readier to respond to a call for troops than this colony. It is only unjust and long continued service that they object to. They express themselves as pleased with what they have seen here, and render a willing obedience to our country's customs and laws. They are expending every dollar of the half million of dollars which they brought with them, in the purchase of lands and in improvements. They will form a valuable accession to the population of that young and thrifty State, for the moral intrepidity of generations is in their blood."

Encouraging Words.

I cannot help but express my love for the Herald. It has benefited me very much, and been a great comfort to me in the hour of trial. Its contents are always perused with pleasure, and I am confident that those words of Truth are a benefit to those who carefully read them. I would indeed be very lonesome without it, and the time from one month to another seems very long. May the Herald prosper, and its light shine over all the country, is the desire of your humble sister.

"Take Heed how ye Hear."

"Take heed how ye hear," and again it is written "Take heed what ye hear." This counsel comes from him who knows what is in man, and who knowing the spirit and the ability of them that speak, and them that hear, gives this important instruction.

"Take heed how ye hear;" hear for the sake of learning the truth, that you may walk in it: "and take heed what ye hear." Examine and prove all things, and "believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world."

The great Head of the Church sends by whom he will send, and those that preach the gospel are doubtless many of them chosen of God and appointed by him to this work. By his spirit's power he selects and separates whom he will, to minister in holy things, and to preach the truth that is able to sanctify and save them that believe. It does not appear however, that all who carry the gospel, are themselves being saved by the truth they preach. Men can hear and acknowledge the whole truth, and yet know nothing of the power of godliness; and so also the messenger may deliver his message, and explain to others the way of life and salvation, and yet be a castaway.

The truth is holy and powerful, and the ordinances of the sanctuary are good and profitable, because they come from God. The importance and authority of the truth and of the means of grace, originate in their divine Author, and are not rendered void or worthless, because the instruments employed in their administration are unholy and unfaithful. The wicked may be deceived or may deceive others, and by concealing their true character under a cloak of godliness, occupy a place in the service of the sanctuary. The believing penitent whose province is not to discern or judge the character of him who fills the sacred office, may draw near with a true heart, humbly confessing his sins; and in doing so is not prevented from receiving the grace these means are intended to convey, because the unhalloved intruder stands before the altar.

Those who are called of God to minister in holy things, are called to be pure in heart and holy in life. "Be ye clean that bear the vessels of the Lord." And if there be one woe resting upon them that being called will not preach the gospel, there are doubtless many woes for those who will take upon them this sacred office without clean hands and pure hearts. As he that is called of God is called to be holy, so he that is approved and set apart of men must give this evidence of his holy calling, and show forth in his heavenly conversation and conduct, that he is faithful to him who hath called him. And as there are woes for them who preach the truth and are not sanctified by it, so there are woes also for those who consent to receive and maintain the unsanctified in the holy service of the sanctuary.

The Lord is not straitened for means or

instruments to do his own work. He can speak at any time by whom he will, and his word is powerful and will accomplish the thing whereunto it is sent. But if the spirit and power of truth have not sanctified and made pure and clean the hand and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself according to the decisions of his own unsanctified judgment, his counsel is not of God but of himself.

How important then that every hearer of the word be taught of God, that he may know of the doctrine, and discern what he hears whether it be of God or whether the messenger speak of himself. It is no doubt given to those that do the will of God to separate the precious from the vile, and discern the doctrine and counsel that comes from above, and that which comes from man. They have been taught of God to take heed how they hear, and what they hear, and the anointing they have received of him, teacheth them all things, and they need not be deceived.

The high Priest prophesied truly when he said, "that Jesus should die for that nation, and not for that nation only, but also that he should gather together in one, the children of God that were scattered abroad." Those who were doing the will of God, could hear and apply this prophecy to the events intended by it; and could worship and trust in the accused and persecuted one; while the high Priest who uttered this prophecy could take counsel against Jesus to put him to death. The counsel of the high priest concerning Jesus was according to the wisdom of the world and the policy of the Jews; while the prophecy he uttered, was the truth that came from God; and those only who were divinely enlightened could know when he spake of himself or when he spake according to the spirit of truth. Every one must therefore take heed how and what they hear, otherwise they may be deceived, and take the wisdom of the world and the opinions of men for the truth that comes from God, and thereby put darkness for light, and light for darkness.—*Mirror of the Soul.*

If the predetermination and immutability of God render it improper for men to pray, because their prayers cannot change his purposes, then the same things must render it equally improper for men to plough, sow, reap, or make any other effort for any end whatever. All these, without the divine blessing, will be in vain, and can no more change the purpose of God than prayer.—*Timothy Dwight.*

"Tell tell your mother of you," said one little girl to another. "Tell her," answered Maggie; "you cannot tell her anything naughty of me that I don't tell her myself." That is right. Let every boy and girl tell mother when they do wrong, and I am sure they will not keep doing it.

The House on the Rock, and the House on the Sand.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it," Matt. 7: 24-27.

Such a thing might happen in our land; but it was much more likely to happen in that eastern country, in which our Lord spoke the parable.

For that part of the world is more liable to sudden storms and floods. Generally the climate is more dry than ours, and many of the streams are quite without water during the summer; but these dry water-courses are rapid rivers in the winter; and even at other seasons a change in the weather may suddenly fill them. The sky becomes overcast, the rain comes down in torrents, rivers overflow their banks, and spread themselves over the country, often doing great damage.

In this parable he supposes two houses to be built, both probably near a stream. The builder of the one was a wise man. Knowing that storms and floods were likely, he chose the firm rock for the site of his house, and there he dug deep for a foundation. The builder of the other house was not so wise. He was a foolish man. A level and pleasant situation on the sand presented itself, and there he built his house. The weather, we may suppose, was fine at the time; the sun shone, the air was calm, the neighboring stream was almost dry—no danger threatened. Why build on the hard rock when the sand was so much easier? Why dig into the ground for a foundation, when the house on that level surface would stand so well without one? He did not look forward, he thought only of the present. He made no provision for dangers that might come.

They did come. The fine season passed away, or the weather suddenly changed. The wise man had foreseen this and prepared for it. "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not." "The stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." Meanwhile how did the other house fare? "The rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell," "immediately it fell," "and great was the fall of it."

As long as the fine weather lasted one house perhaps looked as strong and safe as the other. It was the storm that tried them. Then was seen the difference. The house on the rock stood it well; and when the tempest was past, and the floods had gone down, there it stood, upright and safe. Not so the house on the sand. The same

storm burst on it, the same winds blew, and the same torrent beat against it. When all was past, where was the house? Gone, swept away; nothing left but wreck and ruin. A foolish man, indeed; a fair-weather builder. What is a house worth that will not stand a storm? For storms are sure to come.

The wisdom of the one man and the folly of the other in this story are plain enough. But this is more than a story; it is a parable, a story with a spiritual meaning. We shall see the wisdom and folly still more strikingly set forth in the application than in the story.

Our Lord does not, as he does in some cases, explain this parable at large. Yet he shows us how to understand it by what he says about the two men. By the wise man he represents "whosoever heareth" these sayings of mine, and doeth them;" by the foolish man, "every one that heareth these sayings of mine, and doeth them not." This distinction is exactly the same as that contained in the words of St. James, "Be ye doers of the word, and not hearers only, deceiving your own selves."

But let none suppose that salvation by works is here taught. The contrast in this parable is not between grace and works, but between merely hearing the word on the one hand, and on the other believing, receiving, embracing it, and taking it as the guide of life. This last is called doing the word. Let us look a little more closely at both ways:

I. The man is a hearer only, hears the word, but it makes no impression on his heart. He may hear it regularly, and even take pleasure in hearing it; but he hears it only. He hears it not so much to learn from it, to receive good from it, as to be interested and pleased. No wonder then, that it makes no change in his heart or life, that he is the same man after hearing it as he was before. He hears the word, and then he has done with it. There is nothing more of it till he hears it again.

Our Lord had many such hearers. Of the great multitudes who flocked to hear him from all parts of the country, numbers were hearers only, mere professors at the least, crying, "Lord, Lord!" but not doing the will of God, nor truly embracing the word.

There are many such hearers always. Every congregation has them. There is great danger of being hearers only, great danger of mistaking hearing for doing, and being satisfied with being pleased without being profited. All hearers should look well to it that they be not hearers only. Such are like the foolish man, builders on the sand, builders without a foundation. Their building will not stand. Hearing and professing will never save.

II. The doer of the word is very different. His very hearing is a different kind of hearing; for he hears not merely to be pleased, but in order that he may learn the way of salvation and the will of God. And what he hears he humbly receives, believes it, feels it and strives to follow and to

practice it. He has not done with the word when it ceases to sound in his ears. It is both food and light to him. He remembers it, and treasures it up in his mind as his light and guide. And, just as we take food at meal times, and are afterwards nourished and strengthened by what we have taken, so is his soul fed continually by the word of God.

But there is a peculiar force in the figures here used—the rock and the foundation. Christ is the rock of our salvation. The believer's hope is built on him alone. "Other foundation can no man lay than that is laid, which is Jesus Christ." The doer of the word means, therefore, not merely a man who is sincere and in earnest in a general way, but one who truly believes on Jesus, builds every hope on him alone, and strives to show forth in his life the fruits of his faith. In other words, the doer of the word is a true and sincere Christian, taught by the word and Spirit of God.

The mere hearer and the doer may make the same profession, and bear in the eyes of men much the same character, as long as the day of trial does not come. As the two houses both stood firm while fine weather lasted, and one looked as safe as the other, so these two men may, to those who do not look very deep, or do not know them well, seem for a time much alike. But when the storm comes, how is it then? Ah, then the difference appears. The hearer only has no comfort laid up against the day of trouble.

When affliction visits him, he knows whither to flee for relief. When persecution arises, he is little likely to stand firm, for he has no foundation. If errors in doctrine spring up, he becomes exposed to false teaching, he is liable to be swept away by the torrent, because he has no firm hold on the truth; it has not reached his heart, he is not rooted and built up in Christ. The doer of the word, on the contrary, knows where to seek help and comfort in all trouble and difficulty. To him, "to live is Christ." Christ is his life. He is joined to Christ by a living faith. He can do all things through Christ which strengthen him. He does not expect to be without trial. The very word which he has heard bids him look for it. But he meets it and bears it in his Savior's strength. Thus he faces persecution, thus he meets false doctrine. His house is built upon a rock; it has a foundation; it will stand the storm. Christ is his rock.

But is this all? Does the parable point to no storms, no troubles, but such as these? There is a fiercer storm coming, a greater trial. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." What day is here meant? The great day, the day of the Lord, the last day, the day of trial and judgment. In that passage the apostle is writing especially of ministers; but his words may well be applied to all. For that day will try not only the work of the minister, but the life and character and state

of all. A different figure is used in the two passages. In the parable it is a storm, here it is a fire; but the meaning is much the same. Every man's house, his spiritual building, will be severely tried, tried to the uttermost, as by storm or fire. None will stand then, but those who are built upon Christ. No preparation for eternity will prove of any avail, except a true and living faith in Jesus, shown forth in the fruits of holiness. Religious knowledge, religious profession, a religious name, what will they do for the soul in that day? Nothing. Christ will then be all. They who are in him will be safe, but none else. All besides must see every hope fail them, every refuge swept away, and their house "brought to desolation" indeed.

How does your house, your spiritual building, stand? Has it a foundation? Is it on the rock? Look well to the matter.

If you feel any doubt, begin again from the very bottom. Take the house all down and build it afresh, rather than run the risk of its being swept away. It will be too late to make it safe when the storm comes. Now, in this calm and quiet season, now, while yet you may look well to your foundation. Make sure of being in Christ by faith. Do not deceive yourself. Do not say to your soul, "Peace, peace!" when there is no peace. Let nothing satisfy you but a true and deep foundation in Christ, the Rock of ages. Thus be you found among the wise, among those who are doers of the word, and not hearers only, deceiving their own selves. —Parables of our Lord.

For the Herald of Truth.

Is It I?

"Is it I?" These words were spoken by the disciples of our Lord and Savior on an exceedingly sorrowful occasion. The sentence is very short, yet a great deal is contained in it. How often are they applicable to us, on various occasions! How often do we feel and ask ourselves the question, when we pass from an old, to a new year, *Is it I*, to whom the love and mercy of God has extended the brittle thread of life? Can We come still closer? Can we use or apply these words to ourselves every morning and evening?

We know what has occurred during the past year, and how we have spent our time, but we do not know what will take place, nor what we will do in the new year. It is true that most of us have made calculations, or laid plans for the year; if we do not change them, and if our health is spared, we expect certain results will follow. If our inclinations are to do good, let us remain firm, and build upon the Rock of

Ages. If our thoughts are evil, let us change them, and the sooner the better. If we ask ourselves the question, *Is it I?* and come to Jesus, we will obtain a true knowledge of our hearts.

Is it I, that am a true and obedient son or daughter, and manifest my love and respect to my parents by being obedient unto them? Do I love to read the Bible and Testament, and other good books, that I can learn to be good, and love and praise God and be forever happy? Nothing can ever hurt or harm me if I hold fast to the Rock that is higher than I.

Is it I that disobey my parents, who feel so much interest in my welfare, and pray for me that I may do better, and not be led into sin and folly? "Is it I" that refuse to take good counsel, and absent myself from the Sabbath school, or from preaching?

Is it I that live careless, and prayless and never think of the unending misery of those who do not know and love God?

Is it I, that when I hear of a party that desire an invitation? Do I devote all my leisure time to reading novels and all the light reading that I can obtain, and thus have no time to search the Scriptures, and thus learn to walk in the way of righteousness and holiness? Is it I that take pride in my own good works, and thus be led astray?

Is it I that desire to lead a better life than I have heretofore done? Am I out of the ark of safety and think to continue so a little longer and then repent and turn to God?

When I hear of one who feels the burden of his sins, and wishes to leave off his evil ways, and follow Christ, and enter into a covenant with him, do I pray for him that he may come to the crucified Savior, and not be cut down as the barren fig-tree?

May God give us wisdom and a true desire so to live while here that we all may live together in those mansions prepared on high for them that love the appearing of our Lord.

J. K. ANDREWS.

For the Herald of Truth.

A Word of Counsel.

The Savior Jesus Christ said, "Learn of me; for I am meek and lowly in heart." From whom else can we learn such lessons of wisdom,

of love, of charity, of humility and meekness? We should at all times make an effort to follow in the footsteps of our blessed Savior. He taught us the principles of non-resistance: for when he was reviled, he reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously. He has opened the way by which man can become happy: hence we should walk on the narrow way that leads to heaven, and Jesus will lead, guide and protect us. But we must not be idle or negligent on our journey, we must work while it is day; for the night cometh when no man can work.

All who have enlisted under the blood-stained banner of Jesus, should remain true to their calling, and fight valiantly with the sword of the spirit, and not give way, or turn from the narrow path. Frequent temptations meet us on our journey through life, which often lead us from the right way; but we should stand firm in the service of God, and not be allured by the brilliant things of the world. Depend on the glorious promises of the Savior, for they are sure and steadfast, and will lead all safely through who put their trust in him for salvation.

Dear brethren, Jesus taught us the doctrine of non-resistance, and as we believe, and profess to carry out that peaceable principle, let us not be led astray by surrounding circumstances, and thus practically deny our profession. My mind was pained not long since at seeing a notice posted up, stating that any person trespassing on the premises of any one of the undersigned, would be dealt with according to law; and was signed by a number who profess to believe in the doctrine of non-resistance. These things should not be so. If we are ill-treated, let us repay it with love. Love and charity should always be manifested to our neighbors, and to all mankind.

Love thy neighbor as thyself. Charity suffereth long, and is kind; doth not behave itself unseemly; seeketh not her own. Rejoiceth not in iniquity, but rejoiceth in the truth. The grace of our Lord Jesus Christ be with you all. Amen.

I. C. ROOT.

Elizabethtown, Pa.

FEAR GOD for his power; trust him for his wisdom; love him for his goodness; praise him for his greatness; believe him for his faithfulness; and adore him for his holiness.

Children's Department.

Bible Stories. No. 1.

THE KING OF THE WORLD.

Long, long ago, longer than we can count, God made this world we live in. He made the hills, and the great mountains, and the seas, and the fields. Then he made the trees, and the flowers, and the birds, and the fishes, and the great beasts, and every living thing. At that time there were no men and women, and no children, in the world, and the world had no king.

Then God made one man, and called him Adam, and made him king of the whole world. All the beasts and the birds came to him, and he gave them their names.

Then God made a woman to be Adam's wife, and her name was Eve. And God gave Adam and Eve a beautiful garden to live in, and plenty of pretty flowers and nice fruit. And Adam was the king of the whole world.

Could the king of the whole world do all his own will? might he do anything he liked?

Oh no; for there is One greater than the king of the whole world. Who can that be?

It is God who made the world, and the king of the world must obey God. God is very good, and all good people obey him. No one who did not obey God could be good enough to be king of the world, and Adam must learn to obey.

God told Adam that he might eat the fruit of all the trees in the garden except one,—that he must not eat the fruit of the tree that grew in the middle of the garden. God did not tell Adam why he must not eat that fruit, because to obey right is to obey without asking why. Adam knew it was right, because God said it, without any other reason. God said also that if he disobeyed and ate of that fruit, he should surely die.

At first Adam and Eve were very good, and they loved God and liked to obey him, and they did not go near the forbidden tree.

There was a wicked angel called Satan. He was so bad that he wanted to make every one as bad as himself. He did not like to see any one good and happy. He thought if he could make Adam and Eve bad too, that then they would obey him, and he would be the king of the whole world.

One day he came and spoke to Eve. He looked like a serpent, but Eve was not at all frightened, for she had never seen anything bad before, and she did not know he was bad. He said to her, "Has God said that you are not to eat of the fruit of every tree?" And Eve told him that God had said that they must not eat the fruit of the tree in the middle of the garden. Then Satan tried to make her think why God had said this, and he told her it was because if

she ate it she would be very wise. This was a lie.

Poor Eve! she had begun to be bad as soon as she began to ask why. For to obey right is to obey without asking why. Satan very soon got her to eat some of the fruit, and to take some to Adam; and Adam ate it too. As soon as they had done this bad thing, they began to feel how bad it was. They had never been frightened before, for they had never seen anything to hurt them; but now they were very much frightened. They tried to hide themselves among the trees; but they could not, for God saw them. No one can hide from God. They had never been unhappy before; but now they were very unhappy. They had always loved each other; but now they began to quarrel.

As soon as they did what Satan told them, they became his servants, and they deserved to be sent away from this beautiful world to obey Satan, and to be tormented by him for ever in the bad place where he is.

God told them that they must go out of the beautiful garden, that he had made for the king of the whole world to live in. Adam had disobeyed God, so he was not good enough to be king of the world.

What was still worse, they were to die, as God had said. Their bodies, which God had made of dust, were to return to dust again.

But God is so good and kind, that he prepared a way to save them and their children from being Satan's servants for ever, and to make them good again. He said that One would come, who would be quite good, who would obey instead of them, as they should have done; who would bear the punishment that they deserved, and who would be stronger than Satan, and save them from him.

This great One was to obey God. He was quite good, and he was to be made king of the whole world. Who was he?

He was the Son of the great God, and he was God. No one but God was able to do this great thing.

Adam and Eve were sorry that they had not believed what God had told them before, and now they believed that what God said was true, because he said it; and it gave them some comfort to think that One would come to save them from going to Satan when they died.

When the first little baby was sent to Eve, she thought that perhaps the great One had come; but she soon found that she was wrong. Her little baby had a bad, naughty heart. Like his poor father and mother, he could not obey God. He grew up to be a very bad man. Adam and Eve were to learn to wait, as well as to obey. God often makes people wait long for the good things he gives, to teach them to be patient, and to wait for his time; for his time is the right time.

A long, long time passed away. There came to be a great many people in the world; but none of them were quite good, as Adam and Eve had been at first. All the

little babies that came to the world had naughty hearts.

Most of them grew up to be bad, but there were some who heard about the promise that God had made, and who loved him, and trusted in the great One who was to come to save them from Satan.

From time to time God sent good men to tell something more about the great One who was to come. He told them to what country he would come; and that most men would not know this great One when he came; and that they would not obey him. Then he told them the very town that he would come to, and the very family to which he would come.

What was the name of that town? It was called Bethlehem. It is a little town among the hills in the land of Judah.

Did the great King of the whole world come to that town?

Yes; after a very, very long time had passed away. Some shepherds went out one night into the fields near that town to watch their sheep, that the wild beasts might not eat them. Most likely these shepherds were good men. Perhaps they talked of God's promise about the great King that was to come: we do not know; but all at once an angel came and said to them that this great King had come at last, and that if they would go into the town they would find him, a little baby, lying in a manger, in a stable.

When the angel went away, the shepherds heard sweet music, and they looked up to the sky, and there they saw a great many angels praising God; and this was the song that the angels sung: "Glory to God in the highest, and on earth peace, good-will toward men."

Why did the angels sing that song? They were glad because the "Prince of Peace" was come; the great One, the Savior, who was to save men from their sins, and make them good and happy;—who was to be stronger than Satan: who was to overcome Satan; and who was to be King of the whole world.

Did the shepherds find the baby king? You will hear about that in the next number of the Herald.

To the Children.

This month we commence a series of Bible Stories for the children, which we hope will be both interesting and profitable; and we beg of you, little friends, that you read them carefully, and they will surely do you good. Besides these stories we shall, as much as we can, give you other good reading.

We have left out the table for the Bible readers, this year, as we did not know that many of the readers were using it; and those who wish to read the Testament

Miscellany.

Christianity requires Peace.

This is the title of a beautiful poem, written and published by S. P. Yoder, an invalid young man who, for about five years, has not been able to do any kind of work, and has been confined to his couch of affliction nearly all the time. He is compelled to write while lying, on account of spinal weakness, and spent the best part of four days in rewriting this poem. It is nicely printed in colors and will be sold at ten cents a copy, or \$1.00 a dozen, and the proceeds given to the Russian aid fund. Now we feel that every body ought to buy a copy of this poem to help our poor Russian brethren who for conscience' sake are compelled to seek homes in the far west. Send for a copy without delay.

Address, SIMON P. YODER,
Vistula, Ind.

Buried Cities.

"The Lord said, Because the cry of Sodom is great, and their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know it;" and when two angels entered the city, the men of the place gave fearful evidence that there was reason for the cry. And the angels said to Lot, "We will destroy this place, because the cry of it is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." After righteous Lot had made good his escape, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven, and he overthrew those cities and all the plain, and all the inhabitants of those cities, and that which grew upon the ground." They were destroyed by the just judgment of their offended Creator, and the dark waters of the Dead Sea are spread as a funeral pall above them.

The cities of the plain are not the only cities which God has, by a single blow, struck out of being. Herculaneum lies buried beneath the lava of some eight or ten eruptions of Vesuvius—so deeply buried, that the inhabitants of Portici cultivate the vine and gather their vintage without bestowing a thought on the vast sepulchre, with its streets, its dwellings, its theatre, sixty feet beneath them. Pompeii, another city of ancient Campania, but a few miles from Herculaneum, has shared a similar fate. For sixteen centuries it has lain in its winding-sheet of ashes. The modern traveler finds a way laid open to its subterranean palaces. He is at liberty to walk its streets, to visit its temples, to enter the dwellings of its merchant princes and explore their apartments. Occasionally he meets with the petrified body of a soldier, who might not leave his post,

though the ejected contents of a volcano were settling and filling up around him. Human industry has given to Pompeii a partial resurrection, while Herculaneum and the cities of the plain are consigned to perpetual oblivion.

God works upon a mighty plan, yet superintends the most minute affairs—the powerful elements are all under his control—raging winds, furious waters, consuming fires—yet he watches the falling sparrow, and shapes the course of the thistle-down as it floats upon the breeze. If a single sinner wakes his wrath, he can wither him with a breath and lay him aside. If a community or a nation outsteps the bound of his forbearance, with infinite ease he commands the pestilence or the volcano to work its destruction. Before such a God; shall we not fear, and stand in awe, and sin not?—*Mother's Mag.*

Pro. Jacob Beidler.

Jacob Beidler, a minister of the Mennonite church, in Milford township, Bucks county, Pa., died on Tuesday morning, Jan. 6th, very suddenly, as is supposed of apoplexy. He is company with his son Henry, Reuben Harnish and H. S. Stauffer were going on foot to Shelley's Station, on his way to Hatfield. When they came near to Reuben Trumbower's, the deceased remained behind a little, and called to his companions, why they walked so fast. As they looked around he fell to the earth and expired immediately. He had been a minister in the church for 26 years, during all of which time he preached in the Mennonite meeting house, situated on the cross road leading from Zion's Hill to Steinsburg. Up to the time of his death he was apparently in the enjoyment of unusually good health, and was active for one of his age. His funeral took place on Saturday. The services were held in the church he so long acted in the capacity of minister. He was about sixty-five years of age.

God has been depriving me of one mere after another; but as one is removed, he has come in and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago—I might have been spared much anxiety.—*Puyson.*

Obituary.

As it has been noticed in a previous number of the Herald, of the illness of Sister Freed's daughter, with whom it was my privilege to converse, it is her mother's request that it should be put in the Herald for a memorial of her, and those that were permitted to witness the suffering of the body, and the joy of the soul, and to those of her brothers and sisters who were absent. For their consolation I will give some of her last words as they were banded to me; though she being dead her words call aloud to all who may have the privilege of reading them.

About a week before the Lord called her spirit home she called for some of those that frequently

according to the plan of the table, can each month arrange one for themselves. If we had known that many of the readers desired it, we should have continued it.

We continue the "Food for the Lambs," which is intended for the children to commit to memory each month.

We hope our little friends will not neglect to read the Bible often, and ask God to help you understand it, and give your hearts to obey its precepts. We should like to have all our little friends who read a chapter last year according to the table, write us; we wish to know who they are.

BROTHER HENRY.

Worth Imitating.

One of our little readers writes: "We get the Herald, and I am pleased to read of little David's investment; and as you said you would like to hear of some more little boys and girls having done the same, I am happy to let you know that I have been a little Sabbath-school scholar for six years; am about the same age as the little friend you mentioned; and my three little sisters and I have made the same investment. I close my best wishes to you and David. May he learn wisdom's ways."

CHRISTIANA E. STEHMAN.

[Little David's investment was this: He saved all his pennies until he had five dollars, and with them bought a large Bible. Will not those of my little readers, who have heretofore spent their pennies for candies and playthings, save them, and do as the above little friends did, and buy that which will not pass away (Matthew 24th chapter, 35th verse), and will show you the way to heaven?]

BROTHER HENRY.

FOOD FOR THE LAMBS.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths, Prov. 3: 5, 6.

Hear instruction, and be wise, and refuse it not.

waited on her, to make known to them the hope that she had of going home to heaven. It was the Sabbath; while conversing she expressed a desire to be absent from the body and enjoy a long Sabbath. She said the way was clear, and that it was but a few steps to her father, who we also believe fell asleep in Jesus. She had a sinking spell, but recovered again, looked at her mother, and said, O mother, dear mother, dear mother. She also called upon them to prepare to meet her in heaven, and especially those that were absent, that they should live a Christian life, and meet her in heaven, and then shouted Glory, Glory, I feel so happy. J. J. Weaver.

Scott, Lagrange co., Ind.

Russian Relief Fund.

CASH RECEIVED.

John Burkholder	\$1 00	Levi Hochstetler	3 00
Moses J. Yoder	Dr. F. Herter	1 00	
Farmertown Ohio, 5 00	Daniel Latshaw & J. M. K.	50 00	20 00
Peter Zimmerman	1 00	A. H. & Son	2 00
Noah Brunk	2 80	S. A. C.	1 00
Tobias Miller	75	John Richter	5 00
	J. H. Strohm	1 00	

READY ON DEMAND.

Church at Gardner, Ill., by Andrew Bachman	\$20 50
Church at Leighton, Mahaska co., Iowa, by Jacob Beiler	7 00
Amish church at Orville, Wayne co., Ohio, per J. Kinig	100 00
Shaum's church in Wayne co., Ohio, by Geo. Shauha	20 00
Church in Holmes co., Ohio, by Jac. Kilmer	25 50
Church in Livingston co., Ill., by A. M. Blosser	32 00
Church at Tipton, Moniteau co., Mo., by P. P. Lehman	8 75
Church at Yellow Creek, reported \$125 00, now reports additional	14 75
Church at Allenville, Millin co., Pa., reported \$50 in last No., now reports additional	35 00
Church in Allen co., Ohio, reported \$33 00, now has additional	35 50
Church at Chemoa, McLean co., Ill., Church in Allen co., Ind., by Andrew Gorig	70 00
Boyerstown and Herford churches, Berks co., Pa.	40 00
Church at Markham, Ontario	100 00
Church (Swiss) in Putnam co., Ohio, by John Moser	195 00
Amish Mennonite church in Johnson co., Iowa	163 15
Church in	100 00
Church represented by Chr. Bomberger, Lancaster, Pa., as a free gift, to loan for 7 years	35 00
Church in Logan co., Ohio	259 00
	270 00
	55 00

FOR THE ORPHAN ASYLUM IN FRANCE

from Peter P. Lehman and wife, Chr. Welty	5 00
Barbara Gerber (widow), Peter L. Welty	2 00
Peter P. Lehman Jr., A. Aeschbacher, A. Friend	1 00
	25 00
	20 00

Mennonite Missionary cause in Europe, To distribute the Herald among the poor, 4 00

Married.

On the 6th of October, by Jacob A. Brubaker, at the residence of Jacob Esheleman, deceased, in Lancaster co., Pa., Bro. BENJAMIN BAER, near Salunga, to Sister HETTY SCHINDLER, near Silver Spring, Manor.

On the 2nd of Dec., by the same, at his own residence, in Lancaster co., Pa., Bro. AMOS MILLER, near Millersville, to Sister BARBARA STRICKLER, of Rapho Township.

On the 30th of Dec., by the same, at the same place, Bro. DAVID E. BRUBAKER, of East Donegal township, to Sister MATTIE G. SHERK, of West Hempfield township.

On the 25th of Nov., in Holmes co., Ohio, by Moses Bitch, DANIEL MILLER, to MARY JUTZIE.

Nov. 27th, in the same place, by Moses Miller, JOSEPH MILLER, to FANNY HOCHSTETLER.

Nov. 30th, in the same place, by the same, DANIEL SCHLADACK, to ELIZABETH REIT.

Dec. 4th, in the same place, by the same, PHILIP MILLER, to FRANK MILLER.

Dec. 7th, in the same place, by David Troyer, DANIEL STUTZMAN, to MARIA STUTZMAN.

Died.

In the January number, in the death notice of SUSAN ESHELEMAN, instead of "member of the Brethren," as handed us, read, "member of the Mennonite church."

Nov. 22nd, 1873, in Williams co., O., of Nerve fever, a son aged 11 years and 24 days, and Dec. 2nd, at the same place, BARBARA HORN, aged 20 years, 3 months, and 14 days. She was a member of the Amish Mennonite church. Children of Joseph and ——— Roth. Words of comfort were spoken by Jacob Naffziger and N. King.

Nov. 10th, in Somerset co., Pa., GABRIEL MISHLER, aged 61 years, 8 months, and 8 days. Sermon by Samuel Blough, sr.

Dec. 16th, in Cambria co., Pa., ——— wife of Michael GINDLESBERGER, aged 40 years, 4 months, and 26 days. Sermon by Jacob and Samuel Blough, Jr.

Nov. 13th, in Lancaster co., Pa., of Spotted fever, son of John and Anna FRANK, aged 4 years, 5 months, and 11 days. Services by Tobias Shenk, John Landes, and C. Bonberger.

Nov. 18th, 1873, Bro. CHRISTIAN SCHUTZ, Bishop of the Church in Rappannan, Baden, aged 74 years. So says the *Genendebblatt*, and promises to give a further account of his life and labors in the next number.

Dec. 12th, near LaCrescent, Minnesota, WILLIAM MEYER, at an advanced age. He was buried the 14th. Peace to his ashes.

Dec. 8th, in Rockhill, Bucks co., Pa., of the infirmities of age, JACOB STAUFFER, aged 81 years, 5 months, and 17 days. Funeral sermon by J. Allenbach and A. Hornung.

Dec. 17th, in Franconia, Montgomery co., Pa., of inflammation of the body, SAMUEL HUNSBERGER, aged 74 years, 10 months, and 5 days. Sermon by J. Allenbach and A. Hornung.

Dec. 26th, in New Britain, Bucks co., Pa., of Pthisis, JAMES DEWEILLER, aged 60 years, 1 month, and 26 days. Sermon by Isaac Oberholzer, and Isaac Rickert, from 2 Tim. 4:6.

Sept. 12th, in Lancaster co., Pa., CHRISTIAN HERTZLER, aged 68 years, 9 months, and 11 days. He lived in Baltimore co., Md., but had gone to Pennsylvania for medical assistance. He was a faithful brother in the Amish Mennonite church.

Dec. 27th, in Bloomville, Seneca co., Ohio, of

Palsy, Sister MARY BURN, aged 73 years, 9 months, and 15 days. Three years ago she received several strokes, which rendered her almost helpless during this time. She was a sister in the Mennonite church about 40 years, and lived a Christian life, until God called her home to a better world. Services by Isaac Rohrer and ——— Schantz.

Jan. 6th, in Blenheim, Canada, JULIA FISHER, aged 89 years, 6 months and, and two days. Services by Benj. Shupe and Jacob Hallman, from Ps. 90.

Jan. 9th, in Elkhardt co., Ind., EMMA, daughter of Abraham A. and ——— Haldeman, aged 2 months and 12 days. Services by J. F. Funk.

Jan. 7th, in Jasper co., Mo., EARNST GABRIEL, son of Joseph and Susanna WEAVER, aged 9 months, and 26 days. The Saviour says, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

Nov. 11th, in Richland co., Ohio, ROSA, daughter of Joseph and Hannah FREED, aged 22 years, 11 months, and 21 days. Sermon by John Lohr, 8th, last clause of 62nd verse. Jesus said, "Weep not; she is not dead, but asleep."

The following deaths all occurred in Lancaster co., Pa., the past year:

In Rapho township, on the 30th of April, of Cancer on the tongue, Sister SUSANNA KRAZY, aged 75 years, 2 months, and 10 days. Sister Krazy suffered very much, but it pleased God to relieve her. Her desire was to dwell with Jesus.

On the 7th of June, in East Hempfield township, Sister MAGDALENA HIESTAND, aged 80 years, 7 months, and 11 days. She suffered with Rheumatism for about 27 years, from 1846 to 1873, thus living with her husband only the short space of about ten months. Oh, how uncertain are our lives. Think of this young people.

On the 22nd of Dec., near Junction, Bro. MARTIN STAUFFER, aged 95 years, 1 month, and 7 days. Bro. Stauffer was a faithful and zealous member of the Mennonite church. He was somewhat feeble the last few years of his life. He was industrious, confident in hope, trusting in the Lord.

On the 20th of Dec., near Mt. Joy, Sister SCARAS, widow of Bro. Abraham HERSHEY, aged 64 years, 1 month, and 12 days. She was very feeble during the last few years of her life.

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tially religious? the writer would not be understood as uttering a word against a proper enjoyment and appreciation of the beautiful in nature; for birds, flowers, green grass, sparkling waters, hills and valleys, mountains and fertile fields have a charm that is innocent, and to a certain degree elevating, only let no one mistake a sentimental love of the beautiful for true religion. Rousseau, though so passionately—perhaps I should say, idolatrously—fond of the beautiful in nature, was yet cruel and disgustingly sensual. He went with a friend to Lyons, where that friend fell in a fit and was abandoned by Rousseau in the street. It thus appears that man may be highly susceptible to the beautiful in nature and yet cruel enough to forsake a friend in the streets of a strange city. Is that religion? Is that loving one's neighbor as himself? To ask the question is to answer it. Such conduct serves to show the rottenness, the weakness, the selfishness of mere sentimentalism. Compare with this the self-sacrifice, the courage, the faith, the purity, the devotion, the fervent love which characterize all true religion and it will be easy to see the matchless excellence of religion, pure and undefiled.

N. G. R.

For the Herald of Truth.

The Signs and Miracles of Christ sufficient for Believers.

"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," Jn. 20: 30, 31.

The following are the principal signs and miracles which Christ wrought, while upon earth, as recorded in the New Testament.

1. *He turned water into wine.*—"Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim; and he saith unto them, Draw out now, and bear unto the governor of the feast, and they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, but the servants which drew the water knew, the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now," John 2: 7-10.

2. *He cured the fever.*—A nobleman besought Jesus to come down, "and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And

they said unto him, Yesterday, at the seventh hour the fever left him. So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house," John 4: 46-53. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose and ministered unto them," Matthew 8: 14, 15.

3. *Cured a man who had been thirty years sick.*—"He saith unto him, wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk; and immediately the man was made whole, and took up his bed and walked," John 5: 6, 9.

4. *Cleansed the lepers.*—"And, behold, there came a leper, and worshiped him, saying, Lord, if thou wilt, thou canst make me clean; and Jesus put forth his hand, and touched him, saying, I will; be thou clean, and immediately his leprosy was cleansed." "And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, master, have mercy on us; and when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that as they went, they were cleansed," Matt. 8: 2, 3; Luke 17: 12-14.

5. *Healed the palsy.*—"When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented; and Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." * * * And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour," Matt. 8: 5-8, 13. "And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said unto the sick of the palsy: Son, be of good cheer: thy sins be forgiven thee. * * * That ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house: and he arose, and departed to his house," Matt. 8: 5-8, 13; 9: 2, 6, 7.

6. *He calmed the sea, and walked on it.*—"When he was entered into a ship, his disciples followed him; and, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm." "But the ship was now

in the midst of the sea, tossed with waves: for the wind was contrary; and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid," Matt. 8: 23-26; 14: 24-27.

7. *He had power over unclean spirits.*—"There was in their synagogue a man with an unclean spirit; and he cried out, saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God; and Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him," Mark 1: 23-26. "There came unto him a certain man, kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water, * * * And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour," Matt. 17: 14, 15, 18. Compare also, Chap. 8: 28-29; and Mark 5: 1-13.

8. *Some were healed by the touch of his garment.*—"And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole, and straightway * * * she felt * * * that she was healed of that plague. * * * And he said unto her, Daughter, thy faith hath made thee whole; go in peace," Mark 5: 20-34.

"And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole," Matt. 14: 35, 36.

9. *He raised the dead.*—"A ruler's daughter."—"When Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth; and they laughed him to scorn, but when the people were put forth, he went in and took her by the hand, and the maid arose," Matt. 9: 23-25.

(b.) *A young man.*—"Now when he came nigh to the gate of the city, behold, there was a young man carried out, the only son of his mother, and she was a widow. * * * And he came and touched the bier: and they that bare him stood still, and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak," Luke 7: 12-15.

(c.) *Lazarus.*—"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me, * * *

and when he had thus spoken, he cried with a loud voice, Lazarus, come forth, and he that was dead, came forth," Jn. 11: 41-44.

10. *Opened the eyes of the blind.*—"When Jesus departed thence, two blind men followed him, crying and saying, Thou son of David, have mercy on us; and when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you, and their eyes were opened," Matt. 9: 27-29. *Two other blind men.*—"Behold two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him," 20: 30-34. See also Mark 10: 49-52.

Again. "They bring a blind man unto him, and besought him to touch him; and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly," Mark 8: 22-25.

Again, *he opened the eyes of one born blind.*—"He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing," John 9: 6, 7.

11. *The blind, deaf and dumb, are cured.*—"Then was brought unto him, one possessed of a devil, blind and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw," Matt. 12: 22.

"As they went out, behold, they brought to him a dumb man possessed with a devil; and when the devil was cast out, the dumb spake, and the multitude marvelled, saying, It was never so seen in Israel," Matt. 9: 32, 33.

"And they brought to him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him; and he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue, and looking up to heaven, he sighed and saith unto him, Ephphatha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain," Mark 7: 32-35.

12. *A woman having a spirit of infirmity 18 years cured.*—"And behold, there was a woman, which had a spirit of infirmity eigh-

teen years, and was bowed together, and could in no wise lift up herself, and when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity, and he laid his hand on her: and immediately she was made straight, and glorified God," Luke 13: 11-13.

13. *The Canaanish woman's daughter cured.*—"And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not come but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me; but he answered and said, It is not meet to take the children's bread, and to cast it to dogs; and she said, Truth Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee, even as thou wilt. And her daughter was made whole from that very hour," Matt. 15: 22-28.

14. *Jesus had control of fishes.*—"Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught, and Simon answering said unto him, Master, we have toiled all night, and have taken nothing; nevertheless at thy word I will let down the net: and when they had this done, they inclosed a great multitude of fishes: and their net brake; and they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both ships, so that they began to sink," Luke 5: 4-7.

15. *Jesus miraculously obtains money for tribute.*—"Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee," Matt. 17: 27.

16. *Jesus healeth the dropsy and a withered hand on the Sabbath.*—"Behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers, and Pharisees, saying Is it lawful to heal on the Sabbath day? And they held their peace. And he took him and healed him, and let him go," Luke 14: 2-4.

"And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? how much more is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand, and he stretched it forth:

and it was restored whole, like as the other," Matt. 12: 10-13.

17. *Jesus feedeth a great multitude with five loaves and two fishes.*—"Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves and, and two fishes. He said, bring them hither to me: and he commanded the multitude to sit down on the grass, and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full; and they that had eaten, were about five thousand men, beside women and children," Matt. 14: 16-21.

Again with seven loaves and a few fishes.—"And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to the disciples, and the disciples to the multitude; and they did all eat, and were filled; and they took up of the broken meat that was left, seven baskets full. And they that did eat, were four thousand men, beside women and children," 15: 36-38.

18. *The barren fig-tree blasted.*—"In the morning as he returned into the city, he hungered, and when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away," Matt. 21: 18, 19.

19. *Jesus was transfigured.*—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light," Matt. 17: 12.

20. *Healed the ear of the high priest's servant.*—"One of them smote the servant of the high priest and cut off his ear; and Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him," Luke 22: 50, 51.

Also after his resurrection, Jesus manifested his miraculous power unto his disciples, when they went a fishing, and through the night caught nothing. "But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes," John 21: 4-7. Several times he appeared in their midst, where the disciples were assembled, the doors being closed. Finally he ascended into heaven in their presence. He also fulfilled his promise in sending the Holy Ghost. All these, and many more, signs and miracles Jesus wrought, and they were written, that we "might believe that he is the Christ, the Son of God; and that believing ye might have life through his name,"

For the Herald of Truth.

Brotherly Love.

Editor Herald of Truth, As you have, from time to time, requested the friends of the Herald to write articles for publication, I thought I would try and write one. The subject is brotherly love, or kindness. Our blessed Savior says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," John 13:34, 35. In chap 15:12, 17 our Savior says, "This is my commandment, That ye love one another, as I have loved you. These things I command you, that ye love one another." In many other places we are commanded to love one another.

John says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also," 1 Jn. 4:20, 21. Paul says, "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another," 1 Thess. 4:9.

We might add many more passages of Scripture which relate to this subject, but these are sufficient. Now, beloved brethren and sisters, and readers of the Herald, Do we love our brother? If not, then I fear we are no disciples of Jesus, for thereby shall all men know that we are his disciples if we have love one to another. If we speak despitely of our brethren we do not love them. And if we hear an evil report concerning them we are too often prone to help circulate it, and instead of helping them out of it, we are apt to help sick them lower. The disciples of Christ are not commanded to do so.

John says, He that hateth his brother is a murderer. When there is discord and disunion in churches, there is not sufficient love for one another. Paul says, Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Now knowing these things, let us profit by them. Let us show the world that we love Jesus by loving one another. Let us be obedient members in the fold of Christ, and let us not be guilty of anything that may be offensive to our brethren or ministers. Let us strive to live while on our pilgrimage through the meandering and shifting scenes of life, that we may finally all meet in that happy place where we shall be forever blessed. A FRIEND OF THE HERALD.

Christendom paid last year for the support of its war system, two thousand millions of dollars. Christians, all who profess and call themselves by the name, paid for missions in the same time, five millions of dollars more for Christ and less for war.—*Congregationalist*.

"He has a name which is above every name." All men were by "nature children of wrath," yea "dead in sins," but by faith in Jesus, they shall have life, for, "whosoever believeth in him shall not perish, but have everlasting life." "He that believeth on him, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "There is none other name under heaven given among men, whereby we must be saved." "In his name is to be preached repentance and forgiveness of sins." In his name believers must be baptized, and in his name they must pray. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Let the impenitent now repent, and do likewise. Believe, obey and ye shall live. J. M. BRENNEMAN.

For the Herald of Truth.

Remember your Minister.

In seeking to understand your duties as members of the church, forget not the solemn duty of holding up the hands and encouraging the heart of your minister. Any course of conduct which weakens the influence, or diminishes the respect due a minister, injures the energies of a church. "This is the heir," says the enemy, "Come, let us kill him, that the inheritance may be ours." On the other hand, whatever sustains and encourages the minister, promotes the welfare of the church. He is the leader, and the position or office is of the Savior, and entails a weighty responsibility upon him. Therefore our Savior requires for his ministers such high and solemn honor from the people, saying, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me," Luke 10:16.

Paul in his exhortation to the Thessalonians says, "We beseech you, brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake," Thess. 5:12, 13. To the Hebrews he addresses these words, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you," Heb. 13:17.

What encouragement to the teacher to see progress, and a spirit of kindness in his pupils: in like manner the success and joy of a minister depends greatly on the good spirit manifested by those to whom he preaches the gospel. He feels and is made strong by their kindness. No one but the minister can feel the disheartening effects of coldness or ungratefulness in the mem-

bers. He breaks their bread, but they come not to the altar to receive it. He prays for them. He has them in remembrance in public and private, by day and by night, and receives ingratitude in return. It is this that dampens his zeal, shakes his courage, and turns the cup of his joy into wormwood and gall.

Remember your minister, and forget not your solemn duty to pray for him, that the word of the Lord may have free course, and be glorified, 2 Thess. 3:1. Brethren, "Pray for us, for we trust we have a good conscience, in all things willing to give honestly," Heb. 13:18. "I know," says Paul, "that this shall turn to my salvation through your prayer," Phil. 1:19.

Who is it that makes this request? Was it some poor, weak minister? Oh no: It was Paul; a man of great learning, of experience, a man filled with the Spirit, an Apostle, a man inspired, and in whom dwelt the Holy Ghost. This same highly enlightened Apostle says, Pray for us. Did he need it? Yes. If Paul, who was an inspired apostle desired the prayers of his brethren, how much more, then, does your minister need the prayers of his brethren? When you enter your closet to present your petitions at the throne of grace, remember him; think also of the best interests of the church. If you wish him to preach well, pray for him. If you love and respect him you will speak well of him to others. This is noble, this is kind. Then pray to God, and commend him to his grace. Seek to cultivate his love toward yourself. This is a duty generally overlooked. I say cultivate his love, for it is in your power to do so.

Paul writes to the Hebrews in these words, "Let us consider one another to provoke unto love and to good works." These words teach us that one person is capable of drawing, inciting another to love him.

We can all do that which will awaken love in the bosom of another toward us. God requires your pastor to love his flock, and enjoins on you to provoke him to love you. Why are we inclined to love some persons more than others? The answer is easy. Because we see more in them to love. The Savior himself was drawn particularly toward John, Mary, Martha, and Lazarus. They were lovely, and provoked his love. This was effected by an affectionate spirit, by words and acts of kindness. Mary anointed his feet with precious ointment, and Martha received him also very kindly into her house. This was also manifested by Mary Magdalene, and Mary the mother of James, and Salome, who brought sweet spices, and came very early in the morning to the sepulcher that they might anoint their Savior.

JACOB BOWMAN.

Cannal Winchester, Ohio.

BUT RELIGION shall make old age a welcome closing and ripening scene of well spent life. A glorious sunset is as pleasant to look upon as a sunrise. These wait for thy salvation, O Lord,—*Christian Treasury*.

For the Herald of Truth.

Let us Write.

Dear brethren and sisters, Let us write for the Herald. It is a work that should not be neglected. It is a welcome visitor to me, and I have often felt a desire to write articles for its columns. Feeling my weakness, and knowing that many of the brethren are much more capable to write than I am, I have hitherto done but very little at the work. But, as many of our brethren are slow about writing, and feeling it a duty resting upon me, and knowing that every one of us shall give an account of himself to God, I again find myself engaged in the needful work.

I have often thought that the Herald would be much more interesting as well as beneficial, if it could be filled with more original reading. This can be done if we all engage in the work. "But," says one, "this is the work that belongs to the minister." Dear reader, let us bear in mind that we too have a work to do as well as our ministers. We can all do something in the cause of Christ; and, as we are so highly commanded, to admonish one another, have we not a glorious privilege of doing this through the columns of the Herald? We can speak words of encouragement to many dear brothers and sisters, and also warn the sinner of his danger while living out of Christ. Yes, there is much for us to do. Truly we have no time to be idle. But alas! it is to be feared that many of us are too much concerned about worldly affairs, seeking to gain earthly treasures. Christ says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven."

Much of our time is spent in idle and foolish talking and jesting; "My brethren, these things ought not so to be." We are speedily traveling to eternity; our time on earth will soon expire. Are we ready for the solemn change? Are we who profess to be the followers of Christ true to our profession? Are we a light in the world and a salt to the earth? Can we be distinguished from the world? Can we say with the apostle John, "We know that we have passed from death unto life, because we love the brethren?"

Such thoughts as these should bring us to a serious examination of ourselves. And Oh, sinner, if perchance you read these lines, to you I say in the language of the shipmaster to Jonah, "What meanest thou, Oh sleeper, arise;" art thou not aware of thy dangerous condition? "Escape for thy life;" if death finds you in your present condition your doom will be lamentable. Fly to the Savior for refuge. To-day you can yet obtain pardon for your sins; but to-morrow it may be too late. Remember that one minute too late is eternally too late.

Let us then "seek the Lord while he may be found; call upon him while he is near." Christ says, "I am the way, no man cometh to the Father but by me." "Other foundation can no man lay than that is laid, which is Jesus Christ." Dear reader, I hope to meet you in heaven. MOSES BRENNEMAN.

For the Herald of Truth.

Counsel.

Dear readers of the Herald, We should be more earnestly engaged in working for Jesus, for we must all appear before him at the great judgment day. There is no time for us to be idle. Our faith should be more precious than the gold that is tried by fire. Our works should prove to be pure gold or they will not stand the fire. The dross must be separated. We must labor night and day to make our calling and election sure. Jesus says, My sheep hear my voice, and I know them, and they follow me, and I give them eternal life. We must become new creatures in Christ, or we cannot hear his voice—the world cannot hear his voice.

We must labor for that meat which endureth forever, and not seek perishable treasures. We should be satisfied with whatever the Lord is willing to give unto us.

Young friends, strive to learn all you can from the Scriptures, for they testify of the Savior. Do not read novels and light literature; they will lead you in the paths of vice. Seek not earthly pleasure; it leads down the broad road to destruction. Choose the way of life everlasting if you have not yet made that your choice. We are bought with a price; even the precious blood of Christ. God so loved

the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. The harvest truly is great but the laborers are few in the Lord's vineyard.

Jesus Christ came into the world to suffer and die that we should not live unto ourselves, but unto him who died and rose again for our justification, ascended to heaven, and sitteth at the right hand of God interceding for us.

"If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly," how can you expect that he will spare you if you continue in the ways of darkness.

BENJAMIN LEGRON.

Lovest thou Me?

A preacher in Virginia had just commenced the services, when the church door again opened, and a stranger entered whom he at once took to be a Jew. He was well dressed and had a respectable appearance, yet his countenance betrayed deep affliction. He seated himself and listened attentively; tears were seen now and then to roll down his cheeks. The preacher was so much attracted by the man that as soon as the service was concluded, he repaired to the place where the stranger was seated, and addressed him thus, "If I am not mistaken I am addressing one of Abraham's children?"

"You are not mistaken," was the reply.

"Allow me to ask you what brought you into a Christian church?"

The Jew soon became very frank, and related his history. A short time previous he had lost his wife, and then he came to America, and settled on a country seat in Ohio. His only comfort was his daughter of seventeen summers, a delicate, exceedingly affectionate, and highly refined girl. He spared no expense to give her a finished education; she studied and spoke many languages, and exercised herself with success in different works of art. It was his greatest desire to instruct and ground her firmly in the strictest form of the Jewish faith. Her delicate health was already undermined, her strength was visibly declining. At length she was confined to her bed. The father seldom left her couch and sought many medical reme-

dies, yet it was evident to him that his only treasure was rapidly passing away. He frequently desired to converse with her about death, but could scarcely say a word for convulsions and tears.

One day as he was walking in his garden, weeping, his dying daughter sent for him. With a heavy heart he entered the room, scarcely prepared for her evident departure, and deeply grieved at the thought whether he would again see her in the other world.

She clasped his hand, and asked him emphatically, "Father, dost thou love me?" "My child!" he exclaimed; "you know that I love you above all things else in the world."

"But father, do you really love me?" "Why torture my heart with such questions? Have I never manifested my love to you?"

"But, beloved father, do you really love me?" He could make no reply before his dying daughter continued: "Yes, I know that you have ever loved me, and have been a most affectionate father; and I love you most sincerely. Will you promise me one request? Will you fulfill the wish of your dying daughter?"

"Dearly beloved child, ask whatever you will, and cost what it may, your wish shall be gratified."

"Dearest father, I pray you, never again speak against Jesus of Nazareth."

The father was speechless with astonishment.

"I know but little," she continued, "of this Jesus; for I was taught nothing concerning him. But this much I know, that he is a Savior; for he has manifested himself to me during my sickness, to the salvation of my soul. I believe he will save me, although I have just now begun to love him. I feel that I am going to him, and will remain with him forever. And now, dear father, deny not my prayer, but procure a New Testament, which will tell you of Jesus; and when I am gone, bestow on him the love that you, until now, have had for me."

Thus much she could yet say, and then exhausted, she sank down. The father was so overcome with grief and anxiety, that he was obliged to retire, and before he could compose himself the spirit of his dearly beloved child had fled—indeed into the arms of the Savior, whom she scarcely knew, and yet loved and honored.

Immediately after the burial of his daughter, the father bought a Testament, and sought christian instruction. The spirit of God assisted him to a better understanding; and now he is united with the followers of this crucified Savior whom he once despised. —*Messenger.*

What the Leaf Does.

It pumps water from the ground, through the thousands of tubes in the stem of the tree, and sends it into the atmosphere in the form of unseen mist, to be condensed and

fall in showers; the very water that, were it not for the leaf, would sink in the earth and find its way, perchance, through subterranean channels, to the sea. And thus it is that we see that it works to give us the "early and the latter rain." It works to send the rills and streams, like lines of silver, down the mountain and across the plain. It works to pour down the large brooks, which turn the wheels that energize the machinery which gives employment to millions—commerce stimulated and wealth accumulated, and intelligence disseminated through the agency of this wealth.

The leaf does it all. It has been demonstrated that every square inch of leaf lifts 0.035 of an ounce every twenty-four hours. Now, a large forest-tree has about five acres of foliage, or 6,292,620 square inches. This being multiplied by 0.035 (the amount pumped by every inch) gives the result 2252 ounces or eight barrels.

The trees on an acre gives 800 barrels in twenty-four hours. An acre of grass, or clover, or grain, would yield about the same result. The leaf is a worker, too, in another field of labor, where we seldom look—where it works for the good of man in a most wonderful manner. It carries immense quantities of electricity from the earth. Rather dangerous business, transporting lightning; but it is particularly fitted for this work. Did you ever see a leaf entire as to its edges? It is always pointed, and these points, whether they be large or small, are just fitted to handle this dangerous agent. These tiny fingers seize upon and carry it away with ease and wonderful dispatch. There must be no delay; it is "time freight." True, sometimes it gathers up more than the trunk can carry, and in the attempt to crowd and pack the baggage, the trunk gets terribly shattered, and we say that lightning struck the tree; but it has been struck a thousand times before. This time it was over-worked.—*American Entomologist.*

"Come unto Me."

MATT. 11: 28.

I have a *Friend*, a precious Friend,
Unchanging, wise, and true,
The chief among ten thousand—
Oh, I wish you knew him too.

When all the woes that wait on me
Relax each feeble limb,
I know who waits to welcome me:
Have you a friend like him?
He comforts me, he strengthens me.
How can I then repine?
He loveth me! This faithful Friend
In life and death is mine.

I have a *Father* true and fond;
He cares for all my needs;
His patience bore my faithful ways,
My mad and foolish deeds:
To me he sends sweet messages
He waiteth but to bless;

Have you a *Father* like to mine
In such deep tenderness?
For me a kingdom doth he keep,
For me a crown is won.
I was a rebel once; he calls
The rebel child his son.

I have a *proved, unerring Guide*,
Whose love I often grieve;
He brings me golden promises,
My heart can scarce receive;
He leadeth me, and hopes and cheer
Doth for my path provide:
For dreary nights and days of drought,
Have you so sure a guide?
Quench not the faintest whisper that
The heavenly Dove may bring;
He seeks with holy love to lure
The wanderer 'neath his wing.

I have a *home*, a home so bright,
Its beauties none can know;
Its pavement sapphire, and such palms
None ever saw below.
Its golden streets resound with joy,
Its pearly gates with praise;
A temple standeth in the midst
No human hands can raise:
And these unfailling fountains flow,
And pleasures never end.
Who makes the home so glorious?
It is my loving Friend.

My Friend, my Father, and my Guide.
And this, our radiant home,
Are offered you; turn not away;
To-day I pray you, "Come."
My Father yearns to welcome you,
His heart, his house to share,
My Friend is yours, my home is yours,
My Guide will lead you there.
Behold One altogether fair,
The faithful and the true;
He pleadeth with you for your love;
He gave his life for you.

Oh, leave the worthless things you seek,
They perish in a day;
Serve now the true and living God,
From idols turn away;
Watch for the Lord who comes to reign,
Enter the open door;
Give him thine heart, thy broken heart—
Thou'lt ask it back no more;
Trust him for grace and strength and love,
And all thy troubles end.
Oh, come to Jesus, and you'll find
In him a loving Friend.

Old Age.

"Hearts grow cold with care and the life God gave seems buried because of the load of earthliness above. Then we appear to ourselves to live in this world alone, while they crowd upon us—in church, in prayer, and when we read God's word. But where the will is steadfast and sin resolutely withstood, the true life springs forth again as the earthly tabernacle decays. Old age is a blessed time. It gives us leisure to put off our earthly garments one by one and dress ourselves for heaven."—*Experience of Life.*

An Appeal.

To our dearly beloved Mennonite brethren in the faith, in the United States and Canada. We who profess ourselves brethren in the Mennonite Faith, in Russia, in the state of Volhynien, District of Ostroga and the colonies of Karolswalde, Karoltsberge, Jadweninne, Gruenthal, Antonowka, Fuerstendorf and Waldheim, wish our dearly beloved brethren in North America, the rich blessing, the grace and assistance of God the Father, and from our Lord Jesus Christ, and the power and cooperation of the Holy Ghost.

We presume, beloved brethren in Christ, that you, through the deputation which was sent to America, from Russia and Prussia last summer, and through other means, have obtained a full knowledge in what a sad and distressful condition the Mennonites here in this country are, on account of the enforcing of the new military law, by which we Mennonites, like all other Russian subjects, will be required to do military service, which we hold directly contrary to the principles and doctrines of our faith and our consciences. On the other hand it is, no doubt, also known how the glad tidings which the Deputation brought back with them, that complete liberty of conscience existed there, and that all who are conscientiously opposed to bearing arms, may with full liberty enjoy this privilege, awakened and matured in the determination if possible by the will of God, to leave this country and seek our future homes in America. We have also a more confident assurance in this matter since our brethren in the faith, there, have already for 180 years enjoyed a much more full and complete liberty of conscience than we have, and according to existing laws, they feel assured that they shall be permitted to enjoy the same in the future.

But in order, by the aid of Providence, to accomplish this, we feel compelled, beloved brethren, to bug and pray of you in the name of the whole church, to manifest towards us, for heaven's sake, your kindness and christian love, of which we already have evidence in the earnest sympathy and participation which you have already shown us, and beseech you, if it be possible, to furnish us with a sufficient sum of money, as a loan, for several years, inasmuch, as was already made known to you by our beloved Bro. Tobias Unruh, our deputy, while visiting you with the committee last Summer, that there are in the various colonies of our church a large number of members without the means to emigrate, and who also desire so very much to come, that they may escape the sad calamity threatening us, in the drafting of our young men into the service of the army, which is so directly opposed to the teachings of Menno Simon and the pure doctrines of the Gospel of our Lord Jesus Christ, and also of our forefathers, the Martyrs, who gave up not only their property and possessions, but with their own blood sealed their faith.

We need for the several colonies as follows:

Colony Karolswalde	\$9000.00
" Karoltsberge	2750.00
" Jadweninne	6700.00
" Gruenthal	2550.00
" Fuerstendorf	5400.00
" Antonowka	11000.00
" Waldheim	3600.00

\$40,000.00

* These several sums amount to the sum of \$40,000.00 for which, in case our dear brethren in the United States and in Canada, will open their hearts and advance us what we need, which we sincerely hope, we will make ourselves fully responsible, both those who obtain the advanced money and those who are able to come on their own means; in other words the whole church is willing to make themselves responsible for the loan and will consider it their solemn duty (if by the grace of God we shall be enabled to reach our destination), as soon as possible, to pay back again with all thankfulness, what we have received, and we will at all times thank God, that in this time of our distress, he has opened the hearts of our brethren to our aid; for we believe, according to information received, that the soil is better in America than here, and many of our brethren, who have no land here, will be better able there to obtain homes of their own. Here where we now live, for instance, in the colony Antonowka there are 23 families who have land of their own, while there are 33 without land of their own, since there is no land to be had. These make a living in various ways; by weaving linen and such like work, by which they can often scarcely make a living.

We shall always remember the great love and mercy through which God has brought us together; and we wish to submit ourselves fully unto his divine will. We also hope and trust that he will guide and direct us until the day of his appearing; and so commend ourselves in christian confidence to his wise and unerring counsel, expecting that according to our human understanding and present prospects as far as we can judge, that the largest number of our church will emigrate in the spring, and in order to obtain the necessary identification papers until that time, arrangements for them have already been made.

In conclusion we wish, beloved brethren, that the inexpressible love of God may take possession of all our hearts, that we may not become weary in watching and prayer, in this present evil time, and we pray and beseech once more, that for heaven's sake our prayer may be answered, and herewith commend ourselves to your kind love and generosity, and subscribe ourselves in the name of the whole church your most humble and obedient servants.

PETER RICHERT.
BENJAMIN UNRUH.
PETER UNRUH.
ANDREAS UNRUH.
ABRAHAM SEIBERT.
HENRY DIRKS.
BENJ. DECKERT.
DAVID WEDEL.

Jan. 6th, 1874.

The Great Need.

We have received information from the churches under the care of Bishop Tobias Unruh, as may be seen in another column, from which it appears that nearly all of his church is determined to come to America, and that there are so many poor in that district that it will require at least \$40,000 to bring them over.

Our brethren in various places in the several branches of the church have subscribed considerable sums, and many are still at work collecting, but if we propose helping our oppressed brethren out of their distress we must yet do a great deal more. Many of the above churches have already made application for passes, but they are in such a condition that when they get their passes many of them will be unable to go for want of means. Shall we now take steps to bring them out of their difficulties, or shall we leave them in their distress?

A brother writes us upon this subject as follows: "After they arrive they cannot immediately gather a harvest; they must at least be provided with provision for a year and a half; they must also have houses to live in, all of which will about double the above amount. O ye brethren who have much of the Lord's goods in charge, let us for a moment change the matter and put ourselves into their condition; how would we feel? Should we not thank God that we are in circumstances that we can assist them? and we should do it with pleasure. We can greatly relieve their necessity by coming to their assistance both with means and with sympathy."

They only ask that it should be loaned to them, and I feel that we would help them more by loaning them much than by giving them little as a gift; it would of course be best to give money and loan much, but in this let each one act according to his own conscience.

When I think of aiding them only to come here and take it for granted that they can then obtain work and earn their bread, I feel that it will be rather difficult for so many of them to get work immediately, but if we lend them means so that they can take land and begin to work it, they may, by the blessing of God, be able in a short time to commence to pay back, at least many of them, and this I feel assured they will do, too, with pleasure."

We will leave this matter here for the present. God grant that all our hearts may be opened to a hearty sympathy and participation in this important work.

DR. WAUGHT tells of a converted Hindoo, when too weak to kneel to prayer, said, "I cannot pray, but I keep up sweet talking with Jesus in my heart."

THE MAN who owns whole blocks of real estate, and great ships on the sea, does not own one moment of *to-morrow*! To-morrow is a mysterious possibility not yet born.

Herald of Truth.

Elkhart, Ind., February 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

An Extra Number.—The present issue of the Herald, we give as an extra for this month. If we have the material and succeed in our labors, we may give one or two more during this year. We want to give our readers all the good reading matter possible, and hope they will appreciate our efforts.

Registered Letters, since the first of January, 1874 cost only 8 cts., instead of 15 cents as formerly, so that a registered letter will cost, postage and all only 11 cents. We have received letters of this kind with 18 cts. postage on. If the persons sending us registered letters, will observe this change they may save seven cents on each letter.

To our Correspondents.—Some of our correspondents write us articles occasionally setting forth the duties, qualifications and responsibilities of ministers. Ministers especially who write become so accustomed to admonish and exhort the members that they often forget both themselves and their fellow ministers; and lay members do often not wish to reprove the ministers. But the minister needs reproof, encouragement and warning also, and we wish that every one who reads the Herald should receive his portion in due season.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of postage for 25 cents.

The *Menne Simon* (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

Denner's Predigtbuch.—If any one has a copy of Denner's Book of Sermons, he may find a purchaser at this office.

Gems of Truth.—I will send seven copies Gems of Truth to one address prepaid for \$2.00. One copy of Josephus' complete works (English) for \$2.85; or one copy of Josephus, and one copy Gems of Truth, for \$3.10. Address, Brother Henry, Elkhart, Ind.

Conferences.

CONFERENCE in the state of Ohio will be held this Spring in the Meeting-house in Mahoning co., near Columbiana station, on the Pittsburgh and Fort Wayne Railroad, on the 3rd Friday in May.

CONFERENCE in Montgomery co., Pa., will be held on Friday before Good Friday, in Brubaker's Meeting-house, about three miles west of Lancaster City.

CONFERENCE in Lancaster co., Pa., will be held on Friday before Good Friday, in Brubaker's Meeting-house, about three miles west of Lancaster City.

CONFERENCE in Virginia will be held on the last Friday in April.

CONFERENCE in Illinois will be held in the Meeting-house near Sterling, in Whiteside co., on the fourth Friday in May.

The Granges.

The above is the name of an organization which is becoming quite prevalent all over the country. The object of the organization is ostensibly to oppose Railroad corporations and other monopolies. Farmers and mechanics all through the country have grown into the belief, and no doubt with good reason too, that Railroad companies are charging too high a rate of freights upon grain, merchandise and other goods, and business men are taking too large profits in the sale of their merchandise, and thus rob the farmer, the laborer and mechanic of the means of accumulating wealth as fast as they otherwise might, and that in many cases these large profits make it absolutely burdensome upon the laboring classes.

Impressed with this idea men have written, and talked, and labored until a great excitement has been raised; meetings are held, speeches are made, in which railroad companies and business men are denounced, and censured, and the feelings of the quiet, peaceable communities aroused; branch societies are organized in every township, which propose to take the matter in their own hands and do their own business, and pay only a small percentage for the work, adhering together, and patronizing only such men as are favorably inclined towards their organization and its objects.

This, as far as we have been able to learn is the object of these organizations. We have no objections to people trying to be economical; we recommend economy; we have nothing to say against people using, all fair, honorable and honest means to gain a livelihood and accumulate property; this is the privilege of every man, though he should ever keep the glory of God in view as his chief purpose, and avoid covetousness. We do not find fault with a proper effort made to obtain the lowest possible rates of fare and freight, and to obtain goods at the cheapest price. In this special case also we have nothing to say to those who are outside of the church and the christian profession. We do not speak from selfish ends, for the organization does in no way affect our business, but we look at the matter from a scriptural and religious standpoint, and from this standpoint we speak, for we find that our brethren in different places are uniting with these organizations, and thus yoking themselves unequally with unbelievers, and putting themselves into a position which cannot be pleasing to God. And for this reason we feel that it is our duty to speak a word of warning unto all brethren who may be in danger of being misled by the leaders of such organizations.

The associations thus organized are secret organizations, having, as we are informed, their signs and pass-words, their rules of order and ceremonies. The organization is divided into degrees, and each degree, as a matter of course, must have its special Orders. This fact alone would make it improper for any brother to be a member of the Granges, as our church rules strictly prohibit every member from belonging to any secret organization. If a scriptural ground be asked for such a church rule, I would simply say, 1. That Christ teaches a free, open, public doctrine, the benefits of which shall be not only to the few who upon the judgment of men are considered as worthy to have the honors of the organization bestowed upon them, and also who are able to pay the necessary fees, but upon all who are willing to submit to the divine law.

Secondly, A secret organization generally, if not always, requires very severe and unscriptural oaths, which the followers of Jesus cannot take, inasmuch as all oaths are forbidden by the gospel.

Thirdly, By uniting with a secret organization a man binds himself to men that are not christians; infidels, atheists, drunkards, men of disreputable character, dishonest and such like, and the Scripture tells us that light has no communion with darkness, Christ with Belial, or the temple of God with the temple of idols. Read 2 Cor. 6:14—18.

Now then, the reason why our brethren should take no part with the Granges is simply 1. Because it is a secret organization, and that which is good need not be hid, nor kept secret. 2. The promises or oaths required of them are inconsistent with the doctrines of Christ. See Matt. 5:33, 38. 3. In uniting with the organization we enter

into a league with a promiscuous class of men, believers and unbelievers, men who swear, and drink, and whose lives are in no way governed by the principles of religion (We do not say that all men who join the Granges are bad men; but that there are enough men of this character among them, no one can doubt for a moment) and such a union with all kinds of irreligious men, is strictly forbidden, for the christian must have no communion with the unfruitful works of darkness. 4. Now these organizations by exciting public opinion, holding excitable public meetings, lead step by step to actions, and means which are unbecoming to a non-resistant follower of Christ; they are led by men who use moral suasion as long as moral suasion will accomplish their purpose; but when this fails other means will be resorted to, and in this, a conscientious follower of Jesus will be led to bring reproach upon the name of Jesus and cause it to be evil spoken of.

These organizations as a matter of course are laboring to raise public sentiment against railroad companies and speculators, and when fully organized and established the principal means will be political influence. Candidates for office must be members of Granges, all members of the society must vote for these chosen candidates, and in the legislative assemblies these must make their influence felt by adopting measures favorable to the object of the associations. Thus the present Granges are only laying the foundation of a scheming political party, similar to several parties of like character which have existed in years gone by, in the country; and where is the humble follower of Jesus that can keep his conscience void of offense under the influence of and in confidential union with such parties?

For these reasons we hold that our brethren should not unite with these organizations, and also because our Conferences have passed resolutions against them. Let us indeed be a light in the world, and not a stumbling-block, in the church.

Special Attention.

We desire to call special attention to the proposed Russian aid. In our first articles on the subject, it was supposed that if each member of our church should give only a very small sum, a sufficient amount could be easily raised. Now, however, it appears that there are so many who desire to come and need help, that our estimates were altogether too low and will require good, liberal gifts from every one that is able to give. We must all do all that we can. Bro Jacob Y. Shantz from Berlin, Canada, who is one of the committee there, writes us that there were two brethren there to see him from the Twenty about this matter, and he further says: "We think it very important, when we hear from letters from Russia that some two thousand families are preparing to come next spring, and perhaps only about one half have their own means with which to

come. By making a rough estimate, taking five persons to a family and the fare at a very reduced rate, say \$92.00 for each person, to the place of destination it would already require a sum of four hundred and sixty thousand dollars. Taking also into consideration that when here they must have houses, and provision for one and a half years, before they can raise their own food, we feel that it is very important that when we tell them to come, we also help them to what they, out of necessity, must have."

There are a great many wealthy people in our churches, and we feel sure they will all be willing to give what they can. The work is a great one and we should all try to do the best in our power. The brethren in Canada have collected some ten thousand dollars, and they think, if need be, they can double the amount. Now as most of our churches have made their contributions upon the estimate of only, perhaps thirty thousand dollars being needed, we hope they will all make another effort, upon the estimate that at least several hundred thousand dollars will be needed. Let the rich give liberally of their abundance and the poor according to their means, and if we all aid in the work we can do very much. Should any be minded to excuse themselves upon the ground that they are poor, let them ask themselves whether they are poorer than the poor man, who is compelled for conscience' sake to leave his home and go in debt for his passage money to bring him to a place where he may enjoy religious liberty. Let us remember the poor widow and her two mites. We would especially appeal to the deacons and ministers in every church. Present this matter earnestly to your people, and then take a subscription paper and go to each one and let each give as the Lord hath prospered him.

Another Way to Aid our Russian Brethren.

A Brother from Ohio proposes to give a liberal sum to the Aid Fund, on condition that the parties who receive this aid shall stay with him and work out the amount for him on his farm. He also thinks others in his neighborhood would give liberally to the cause if they could in this way obtain persons who would work for them. This we believe indeed is an excellent plan and many of those who are coming over have offered to do this. So we would simply suggest, that in every neighborhood where laborers, both male and female, are needed, persons who give to this fund, and also others who need help, should, upon the arrival of the emigrants, take one or more families or parts of families under their care, bring them to their homes, give them employment and care for them until they have earned the amount of their passage and a little to spare, become acquainted with our methods of labor and are prepared to go west and take a homestead. This would prevent the difficulties of throwing too large a number of

people without means on the bare prairie, where through the first year they might indeed be in danger of suffering for the necessities of life, and in many ways would add to the comfort and happiness of the emigrants. Hundreds of families could thus be scattered round among the brethren and well provided for. We have only given this as a suggestion which we think worthy of consideration. Of course this would only be necessary with those who have no means. Those who have means can either stay among the brethren in the east or go west as they may prefer.

Extract from a Letter from Russia.

How it will be with the emigration the coming Spring, we cannot tell. Many are preparing to go and it is expected about 1000 families have applied for passes. Most of those who propose to leave, from the colonies, have sold their farms, but how it will be with these sales is a question, and difficulties may arise from them. After the new law comes in force titles of possession or deeds for the land will be given, and after these deeds are given, according to the law, no lands for which deeds are given, can be sold during a period of three years, that is, they cannot be sold to parties not belonging to the same church. The articles or contracts of sale shall also be changed, and must hereafter be made in exact accordance with the law, just as though one sold his own land; (Reference is here had no doubt to the government lands on which most of the colonists reside.—Translator.) All the farms which have been sold on account of the emigration, have been sold privately, that is without taking a due course of law, or observing legal provisions. The Lord Mayor has a fortnight ago, informed us through a circular, that he will not allow any more such sales, and those that have been made, he declares, according to the construction of the law as void, and illegal. How this matter will yet end we cannot tell. Some lands that had been sold have been taken back already, the parties repenting of the bargain, and they made up their minds not to emigrate yet this coming Spring. The whole matter stands in a very unpleasant situation. Recently, too, another deputation was sent to St. Petersburg, for the purpose of conferring with his Imperial Highness the Czar, and obtain a definite and decided answer in regard to this military question. Whether they will be admitted to his presence, and whether we will obtain any benefit from it is a question, which at present holds every mind wavering between hope and fear. If they bring a favorable answer, many, I believe, who have already made up their minds to emigrate will finally conclude to remain. My own view I will not now give upon this subject, as my circumstances do not allow me to think much of emigrating very soon.

ABM. GOERZ.

Altoona, Dec. 12th, 1873.

Russian Relief.

The call for assistance for the Russian Mennonites from their brethren in America, has created great sympathy among the churches in this country; and much has been said in regard to raising a relief fund, whether a permanent loan or free gift shall answer the purpose.

The demand by the brethren, as far as yet ascertained, has been distinctly for a loan, hence, their wants are supplied if the amount needed is made up in that way for the purpose of paying the transportation to this country, of those who have not the means themselves.

According to the statement of Bro. Ewert in the January number of the Herald, in regard to the colonies intending to emigrate to this country, and their conditions, our efforts already made are entirely too low to meet the wants of so many souls laboring under distress, suffering from the privilege of serving their Redeemer according to the dictates of their own conscience, on the one side, and on the other, seven years time to leave their native land, their houses, their homes, and all that is near and dear to them from the days of their youth, and make a tedious journey to seek repose in a strange and distant land, in a new country, houseless, and penniless.

There is no certainty whether even the extent of their leaving will be seven years, or whether not another Czar might sit upon the throne of Russia in less than that time, and send them as did King Pharaoh of Egypt, who knew not Joseph neither would he let Israel go, but pressed them the harder and harrier, until their burdens became too grievous to be borne; and the Lord looked upon the affliction of his people after serving under bondage four hundred and thirty years, when he led them out of Egypt—in one day six hundred thousand men, besides women and children.

The time has come when the work should be prosecuted at once. If every member would give according to his income, which is certainly in hand by the time it will be needed, and no excuse can be made for not having the funds. If each brother and sister entrusted with worldly goods, be it little or much, would make an estimate of his net profits at the end of the year, and take the one-twentieth part thereof—say five dollars of every hundred dollars income, and so on upwards, the higher it would be to pay. This would take the burden from the poor class, although, if those in limited circumstances would be willing to do something it would always be acceptable. A committee should be appointed in each church to urge the matter, receive the funds, and keep account of the same; it should be a matter of discretion with the church, what should be done with the money after refunding it, which of course will go a very long time.

The question of emigration is fully endorsed by the government of the United States and Canada, which offer them civil

and religious rights, and express their confidence in receiving them as an industrious and intelligent people, which is a matter that needs no comment.

Columbia, Pa. B. C. KAUFFMAN.

The Unforgiving Servant.

MATT. 18: 21--35.

This parable is meant to teach us how a Christian ought to forgive. It arose from Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Peter thought that beyond a certain number of times he was not bound to forgive one who should have injured him; and probably that to do so as often as seven times would be a great stretch of forgiveness. But our Lord taught him and us that there should be no bounds whatever to a Christian's forgiveness. "I say unto thee, Until seven times; but, Until seventy times seven;" that is, as often as occasion should arise, however often that might be. And then he went on to enforce the lesson by a striking parable.

Like so many others, this parable begins with the words, "Therefore is the kingdom of heaven likened." It represents what might take place, not among heathen people, but among those to whom the gospel was known. It sets before us a gospel scene, gospel obligations, and a gospel standard of forgiveness. It shows how a Christian, as distinguished from all other men, is bound to forgive.

It is hardly necessary to say, that the king means God, the servant a professing Christian, and his fellow-servant another professing Christian, or at least a fellow-man.

The sum owed by the servant to the king was ten thousand talents—a vast sum, equal, according to the lowest reckoning, to nearly ten millions of our money. This enormous debt represents what we owe to God's justice on account of our sins, our shortcomings, our neglected duties, our slighted obligations.

It was impossible that the man should ever pay such a sum. What must be done? According to the practice of that age and country, he must be sold into slavery; "and his wife, and children, and all that he had," must be sold too, to go as far as might be towards payment of the debt. We are therefore by nature under condemnation. We must receive the punishment due for our sins. Nothing lies before us but to be banished from the presence of God forever.

But now the gospel comes in. The king in the parable, moved with compassion for the hopeless misery of his debtor, listened to his prayer; and knowing that, try as he might, he could never pay such a sum, forgave him all. The man did not ask for time: "Have patience with me, and I will pay thee all;" but the king forgave him the whole debt, at once and for ever. Thus does

God forgive sinners. Jesus Christ, his dear Son, has made a full atonement for sin by his blood, and in the gospel, forgiveness is offered to all—free, full, present, and eternal happiness.

The sum which the fellow-servant owed was only a hundred pence, not much more than three pounds sterling—a mere trifle, not to be compared with the vast sum which had been owing to the king. In like manner, the offenses one man commits against another, are nothing in comparison with man's offenses against God. Let a man have received repeated and undeserved injuries from another; let him have been treated both unkindly and unjustly, and provoked in a thousand ways; yet what does all this amount to, when viewed in comparison with that of man's own sins against God? His fellow-man's offenses against him, many as they may seem, when he counts them over in his mind one after another, have been but few and far between after all. But every day he himself has sinned against God. His offenses, his short comings, his inconsistent actions, his unguarded words, his unholy thoughts—if he were to set himself to number them, would be found to be beyond all reckoning. Many he has forgotten, of many he took little or no notice; yet all were sins, all items in the great account, all swelling the debt. A hundred pence to ten thousand talents! Such are man's offenses against another man, compared to a man's sins against God.

We are filled with indignation against the servant in the parable. Had he no gratitude? no sense of his own escape? no feeling of the unbounded kindness he had received? With the words of forgiveness still sounding in his ears, how could he go forth from the very scene of his deliverance, and show himself so hard and unforgiving? How was it that even the words of his fellow-servant, "Have patience with me, and I will pay thee all," did not recall to his mind the very same words so lately spoken by him out of the depth of his distress, and so compassionately heard? The feeling is a right feeling; it is no more than a just indignation that is thus stirred within us. But let us look to it that we ourselves come not under the same condemnation. We have received forgiveness of that great debt which we owed to the justice of God; at least the offer of forgiveness has been made to us in Christ Jesus. Yet have we never indulged an unforgiving spirit towards a fellow-creature? We may not perhaps have gone so far as to refuse the prayer of one who came with tears and owned his fault, and begged us to forgive him. But how have we felt towards those who have injured us? When provoked by others, what is now our conduct? When tried by bitter words, what answer do we return? Do we return good for evil? Do we forgive, even as God for Christ's sake hath forgiven us? It is in this way that we are to apply the parable to ourselves.

What can be more stern and awful than

the words of the king to the unforgiving servant? He speaks to him in the severest displeasure. The pardon is revoked. The king would forgive a debt of ten thousand talents, but he would not forgive that hard-hearted ingratitude. Now he must be delivered "to the tormentors till he should pay all that was due from him." Our Lord himself brings home the application to us: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." God absolutely requires us to forgive one another. By his infinite mercy, his boundless compassion, his free forgiveness, he lays upon us this obligation. Even when he bids us seek forgiveness of him, it is in these words: "Forgive us our debts as we forgive our debtors." We cannot even seek pardon for ourselves, while we harbor an unforgiving spirit towards another. How then can one who has received pardon refuse to pardon another? How can he who has felt the burden of his sins, then gone to the cross of Christ, and there received full and free forgiveness, the purchase of the Redeemer's blood—how can he who has thus been forgiven the ten thousand talents of his countless transgressions feel anything but a perfect readiness to forgive, freely and fully, a fellow-creature who has done him wrong, a wrong that can be but as a hundred pence, a trifling, a mere nothing, compared with that debt of sin.

The man in the parable was at first forgiven, though the pardon was afterwards revoked; but he who under the gospel refuses to forgive his brother, can never himself be forgiven. He has received the offer, and that lays him under the obligation, but he can never really have embraced the offer. For wherever Christ's salvation is embraced, there is a change of heart takes place too. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," 1 John 3: 14. It becomes, therefore, a question affecting our own state before God, whether we are of a forgiving spirit or not. If we are unwilling to forgive those who have injured us, are we ourselves forgiven? If we can go forth into the world from hearing the gospel message, and finding there one who has done us wrong, can act, or speak, or think towards him in an unkind or unmerciful way, is it not sadly plain that the message of the gospel has not reached our hearts, and that God's mercy in Christ Jesus has not really been laid hold of by us? Let this question be well weighed, as before God.—*Parables of our Lord.*

Love thy Neighbor.

"Thou shalt love thy neighbor," Matt. 5: 43.

Love thy neighbor. Perhaps he rolls in riches, and thou art poor, and living in thy little cot side by side with his lordly mansion; thou seest every day his estates, his fine linen, and his sumptuous banquets; God

has given him these gifts; covet not his wealth, and think no hard thoughts concerning him. Be content with thine own lot, if thou canst not better it; but do not look upon thy neighbor, and wish that he were as thyself. Love him, and then thou wilt not envy him. Mayhap, on the other hand, thou art rich, and near thee reside the poor. Do not scorn to call them neighbors. Own that thou art bound to love them. The world calls them thy inferiors. In what are they inferior? They are far more thine equals than thine inferiors, for "God hath made of one blood all people that dwell upon the face of the earth."

It is thy coat which is better than theirs, but thou art by no means better than they. They are men, and what art thou more than that? Take heed that thou love thy neighbor even though he be in rags, or sunken in the depths of poverty. But, perhaps, you say, "I cannot love my neighbors, because for all I do they return ingratitude and contempt." So much the more room for the heroism of love. Wouldst thou be a feathered warrior, instead of bearing the rough fight of love? He who dares the most, shall win the most; and if rough be thy path of love, tread it boldly, still loving thy neighbors through thick and thin. Heap coals of fire on their heads; and if they be hard to please, seek not to please them, but to please thy Master; and remember, if thy spurn thy love, thy Master hath not spurned it, and thy deed is as acceptable to him as if it had been acceptable to them. Love thy neighbor, for in so doing thou art following in the footsteps of Christ.—*Spurgeon.*

I'm Praying for You.

I have a Savior! He's pleading in glory!
So precious, though earthly enjoyments be few;
And now he is watching in tenderness o'er me—
But oh! that my Savior were your Savior, too!
For you I am praying! I am praying for you!

I have a Harp in those regions all-glorious,
Away, far away, in that ocean of blue;
And there it shall breathe out its music melodious,
But oh! could I know one was tuning for you!
For you I am praying! I am praying for you!

I have a Crown,—and I'll wear it forever,—
Encircled with Jewels of heavenly hue;
Twas purchased by Jesus, my glorified Savior—
But oh! could I know one was purchased for you!
For you I am praying! I'm praying for you!

I have a Robe,—'tis resplendent in whiteness,—
Awaiting in glory my wondering view;
Oh! when I receive it, all shining in brightness,
Dear friend, could I see you receiving one, too!
For you I am praying! I'm praying for you!

I have a Rest, and the earnest is given,
Though now for a time 'tis concealed from my view;
'Tis life everlasting,—'tis Jesus,—'tis heaven,—
And oh! dearest friend, let me meet you there too!
For you I am praying! I'm praying for you!

I have a Peace, and it's calm as a river,—
A peace that the friend of the world never know,
My Savior alone is its author and giver,—
But oh! could I know it were given to you!
For you I am praying! I'm praying for you!

"What Have We to do with Thee?"

This was the question of the demons to Christ. They had something to do with him. They were unwilling witnesses to his divinity. They confessed him to be the Son of God. They yielded an unwilling obedience to him.

It is a question for mankind also. We have yet more to do with him. Christ's relation is closer to us than to any other creatures. He took not on him the nature of angels, but he became man. Angels can claim him as Creator, and as King, but not as brother. He is bone of our bone, flesh of our flesh. For us, and not for devils, he died. Why he passed them by, and redeemed a lower order, we know not. But it is true.

But the religion of Christ to our whole race is not all. There must be a personal, individual connection. What have we to do with thee? What ought we to do with him? To believe in him. To love him. To obey him. To work for him.

How many fall in this! How many have less to do with Jesus than with their earthly friends, business partners or political associates! Is this right? Is it just, or honorable or grateful?

"The Home that waits for Me."

By RACHEL BARN.

Sad and forlorn I often feel,
No comfort seems to be;
A gentle voice then whispers of
"The home that waits for me."

Then instantly my heart is fill'd
With peace and joy supreme,
And life unclouded doth appear
When pondering o'er the theme.

Those blissful skies with low'ring clouds
Are quickly overcast,
With dark forebodings and with fears
The same as in the past.

My fainting soul is soon revived
And filled with ecstasy,
When thinking of that endless home
The home that waits for me.

Where at its portal ever stands
The Elder Brother dear,
With outstretched arms to welcome me,
Into its pleasant sphere.

Why should I ever falter thou
Or ever way ring be?
When knowing of that heirdom sweet,
The home that waits for me.

There the redeemed forever dwell,
No sorrow ever know;
Forever its celestial fields
With milk and honey flow.

And when my work on earth is done,
From suffering I be free,
I shall forever there enjoy
The home that waits for me.

Hellam, Pa.

"Except those Days should be Shortened."

Matt. 24 : 22.

By "those days" is meant the last days of the world, days of sorrow, trial and tribulation of which the Savior here speaks.

By the elect is meant God's people—the Christian—true followers of Christ.

The idea is this, That the wickedness of the world, the sin, folly and corruption, pride, covetousness, self-will and disobedience will so prevail that even the best Christians will hardly be able to withstand. Truth and error, right views of the truth and right teaching will be so mixed with false doctrines and teachings that many will be deceived thereby, and should this continue to the fullness of time, all men, so to say, would be misled, just like at the time of Noah, all but eight were destroyed—in Sodom and Gomorrah only four were saved, and one of them perished on the way.

The meaning of the *shortened days* seems to be like this, that God, seeing how the world is going, will pour out the vials of his wrath upon the ungodly, before the time is fully come—as long as enough Christian principle remains to form a salt of the earth, and a light to the world, so long the world will stand—when the number of Christians becomes so small that they, by reason of their small number, are unable to exert any influence in the world, then the earth will pass away—then the end will come. So when Noah's influence was no longer potent, God brought the flood; and so too with Sodom; and so it will be at the end of time, and I believe we are fast hastening towards it. Let us watch and pray that we may be ready when the Master of the house shall come. J. F. FUNK.

For the Herald of Truth.

Sleeping in Church.

Sleeping in church is indeed a habit that should be guarded against as much as possible. It is not only unbecoming to those who are in the habit of it, but it certainly must be very discouraging to the minister while standing before a congregation, of whom some pay so little attention to what is said that they fall asleep. I have often been astonished while sitting under the

sound of the gospel, and when the minister was addressing the congregation very earnestly, that lo, one here, and another there, were sound asleep. Can it be possible that we care so little about hearing the good news of the gospel that our eyes become heavy while the minister is speaking to us? Can we not watch with him one hour? Let us try to wean ourselves of this habit.

For the Herald of Truth.

Repentance.

Leave me not, O precious Savior!

In my sinful state,
Help me now to seek thy favor
Ere it be too late.

Full of guilt, and void of comfort,
Would I come to thee,
Asking thee for pardoning mercies,
And to comfort me.

Oft, in vain, I sought for pleasure
And for honor's fame;
But nowhere I found a treasure,
Save in Jesus' name.

Thou canst give us all the blessings,
And the happiness,
That the world can never give us,
With its sinfulness.

Oh, dear Savior! do thou help me
All my wants to feel,
That I may, in truth and spirit,
At thy foot stool kneel.

Pardon all my sins and follies,
For they grieve me sore;
Give me strength and grace to conquer
Evil evermore.

Lead me by thy hand, dear Jesus,
Through this world of sin;
Keep me from the snares of Satan,
And from willful sin.

Help me labor in thy vineyard,
While on earth I stay;
When I'm troubled, weak and weary,
Do thou comfort me.

Mahoning Co., O. J. C. M.

Doing Good.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock, on the summit of the mountains. It flows down all the intervening tracts to the very base. If we could make every man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so to extend the circle to all around us. It should be particularly in our minds.—J. W. Alexander.

Only in the Lord.

Heaven save you, young man of the church, from linking your fortunes to those of a gay and godless woman; for she will be shackles to your feet, palsy to your hands, a thorn to your side, and a dagger to your heart.

The same caution is needful to our Christian young women. In the present demoralized condition of society, they cannot be too careful. A true husband will be to a wife what the sturdy forest oak is to the tender, dependent vine—a support. He will encourage every holy desire and pious longing of her soul, and thereby assist her to perform what in the love of God she believes is the mission of her life. Better, ten thousand times better, for a Christian woman to bear life's battle alone, than to bind herself to a scoundrel, or a miser, or a gambler, or any one whose spirit and life are not in sympathy with her own, and whose influence would quench the ardor of her devotion to that Being to whom she has publicly vowed eternal fidelity.—*Western Recorder.*

With all the Heart.

That was a striking thing, said one of the kings belonging to the Hebrew royalty, when the work and results of his successful reign were being summed up: "He did it with all his heart, and prospered."

This doing things with a hearty enthusiasm is often what makes the doer a marked person and his deeds effective. It is so everywhere. The most ordinary service is dignified when it is performed in that spirit. Every employer wants those who work for him to put heart into the toil. He soon picks out those whose souls are in their service, and gives them evidences of his appreciation. They do not need constant watching. He can trust them in his absence. The places of honor and profit naturally fall to them. They are the rising members of the toiling brotherhood. They grow. They succeed. They are honored. They are in demand. They rebuke indifference and inspire fidelity in others by their example. They prosper, for they work in harmony with the law which God has established and maintains in the world.

In the sphere of religion this heartiness in service is specially needful and vital. What is not done heartily here is hardly done at all, as God estimates it. He wants sincerity, resolution, persistence, enthusiasm—not merely the consenting word and the formal act. A service that begins and ends with the letter is never acceptable service with him. The Pharisee's tithes of mint and anise and cummin are often an offense; the publican's penitent cry and the poor woman's gift of two mites wear a right royal glory in his eyes, because he sees the whole-souled devotion that lies behind them.—*Morning Star.*

A MAN may be a worshiper of the true God, and yet not a true worshiper of God.

Children's Department.

Bible Stories No. 2.

THE CRADLE OF THE INFANT KING.

The angels' song was sung. The shepherds looked up with wonder and delight, till the sweet sounds of the music grew fainter and fainter, and the bright angels flew up higher and higher, till they seemed like a little bright star, and then went out of sight. Then the shepherds went as fast as they could into the town to look for the King of the Whole World—the Savior of men. They found him, as the angel had told them,—a little baby, lying in a manger in the stable of the inn at Bethlehem! They gather around him and wonder, and eagerly look at the Great One, that all the good people in the world have waited for so long. He is lying, a little babe, beside his mother Mary.

Who is Mary? And who is Joseph, that is standing beside her? And why was the baby sent to them?

That you may know this, we must go back a long time, and tell you about what happened long before the baby came, while men were waiting and hoping for his coming.

God had said that the Great One would come to the land of Israel. There was, long ago, a good king of Israel called David, who loved God. And God told David that his children and his children's children would be kings of Israel; and that one of his family would reign for ever, for He would be the Holy one that was to come, the Great King of the Whole World. David was very glad, and thanked God, and sung songs of praise to Him; and he said of the Great King that "His throne should be as the sun," and that it would last forever.

Were David's children always kings? For a long time they were kings; but at last kings and people were very bad. Then God, to punish them, allowed a fierce people called the Romans to come and rule over them. The Romans made a stranger, who was no son of David, the king of Israel.

What was his name? Was he good? His name was Herod. He was not good; he was a bad, cruel man. He killed his own wife, Mariamne; and his two sons, Alexander and Aristobulus.

How could he be the king, when God had said that the children of David were always to be kings in that country?

God had said that the children of David were to be kings till the Great One came, who would reign for ever and ever. So when a stranger was king, it showed that God's time was come, and that the Great King of the Whole World, the son of David, would soon come to his own world.

Where were David's children then, if they were not kings of the country?

The throne had been taken from them by strangers, and they were very poor people.

Mary, a daughter of King David, who should have been a princess in Israel, was a poor woman living at Nazareth.

Where is Nazareth?

It is a little village in a narrow glen among the hills of Galilee. It is a quiet place, where there were not many people.

Were there any of David's children living? Yes; we know of another, called Joseph, who should have been the king of Israel.

Where was he? Was he rich?

No; he was a poor man, living in Nazareth too. He worked as a carpenter for his daily bread.

Why were King David's children so poor? We do not know. It was God's will, and whatever is his will is right. But perhaps it was that the Great Savior, the King of the Whole World, might belong both to the great and to the poor,—might be the son of kings and of poor people, and might thus be the friend of both the high and the lowly. He loves both alike, and is the Savior of both alike; for He is the King of the Whole World.

Did Mary know that the baby would come to her?

One day an angel, called Gabriel, came to her, to tell her that the wonderful baby, the Great King, would be sent to her.

Was Mary not afraid when she saw the angel?

At first she was afraid, but the angel said to her, "Fear not, Mary; for thou hast found favor with God." Then he told her that the infant King would be sent to her; and that she must call him JESUS, (that means *Savior*); and that he would be great, the Son of the Highest; and that the Lord God would give to him the throne of his father David; and that he should reign for ever; and that of his kingdom there should be no end, Luke 1:30—33.

Did Joseph hear anything about the coming of the baby, the infant King of the Whole World?

Yes; an angel was sent to him too; to tell him to take care of Mary, and of the holy baby who would be sent to her. The angel told Joseph, too, to call this baby, JESUS, or *Savior*, because "he would save his people from their sins."

This was the Savior promised long before to Adam. Adam was the first to disobey, and so to bring sin into the world; and Jesus, the Great One, came to save from sin. He came, as God had promised to Adam, to overcome Satan. He came to suffer the punishment which men had deserved, and to obey instead of Adam, who would not obey, and so to be the King of the Whole World.

God had said that the King of the Whole World was to come to Bethlehem, and Mary lived at Nazareth;—why did she go to Bethlehem?

You know that at that time the Romans, a fierce people, ruled over the land of Israel. Their emperor, Augustus, ordered that every one should pay money to him; and he

told them all to go to the towns where their fathers had lived long ago to pay this money. So Joseph and Mary had to go to Bethlehem to pay this money, because Bethlehem was the town of their Father, King David.

How did they go?

We do not know how they went. Very likely they walked, for they were very poor. When they came to Bethlehem they were tired. They wished to rest in the inn; but the master of the inn said that he had no room for them, but that they might go into the stable. So while bad, cruel Herod lived in a fine palace, the real princes of all the land had nowhere to rest in but a stable!

We should never forget why our Lord was called Jesus—he came to save his people from their sins. We should ask him to save us from sin. Our hearts are very naughty, and we often do wrong. If we try and try ever so much, we cannot be good, unless Jesus makes us good; for he alone can save from sin.

Should we not love him very much? For he, the King of Glory, the Lord of all, was pleased to come like a little babe, and to live in this world, and obey for us, and then die a cruel death, to save us from sin. He asks us to love and obey him. Should we not be glad to do so?

VERSE TO BE LEARNED.

"Thou shalt call his name JESUS; for he shall save his people from their sins," Matt. 1:21.

HYMN.

Give heed, my heart, lift up thine eyes;
Who is it in yon manger lies?
Who is this Child so young and fair?
The blessed Christ-child lieth there.
'Tis Christ, our God, who far on high
Hath heard men's sad and bitter cry:
Himself will our salvation be—
Himself from sin will make us free.
Ah! Lord, who hast created all,
How hast thou made thee poor and small,
That thou must choose thy infant bed
Where ass and ox but lately fed!
Were earth a thousand times as fair,
Beet with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for thee.
Ah! dearest Jesus, Holy Child,
Make thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for thee.

Luther. 1541.

FOOD FOR THE LAMBS.

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil, Prov. 19:23.

The rich and poor meet together: the Lord is the maker of them all.

Miscellany.

Russian Relief Fund.

CASH RECEIVED.

A Friend	\$1 00	C. A.	25 00
C. Stoekey	1 00	M. B.	1 00
J. D. S.	17 50	W. H. B.	1 00
R. H. Jr.	2 50	J. G. Wenger	5 00
& E. H.	2 50	J. Correll sr.	5 00
Church in Shelby		C. Kauffman	5 00
Co., Mo.	10 15	J. Kauffman	5 00
Left Hand	1 00	A. Brother	2 00
Blosser's Church		H. Friesner & wife	2 00
Elkhart Co.	85 00	I. M. Kauffman	1 00
P. B.	6 00	Peter Engel	1 00

READY ON DEMAND.

Franklin co., Church, Ohio,	\$34.00
Douty Creek, Holmes co., Ohio, by Shem Miller,	45.50
Amish Mennonites in Fulton co., O.,	152.00
Church at Long Green, Baltimore, co., Md.,	50.00
Holmes co., Ohio, S. J. Miller,	48.00
From the church in Westmoreland co., Pa., by C. Stoner,	80.00
Church in Lawrence co., Pa., by Chr. Byler,	119.25
Church at Elklick, Somerset co., Pa.,	80.00
Church at Sterling, Ill.,	30.00
Emmanuel church in Washington co., Iowa, by R. Eicher,	75.00
Peter Funk	50.00
Jaob Funk	25.00
Church near Canton, Ohio,	16.00
Apostolic Mennonite church at Trenton, Butler co., O.,	150.00
Amish church in Lagrange co., Ind., by John C. Yoder,	100.00
Church in Lawrence co., Pa.,	65.00

Joy for All.

Joy is for all. It does not depend on circumstances or conditions; if it did, it could only be for the few. It is not the fruit of good luck or fortune, or even of outward success, which all men cannot have. It is of the soul or the soul's character; it is the wealth of the soul's being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Bushnell*.

A Distressing Accident.

On Wednesday, January 14th, as Israel Buckwater, of Paradise Tp., Lancaster Co., Pa., was entering fodder with a horse power cutter, and as he was in the act of kicking some of the loose stuff away, his foot caught a corset, which threw him, and in the act of falling one of his hands was caught in the gearing and was drawn in until it stopped the machine. He was alone at the time, yet with his other hand he reversed the machine till his hand was loosed. Some of the fingers were bruised and smashed. A physician was soon called, and one or two fingers amputated.

On Friday morning there were symptoms of lock jaw, and before Saturday evening he was so bad with it that he was beyond the reach of medical skill.

In all his distress his mind was good, and he wished to fulfill the precepts of his Lord

in his last hours of suffering. He expressed sorrow that he lived so long without showing his obedience to his Maker. In all his sorrow he had a hope, and felt thankful that it went so, saying it was to be thus, so that he can prepare to meet his God. On Sunday evening he breathed his last under a severe struggle.

On the 21st his remains were consigned to mother earth in Mellinger's burying-ground. He was about 36 years of age. Appropriate remarks were made by Benj. Herr, John L. Landis, and David Witmer from Ps. 40, and John 4: 25.

Sad Intelligence.

From the WEEKLY PILGRIM, we copy the following: "We have just received the sad news of the departure of Eld. HENRY KURTZ. He died very suddenly. On Sunday the 11th, he was as well as usual, attended meeting and took an active part in the services, and on the morning of the 12th, at 9 o'clock he was found dead in his rocking-chair. Eld. Kurtz was extensively known throughout the Brotherhood as the originator of the GOSPEL VISITOR, the pioneer paper of the Brotherhood. As we have the promise of a more extended notice, we will say no more at present, hoping that at an early date we may be enabled to give our readers a full biography of our old cross bearer."

A SEAMAN, on returning home to Scotland, after a cruise in the Pacific, was asked: "Do you think the missionaries have done any good in the South Sea Islands?" "I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of these islands, where I knew that, eight years before, a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language. On that very island the next Sunday we heard the gospel preached. I do not know what you think of missions, but I know what I do."

THE DISCOVERY has recently been made that much of the syrup molasses now in common use is composed of saw-dust, rags and muriatic acid. The acid decomposes the vegetable fiber of the rags and saw-dust, and forms a substance that looks and tastes like the best syrup. It is made and sold on a large scale in the principal cities, and as the acid is highly poisonous a vast amount of harm is done. This bogus syrup can be readily detected by adding a tea-spoonful to a cup of strong tea. If the syrup contains acid it immediately combines with the tannin of the tea and makes a black, dirty looking mixture. A correspondent in Philadelphia

says that he has made this test, and it has also been tried by residents of Doylestown. The result was according to what is above stated. The bottom of the tea cup, after standing awhile, was covered with black dregs resembling dust from old cloth. Consumers of syrup should be on the watch for this injurious article, which is doubtless innocently sold by many storekeepers.

Married.

Jan. 15th, by David A. Troyer, SIMON MAST to LYDIA MILLER, both of Holmes co., Ohio.

Jan. 18th, CHRISTIAN GENGELICH, of Holmes county to CATHARINE MILLER, of Tuscarawas county, Ohio.

Dec. 14th, in Elkhardt co., Ind., by Eli S. Miller, LEVI J. MILLER, to LEAH BUZZARD.

Feb. 5th, Eli WENGER, of Elkhardt co., to MARY TROXEL, of St. Joseph co., Ind.

Died.

CORRECTION.—In the death notice of Mary Behm, in the Feb. No., read Mary Behm, wife of Christian Behm.

Oct. 21st, in Marion co., Kansas, of Typhoid fever, Bro. HENRY G. BRUNK, aged 87 years, and 8 months. In order to escape military service, he left Virginia during the war, and went to Ill., where he and his family remained until they started for Marion co., Kansas, to enjoy again the privileges of the church, which they had so long hoped for. The Lord kindly spared him to bring his family here, and then, a few days he passed away. He leaves a deeply afflicted wife and 7 children to mourn their loss.

Farwell dear friend though death has called thee from our social circle here, We hope we may, through hope in Christ Around the heavenly throne appear.

On the 19th of December, in Marion county, Kansas, of inflammation of the bowels, FANNIE JANE, aged 5 years, 1 month and 20 days; and on the 22nd, of Consumption, after recovering from Typhoid fever, SARAH CATHARINE, aged 11 years, 3 months and 5 days, children of Henry G., and Susanna BECK.

Happy children gone to rest, Removed to soon by terror king; But in Jesus they are blessed, And in heaven glory sing.

Dec. 28th, 1873, in Shelby co., Mo., ANDREW J. POTTER, aged 18 years, 7 months and 18 days. About five years ago his back was strained, and he could walk only with crutches, and he was confined to his bed a great deal of his time. He bore his sufferings with patience. Funeral discourses by Benjamin Hershey, and Abraham, and Benjamin Lapp, from Heb. 9: 27.

Dec. 28, in Haldeman co., Ont., of Dropsy, Sister MAGDALENA CULP, aged 78 years, 8 mos., and 25 days. She was patient in her afflictions, and had a desire to go to those heavenly mansions prepared for the children of God. Remarks were made by Christian Gehman and Bernhard Wagner.

Dec. 21st, in Waterloo co., Ont., — LICHTY, wife of Joseph Lichty, aged 66 years, 9 months, and 19 days. She was sick three months, yet bore her afflictions with patience. A husband and 6 children are left to mourn their loss.—Services by — Smith, and — Gehman.

Dec. 13th, in Livingston co., Ill., of Nerve fever, MAGDALENA NECHAUER, aged 12 years, one month, and 27 days. Funeral services by Joseph Gascho, Daniel Steinman, and J. P. Schmitt.

Dec. 25th, in Bucks co., Pa., of the Infirmitates of age, SAMUEL SHIELY, aged 77 years and 12 days. His remains were placed in Deep Run burying-ground, at which time appropriate remarks were made by John Gross, Isaac Oberholtzer, and Isaac Moyer. He served as deacon in the Mennonite Church for many years.

Dec. 25th, in Livingston co., Ill., of Nerve fever, ANNA ALBRECHT, aged 84 years, one month, and 10 days. She was a faithful sister in the Amish Mennonite Church. The funeral services were improved by Jacob Nafziger, of Woodford co., Christian Schlegel, and John P. Schmitt from Matt. 22: 28—1 Thess. 4: 13—18.

Dec. 27th, in Lagrange co., Ind., Sister ELIZABETH YODER, wife of Herman Yoder, aged 45 years, 8 months, and 2 days. Services by Jephtha, and David Miller, from John 5.

Dec. 26th, in New Britain, Bucks co., Pa., JACOB DEWILLY, aged 61 years. Funeral service by Isaac Overholt, and Isaac Rickert.

Dec. 26th, in New Britain, Bucks co., Pa., SARAH, widow of George BARNDT, aged 89 years, and 27 days. Surmorn by J. M. Haldeman, and Wm. Yerick.

Jan. 1st, 1874, in Somerset county, Pa., MARY, daughter of John D., and Rachel BLOOM, aged 2 years, one month, and 5 days. Discourses by Jacob, Tobias and Peter A. Blough.

Jan. 4th, in Franciscus, Montgomery co., Pa., at the house of Jacob Hechler, of Consumption, SUSAN DELP, aged 81 year, and one month. The occasion was improved by Henry Nice, Henry Price and Samuel Harley.

Jan. 6th, in Huron co., Ont., BRO ABRAHAM FREED, aged 41 years, and 9 months.

Jan. 10th, in Somerset co., Pa., of Dropsy, Sister POLLY, wife of Daniel WEAVER, aged 45 years, 7 months, and 3 days. Buried in the family graveyard the 12th. Sermon by Jacob and Samuel Blough, and Henry Hostetler, from Heb. 4: 9-10.

On the 13th of Jan. 1874, in Holmes co., Ohio, HANNAH, wife of John M. Freed, aged 24 years, 8 months, and 14 days. She was buried on the 15th, at the Mennonite Meeting-house, on which occasion, appropriate discourses were delivered by Preachers Brown of Mt. Eaton, from 1 Peter 1: 24, and Polton of Wilmet, from 2 Cor. 5: 7. The funeral was attended by a large concourse of friends and relatives, who deeply sympathized with the afflicted husband and parents, brethren and sisters of the deceased. This was the second wife of Friend Freed, and they had been married only four days over a year. Previous to her death, they conversed with each other about their happiness, and how they had enjoyed themselves together, when he said to her, "If we can only continue so, till we arrive at a good old age." But soon the sad messenger came and she passed from the earth away. What a solemn warning this should be to us all; surely our lives are but a hand breadth.

God his message sent to call her, From her labors here below. As we trust, to those fair mansions Where the weary pilgrims go.

Jan. 15th, in Hilltown, Bucks co., Pa., SARAH, wife of Levi Yoder, aged 39 years. Funeral sermon by J. M. Haldeman, Abm. Moyer, and Isaac Overholt.

January 16th, in Hilltown, Bucks county, Pa., ELIZABETH GENSINGER, aged 71 years, and 2 days. Funeral occasion improved by J. M. Haldeman, Isaac Rickert, and John Alabach.

January 18th, in St. Joseph co., Ind., of Typhoid fever, DAVID GRIS, aged 63 years, 8 mos., and 8 days. Appropriate remarks were made by Chr. Wengert, from Matt. 24: 41.

January 15th, in Conoy, Lancaster county, Pa., BRO. AMOS EBERSOLE, aged 25 years, one month, and 25 days. He leaves a wife and two small children to mourn his loss. Sermon by Benjamin Lehman, Jacob N. Brubaker, and Peter Niesley, from Phil. 1: 21.

I hear a voice you cannot hear, That says I must not stay: I see a hand you cannot see, That beckons me away.

A soul prepared needs no delays, The Savior calls, the saint obeys.

January 22nd, in Medina co., Ohio, ANNAIDA, wife of Abram BAKER, aged 19 years, 4 months, and 3 days. Buried on the 24th. Funeral services by Preachers Teider and Henry Beery, from Rev. 14: 13.

Jan. 26th, in Huntingdon co., Pa., CHRISTIAN YODER, aged 57 years, and 15 days. He leaves a sorrowing wife and 10 children. Services by Christian Bitto.

Jan. 29th, near Norristown, Montgomery co., Pa., BRO. SAMUEL JONES, aged 76 years, 10 mos., and 18 days. Buried at the old Mennonite Meeting-house, Skippack. Funeral services by John Hunsberger and Jacob Mensch, from Philippians 1: 21.

Jan. 29th, in Elkhardt co., Ind., MARY ANN, daughter of Daniel and — WATERMAN; aged 1 year, 11 months and 2 days. Funeral sermon by J. F. Funk, and Chr. Christophel, from John 28: 23.

Dec. 14th, 1873, near Conneville, Fayette co., Pa., BRO. CHRISTIAN STOVER, aged 80 years, 2 months, and 4 days. He was buried at the Church in Westmoreland co., where he attended worship many years. Services by J. D. Overholt and J. Blough.

Jan. 26th, in Lagrange co., Ind., JACOB S. MILLER, aged 78 years, 1 month and 16 days — Sermon by David Miller.

Letters Received.

B Hersheberger, John F. Detweiler, Moses Bowman, Catharine Driver, F. E. B. H. C. C. F. Detweiler, L. J. Miller, Abm. Steiner, Benj. Legron, Jacob Bowman, J. M. Culbertson, F. E. B. Jacob Kilmer, B. F. Herr, S. F. Sprunger, M. D. Ropp, John Jansi, Chr. Schmitt.

MONEY LETTERS.

A—Christian A. Augspurger, Samuel Augspurger, J. L. Amstutz, Jacob K. Andrews, Frederick Amstutz, Rev. Jas. Augspurger, J. U. Amstutz, Nicholas Amstutz, John S. Amstutz, John U. Amstutz, Peter Alabach, P. K. Augspurger. B—John Birk, Montezuma Brothers, Peter Blough, John K. Brubaker, Tobias Bowman, H. B. Brumbaugh & Co., David Brubacher, Josiah Brewer, Christ. Birkbach, Jacob Bachman, C. S. Burchart, Moses Brennenman, Samuel Blough, Peter Brubaker, Henry Bally, Eli E. Bortutze, Anna Bittinger, Peter Bachman, Wm. Buzzard, C. Brennenman, Christian Brennenman, John Bieganman, Samuel G. Burkholder, Allen Boyer, C. C. Behn, Peter Blough, Samuel Book, Martin Burkholder, John Burkey, Philip B. Brehm.

C—Jon Cassel, Joseph Cendor, James F. Currier, J. N. Christophel, H. B. Culp.

D—Ann Detweiler, Lydia H. Dohner, F. Diekmann, A. N. Downer, Henry Dester, J. H. Deck & Co., D. F. Driver.

E—Benjamin Eicher, Sarah Ebersole, Henry Ebersole, Mrs. Mary Ebersole, Joseph Ebersole, Wm. P. Estep, Christian Elgestein, Peter Eby, Jacob S. Ernst, M. C. Eberly, Peter Engel.

F—Elizabeth Formwalt, Peter Funk, Abraham Funk, Mary Foltz, Abraham Foltz.

G—Jacob Gerig, N. B. Grubb, Benjamin Gerig, Ch. Gingerich, Ulrich Gerber, Catharine Gerber, Jacob Gingerich, Peter Gingerich, Joseph Good,

Jacob G. Good, Christian N. Gerber, Mathew Gerber, Abraham Gehman, Elias Gangney, Dr. Henry G. Groff, John Gascho, Samuel Guengerich, Joseph Good, Michael Gardner, John M. Greider, 2, Chr. Good.

H—John Headings, Benj. F. Herr, Benjamin Harzler, Noah Helmuth, Samuel Hoover, J. K. Hostetler, Anna Hersel, John J. Harria, John Hersheberger, Christian H. Hostetler, J. M. Haldeman, Joseph Hostetler, Isaac Habbeger, Aaron Hunsberger, Aaron Hersheberger, Samuel Halfgang, Isaac D. Heebner, Susan Herr, Amos Herr, Henry Hartman, B. Hersheberger, Samuel Hoover, (Locke), Abm. Herr, Martha B. Hiesland, Jacob G. Hoover (Alton), Christian Hess, P. S. Hartman, Jacob Hackett, Katie N. Haverstick.

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Y—John J. Yutty, John Yaggy, Noah S. Yoder, Thomas D. Yoder, Moses J. Yoder, S. P. Yoder, Jos. J. Yoder, Chr. J. Yoder.

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Passenger trains on and after Nov. 2nd 1878,
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GOING EAST—MICHIGAN DIVISION.

No. 8, Chicago and St. Louis Express, 2.35 a. m.	
No. 72, Way Freight, 4.00 "	
Grand Rapids Express, 6.15 "	
No. 2, Mail, 11.00 "	
No. 50, Way Freight, 1.30 p. m.	
Grand Rapids Accommodation, 3.45 "	

AIR LINE DIVISION.

No. 74, Way Freight, 4.40 a. m.	
No. 12, Air Line Accommodation, 4.20 "	
No. 4, Special New York Express, 12.50 p. m.	
Wabash Express, 12.80 "	
No. 6, Atlantic Express, 9.50 "	

GOING WEST.

No. 3, Night Express, 2.35 a. m.	
No. 5, Pacific Express (Air Line), 4.50 "	
No. 7, Evening Express, 6.00 p. m.	
No. 1, Special Chicago Exp. (Air Line), 6.15 "	

KALAMAZOO DIVISION.

The Grand Rapids Express 5.15 a. m. and Accommodation 3.45 p. m., run direct to Grand Rapids, arriving there at 11.00 a. m. and 9.40 p. m. Returning leave Grand Rapids 7.00 a. m. and 4.45 p. m., arriving at Elkhart 12.30 p. m. and 9.45 p. m., making connections with Air Line trains.

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 11.—No. 3.

ELKHART, INDIANA, MARCH 1874.

Whole No. 123

For the Herald of Truth.

The Pilgrims' Rest

Egyptian bondage left behind,
We're bound for Canaan's land;
The faithful there sweet rest shall find,
Beyond dark Jordan's strand.

Though now the way oft seemeth long,
And leads through deserts drear;
Let none despair, but keep right on,
Till Canaan's shores appear.

Temptations too, on every side,
Lead many souls astray;
The Holy Ghost shall be our guide
To keep us in the way.

Press onward all—who would remain
The slave of sin to be?
False Satan shall not o'er us reign,
The Lord hath made us free.

He will our faithful prayers hear
When we are in distress,
He'll send the Comforter to cheer
Those who his name confess.

The Lord will keep us safe from harm,
He is the pilgrim's friend;
He'll guard us with his own right arm
Unto our journey's end.

Then why should sorrow cross my breast?
Why should we ever sigh?
Christ has prepared a glorious rest
For faithful ones on high.

O! may we reach that blissful rest
Where friends have gone before;
With love and peace forever blest,
And all our toils be o'er.

Vistula, Ind. SIMON P. YODER.

For the Herald of Truth.

The Intermediate State.

The glorious promises of the New Testament, concerning our entrance into the realms which lie beyond death, are not so free from mystery as to leave every mind assured and satisfied; but on the contrary many are troubled with forebodings, and fear of death. This ought not so to be, for God has given us ample light to reassure all, that no evil can befall those who walk in his way and live in his fear. The apostle who was called in question, because he preached the immortality of the soul and the certainty of a resurrection, gloried in the assurance that this life and its cares was but for a season, and that death would but admit him into the presence of that blessed Savior, whom to know was "life and health and peace."

It is no sign of weakness to meditate upon and study the life which is to come. Like Paul, we shall find much to strengthen our faith in God and to draw our hearts nearer to him investigating those truths which he has revealed concerning that which is to come. Death is a certainty, for "the living know that they shall die." Ecc. 9: 5. "It is appointed unto man once to die, but after this the judgment." Heb. 9: 27. But does the judgment immediately follow death? No; for the apostle tells us "He has appointed a day in the which he will judge the world." What then becomes of those who die before the judgment and of the many who already have passed through the gates of death? Christ says, "Because I live they shall live also." He who created man and made him a living soul, has also prepared places for the various states of that existence.

Earth is the place for man's probation. The spirit land for the "absent from the body," and heaven for the happy reunion of body and spirit in glorified relations, never to be broken. To believe the Scriptures is to believe in an intermediate state: a state in which the living soul of man has an active and conscious existence. This is denied by many professed believers of the Gospel. Because the apostle uses the term sleep in connection with this subject they argue that it must be a state of inaction. We do not, in view of plain facts in the Bible, so understand these passages. In the transfiguration, while Christ was on the mount, two were seen with him, who at one time were inhabitants of this earth. They both lived in the flesh, and one at least died the death of a man. If the dead live not until the judgment day, from whence came these two? If they were supernaturally raised from this sleep of death, what profit to themselves, the world, or Christ, could their appearance have been?

Again in the story of Dives and Lazarus, the rich man not only saw, but also felt the difference between his situation and that of the poor beggar who used to lie at his gate, to catch the crumbs thrown to the dogs. Here the spirit is spoken of as exercising all the faculties of the mind. It feels pain as well as remorse; expresses regard for others as well as for self. Here that which distinguishes man from other animals in this life is represented as acting, and that too with an unusual vigor.

But we have still stronger testimony, if possible, in the words of Paul, 2 Cor. 5: 6, 8. "Whilst we are at home in the body we are absent from the Lord," and "willing rather to be absent from the body and present with the Lord." Death may destroy this body, but it cannot suspend consciousness. It may take us from the body (which is only the dwelling, not the spirit), but it cannot separate us from the Lord. Death is only a change not an end. Jesus said to the thief on the cross, "To-day thou shalt be with me in Paradise." But let not the unrepentant sinner suppose that he shall find pleasure in that presence, for to those who die in their sins God is a consuming fire." We understand the Bible to teach salvation through Christ; everlasting torments to those who reject him. A spirit land of blissful repose; a judgment in which all men shall be called to account, and a glorious resurrection of the saints like unto Christ their Lord and Redeemer. "What we shall be doth not yet appear, but we shall be like him," 1 Jn. 3: 2. Tongue of man cannot express, nor heart conceive the joys which the goodness of God has placed in store for us. Believing this we should fear that which is wrapt in the mysteries of death. Who knows but that, the coming of Jesus in power and glory is even now at hand. Let us be prepared to go forth and meet him, knowing that he can bring only joy and blessing.

Alern, O. R. N. KRATZ.

For the Herald of Truth.

To the Unconverted.

Reader, whoever you are, whatever your rank, age, or sex may be, there is nothing connected with your existence more absolutely certain than death. For it is appointed unto man once to die. You must die some time, it may be soon, and it may be suddenly. Have you ever, then, seriously thought of this solemn event? You have perhaps looked upon the dying or upon the dead; at least you have often seen the funeral procession, and gazed upon the grave of some departed one, perhaps a parent, or brother; and did you ever seriously ask whether they have gone, and how soon you must also follow? If you have not thought upon this solemn subject before, be entreated to do so now; for now is the accepted time, and to-day is the day of salvation.

While you are in health and the day of

grace is still extended unto you, is a favorable time for serious reflections, for the Savior says, "Look unto me and be ye saved, all ye ends of the earth, for I am God, and there is none else." Do you then inquire what you must do to be saved? No inquiry of greater importance to your well-being can be made. Then be attentive to the answer and come to Jesus, for he himself says that he came not to call the righteous, but sinners to repentance. Jesus Christ did the just for the unjust, that he might bring us to God; none can come to him or partake of his saving mercy, only through Christ; he died to atone for sin, and to procure eternal life for all that believe in his name; his people confide in him, and in his willingness to save them; they commit to him the keeping of their souls; they have no other hope; they also depend on him to be saved from their guilt and the punishment of their sins through his atonement and intercessions; they also depend upon him for their deliverance from sin itself; by his sanctifying spirit they seek to be made holy, and to be fitted for the everlasting enjoyment of God.

This confidence and exclusive trust in Christ, as their only and all sufficient Savior, is faith in Christ. By this faith they are united to him in a spiritual, holy, and intimate relationship; their sins are blotted out; they are children of God, and heirs of eternal life; they live no more for themselves, but for him who redeemed them with his own blood upon the cross, and who shed upon them his own gracious Spirit; they cannot die; their earthly tabernacle may be dissolved, but they shall live and forever dwell with Christ in the presence of God and the holy angels.

Here you see the faith in which the flock of Christ have trod in every age; it is a well tried and a plain path; a description of it is summed up in these words, "Believe on the Lord Jesus Christ, and thou shalt be saved." Into this path, reader, you must enter and press forward if you would even be prepared for death, or be animated with a well grounded hope of heaven. We must not only have hope and believe, but we must work. The man in the gospel whose land was withered, could as easily have moved a mountain as have stretched out his hand by his own power; but believing on him who bade him stretch it out, he obeyed and the cure was performed by his obedience. No soul has ever perished in the path that Christ sets forth as the strait and narrow path; whoever is found therein with a broken and contrite heart has the testimony of God's Spirit witnessing with his spirit that he is a child of God.

Reader, will you come to Christ and be reconciled to God while the day of grace is still extended, that when death comes you can say with the apostle, "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord

the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing?" Now friendly sinner, will you take the yoke of Christ and learn of him, or will you harden your heart, and stiffen your neck against high heaven and against that Jesus who left the bright, shining courts above, and came to your relief? We know that he will appear again, for the voice that spake to the Galileans when gazing up into heaven, said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He shall come in the clouds of heaven, but not on the same mission on which he first came; he will come as a judge, to judge the world! Oh, that we may all be ready to meet that judge when he comes to make up his jewels; that we may be welcome guests into the marriage supper of the Lamb.

Friendly sinner, bear with me and be entreated once more to flee from the wrath to come. Turn ye, turn ye, for why will you die. O house of Israel?

J. M. CULBERTSON.

Mishawaka, Ind.

What do Christians more than Others?

Our Lord Jesus Christ, who came out from God, and appeared in the likeness of men, is the living fountain and visible manifestation of pure religion in the world. Whatever is of or from him, is Christianity; and whatever comes from men, or is of the world, is not Christianity, but opposed to Christ. The spirit or things of the world are the reverse—the opposite of the spirit and things of God. Christ is the Way, the Truth, and the Life; and they that believe in him receive power to become the sons of God, and these are no more of the world, but are chosen out of it, and the world do not know them, because the world know not the spirit and life which is in them, and which is manifested in their heavenly conversation and blameless conduct.

As many as are led by the Spirit of God, they are the sons of God. Being created anew in Christ, they walk not after the flesh, but after the spirit; and these are living examples of Christianity in the world. They are called Christians because they are like Christ, and because Christ is in them; of a truth they are the light of the world, and salt of the earth. The help of the Spirit and the words of eternal life are their wisdom and strength, and by these they are led into all truth and all obedience. Christians cannot be nor act like the world, because the spirit and customs of the world are from beneath, and are of the wicked one; and these things cannot please or employ the mind of the spirit which is from above. The desires of Christians are not inspired by earthly things, neither can they enjoy or labor for them. They desire and labor only to please God, and to enjoy the reward of doing

his will. They are diligent in business, and faithfully perform all the social and public duties of life, because they fear God and love his commandments. They have nothing to do in the world, only that which is necessary in order to work out their own salvation, and to help others do the same. The lusts of the flesh have not dominion over them, for they are the servants of Christ, and being led by his spirit, are not subject to the flesh. They eat and drink not to please the appetite, but to preserve life and strength to do their Master's will. They clothe the body because health and the constitution of our nature require it; but in preparing and putting on their apparel, they are not subject to the changing fashions and opinions of a wicked world. The desire of the eye and the pride of life are banished from their wardrobes and their dwellings, and simplicity and godly sincerity are manifest in their outward appearance, and also in their conversation, which is innocent and heavenly.

But that which more especially distinguishes the character and conduct of Christians from others, is the principle of holy love. The powerful and purifying influence of divine love, operates in the renewed heart, and nowhere else can it be found in the world. The desire and pursuits of Christians begin and end in love; and their words and works are an expression of this heavenly principle. Without the spirit of love no one can be like Christ, and with this living principle in the soul, no one can be like the world. If we know the character and works of Christ, we may know the disposition and conduct of Christians, for they are like him. Our Lord and Savior loved every creature. He laid aside his dominion, his riches and glory, and sought after us, that he might save us from misery and make us like himself. He humbled himself, and took upon him our nature, that we might be able to learn of him, and follow him to heaven. He was clothed with a body like ours, and was seen among men thirty and three years, and in his life and death suffered more than we are able to suffer; and all this he freely gave himself to endure, that we might inherit his kingdom and reign with him forever. He is the pattern, the holy and perfect example given for Christians to follow after and imitate. They cannot indeed equal the copy, but they can resemble it, and according to their ability they do likewise. They love their neighbor, their enemy, and all mankind, and are willing to give the treasures and honors of this world, if thereby they may persuade those for whom Christ died, to come and be made holy and happy.

The works of Christians are fruitful and productive of much good. The words of eternal life being sown in their hearts, they bring forth many fold, and the fruit thereof is righteousness and peace. Their words and works are the channel through which the pure principles of truth and holiness are conveyed to the world; and these are the salt and light thereof. The moral world

contains within itself the elements of its own destruction; and if the spirit and power of Christianity were not there, its miserable inhabitants could have no other portion, and know no other prospect than a fearful looking for of judgment and fiery indignation. But now it is not so, because they are members of Christ in the world; and through them, and for their sake a healthful and saving influence is shed abroad in every place, and we are not consumed. The children of God with one hand of faith take hold of the mighty arm, and with the other hand of love reach every lost sinner. In answer to prayer, blessings innumerable are ever flowing from the throne above, and descending upon the righteous and the wicked. The prayers of the saints are the medium through which all receive freely of the abundant grace and goodness of our common Savior and Lord.

Christians are agreed as touching many things, and by them unceasing prayer is offered, that righteousness and peace may prevail in the world, and the will of God be done on earth as it is in heaven. Their prayer is fervent and effectual, and their desire shall not fail, neither shall their hope perish. The great and precious promises belong to them, and their prayers and labors shall end in the profession and enjoyment of the good things they have prayed for. They are now coming up through much tribulation, and being made ready to take possession of the kingdom prepared for them. It does not yet fully appear who they are, or what they are doing, and the world do not acknowledge them as the sons of God, nor receive their testimony concerning Christ. They are not in high places, and perhaps for a little season may remain in their present embryo state, until the work of grace be perfected in their souls, and that which is written concerning them be fulfilled. "Then shall" we return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not?" and then it shall fully appear what Christianity is, and what Christians have done more than others—*Mirror of the Soul.*

For the Herald of Truth.

Concerning the Russian affairs.

Since many of the Russian brethren have been with us, and I have become somewhat personally acquainted with them and with their distressed condition, and since some of them have made a call for a loan of about eight thousand dollars to assist in bringing their poor brethren to America, and also desire an answer, there should be a great effort made immediately. The brethren in Canada have responded liberally to the call. But beloved brethren, I thought at the time that that amount would scarcely be more than a beginning to assist all of them in their necessities, which has, since that time, been made known through the HERALD, and through private letters; and

instead of \$8000.00 several hundred thousand will be required to relieve the great need of all our brethren in Prussia and Russia. Now this important question presents itself: Can we Mennonites, in this free America, which God has so richly blessed, raise so much? I who am 73 years of age, and have nearly finished my course, am willing, with my brethren to make another effort, by the help of God, according to our limited means to do our part in bestowing comfort, and call in general upon all brethren. We can do it if God bestows on us a willing mind.

Beloved brethren, and especially you co-laborers in the gospel, under the present circumstances, where the distress is so great, and the amount required so much, we must do as Paul had to do, namely: Unite prudence with benevolence. Under such circumstances it should not be considered as merely giving alms, but as a common contribution or rate, where every one, according to that which he has, or his actual value, in common with his brethren, is willing to help bear the burden of those who are so sorely oppressed. Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." And Jesus says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," Matt. 7:12. Read also Acts 1:29; Rom. 15:1; 1 Cor. 16:2 Cor. 8:9.

I consider the proposition of Bro. John M. Brennenman, in the February Herald as the best that has yet been presented, and the only one, according to my understanding, whereby we, by the help of God, can relieve our European brethren out of their great distress. The brother whose valuation is five hundred dollars will give five dollars,—one dollar on each hundred, let his valuation be what it will; this fully accords with the Scripture, wherein Paul says, every one giveth according to that he hath, and not according to that he hath not. But may not some upright brethren ask? Would not such a rule perhaps conflict with the Scripture concerning giving alms according to Matthew 6? I answer emphatically. No. The Savior says, "Ye have the poor with you always, and whenever ye will ye may do them good."

Here the giving of alms is spoken of so that the left hand need not know what the right hand does; but, dear brethren, where such great want is, the Scripture not only admits such a rule but makes it absolutely necessary to co-operate in alleviating the great distress, which could not otherwise be accomplished. If any should yet think, that it appears too much like constraint, while the Scripture says, "God loveth a cheerful giver," I answer: If we are willing, as remarked, to work together, and give according to our means, then, and only then, can we truly be cheerful givers, with the full assurance, by the help of God that we can accomplish the object so far as means are concerned. If we have done our duty, or are

willing to do it, with the means which God has given us, then and only then can our united prayers be acceptable to God, that he will cause the rulers in Europe to permit our oppressed brethren to go; and if he in omniscience looks upon their emigration with pleasure and for their good he will provide a way to accomplish it. If we manifest our faith by our works it then becomes pleasing and acceptable to God, according to James 2:14—26.

I will now give my opinion farther concerning the above mentioned plan. If every minister with his church could imagine himself in the condition of our brethren in Europe, he could then rightly comprehend the matter; and extend unto them the proper aid. We can, and will discharge our duty to our fellow-believers, under their oppressed circumstances, to the honor of God, and to our everlasting welfare.

I believe if the plan mentioned were rightly carried out it would not require one dollar on the hundred; and if it should even require more, we can still carry it through this plan. *** It would be sad indeed, dear brethren, if after we have begun the necessary and good work to stop in the middle, and leave the remainder to languish for want of assistance! Would that not be sadder in the end for them and us than if we had not done anything? We could not expect any blessing from God, and would only give occasion for ridicule before men, according to Luke 14:28—31.

The plan mentioned could be carried out in the following manner. Every minister should call the attention of the church in his district to the matter, so that every brother can consider it well, and then according to the plan he could pay his portion to the deacon of the district. And if any one desires to give more than this, he can do so; and he who has but little can also cast his mite into the treasury of the Lord, as seemeth him best. If any who are not of the same faith, feel willing to give something it should be thankfully received. The deacon can then place the names with their sums in a book prepared for the purpose, and send the amount of such sum to one of the committee, &c. until the whole work, by the help of God, is completed. Then the committee, with confidence in God, and the united efforts of the brethren, have a foundation upon which to build, in accomplishing the important duties entrusted to them, and to encourage the distressed brethren in Europe not to despair, or let their faith fail for want of means. This is considered really necessary, for we can imagine how many, otherwise faithful ones, would be cast to and fro under such circumstances. May God grant us and them grace to look upon this as a matter, which God foresaw as a necessary trial for us all. It may then prove to be a benefit to us and to them.

Whether it be a loan or a free gift, so far as I understand, it is the general opinion, as well as my own, that each district, or each brother shall do as seemeth best to him.

The deacon should be careful to enter in his book with each name and sum, whether it is a free gift, or a loan. This would greatly assist the committee in its labor. I would prefer if the brethren in our district would make a free gift out of love, to our distressed brethren, and if the Lord bless them with means in the future, and they wish to give it back, it could be put in the church fund for other purposes. In my opinion this is nearest the scriptural meaning.

Further, so far as interest is concerned, I hope our brethren generally have sufficient Bible knowledge, that they know the duty of a brother under such circumstances. Some, perhaps, might think, that to introduce such a rule now might hinder the work already commenced? I think it will not, for those who have already subscribed, or given, can easily bring it under this rule, if it is accepted in general. I apprehend no difficulty in the carrying out of this plan in our district.

In conclusion, dear brethren, we must take hold of this very necessary work with a determination; we can then by God's assistance accomplish it to his honor, and the temporal and everlasting welfare of ourselves and our oppressed brethren in Europe. May God give us willing hearts and the means to accomplish the work, through Jesus Christ. Amen. D. SHERR.

For the Herald of Truth.

A Voice from Virginia.

Notwithstanding much has been written, and many calls have been made through the Herald of Truth, and much has been done towards making up money for the relief of the Russian brethren, there is still a great deal more wanted; and I think the subject is of sufficient importance to justify a continual calling until the necessary amount is raised, which can be done if we are only willing to do it. My own acquaintance with the Church in America, though very limited, is nevertheless sufficient to warrant the assertion that by the blessings of God, all the Russian brethren, as estimated in the Herald, can be brought to this country and made comparatively comfortable so far as worldly possessions are concerned, if we are united in our efforts; but this effort also includes those of the Russian brethren who are able to take part in this great work. They should remember the circumstance of Ananias and Sapphira, and not keep back part of that which is due to their brethren in distress.

O, how much happier would we all be if such a spirit was in every heart as prevailed in the days of the apostles, when the multitude of them that believed were of one heart and of one soul! Neither said any of them that aught of the things which he possessed was his own; but they had all things common. In this our evil day we sometimes hear brethren say, "I work hard for what I get and I have a right to do with it as I please: it is my own." How unlike are the two expressions; the former says not, it is his own, the latter says it is his own. Will

the same spirit give such opposite expressions? doth a fountain send forth at the same place sweet water and bitter?

Let us now turn our attention towards a plan by which the necessary amount can be raised, I think the one suggested by J. M. Brenneman in the Feb. No. of the Herald is a very good one, and I heartily agree with him; one per cent, or the one hundredth part of the valuation of our property should be cheerfully given if necessary, for the relief of our brethren in distress, by every one who claims to be a child of God. We are commanded not to "love the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Every blessing that we enjoy comes from God. We cannot accomplish anything without his blessing. We might labor and toil with all our strength, and if God would withhold his blessings we would soon be made to exclaim, "Save Lord; ye perish." If, then, we are so entirely dependent upon God, let us remember the exhortation given in Proverbs, "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Oh, that every brother could be made to feel as many of us felt a few years ago when the war was upon us! I am aware that it is not expedient for one to speak much of his own experience, but I hope it will not be considered out of place here. Well do I remember the groans and sighs, the tears and the sleepless nights, the screams and cries of wife and children. Language fails me to describe the distress and horror that was brought upon us by the cruelties of war! Most gladly would I have given the last particle of earthly possession, except the clothes upon our backs, if I, with my family, could have stepped over into a country where peace and quiet reigned. If every brother could be made to feel as some of us felt at the time to which I refer, it would take but a short time to raise the money that is necessary to supply the present wants of the Russian brethren. Let us not wait for God's chastening rod to fall upon us so heavily and drive us to our duty.

I should have mentioned before this, that these remarks are not intended for those who have given cheerfully and liberally, because I know there are many kindhearted brethren whose hearts and hands seem to be always open to the cries of the needy; but I am also aware that there are some who are ready to justify themselves with many excuses. Some may say, "There is too much money wanting, the claims made upon us for benevolent purposes are too numerous, if we give liberally to all of them, we may come to want ourselves." Not long ago I heard of a person who undertook to take his own life because he had fears of coming to want; and at the same time he was said to be worth one hundred thousand dollars. This is a very striking evidence of the vanity of trusting in uncertain riches.

Let us look on the other hand at the poor widow who cast two mites into the treasury, and Jesus said of her, "She of her penny hath cast in all the living that she had." I do not think she had any fears of coming to want; I believe she had an abiding confidence in him who said, "Can a woman forget her sucking child? Yea they may forget, yet will I not forget thee." I believe she also remembered the exhortation of the Psalmist, "O, fear the Lord, ye his saints, for there is no want to them that fear him; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing."

For fear that I may take up too much valuable space I will offer one more quotation for our serious consideration, and then close. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren; but whose hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 16, 17. MICHAEL SHANK.

Dayton, Va.

[We heartily endorse the above. Editor.]

For the Herald of Truth.

Our Views.

Our views in relation to the Russian Brethren are the following: Much has already been written concerning the Russian Brethren, and we consider it necessary yet to write more; we see and feel the necessity of assisting them with counsel and works.

We know that a large amount of money will be required to bring them to America, and when they are here they have nothing wherewith to support themselves but their hands to labor. It is our opinion or advice, that those who are needy should not immediately go west, but remain in the East among the brethren, until they have earned their passage money and somewhat more. The reason is obvious, because they could not gather a harvest very soon, neither houses or shelter, and no money to obtain such things as are necessary, as their living and clothing for a while, horses, wagons, plows, furniture, &c. Therefore, if they were in the far west, penniless, they might come to great want.

Many of our forefathers emigrated to America. The brethren who already lived in America paid their passage until they could repay it with their labor, and through the blessing of God became in easy circumstances. The same thing can again be done for the needy Russian brethren, for the non-resistant Churches in Canada, New York, Pennsylvania, Maryland, Virginia, Ohio, Indiana, and Illinois are pretty numerous, so that many hundred, and perhaps thousands of families could be taken by the churches in these states and remain until their fare was repaid.

At this place there is but a small church

of 65 members, and we bind ourselves to care for and give employment to seven families, be they large or small. Labor can also be had among us for single men and women. We perfectly agree with the brother from Ohio, who presented such an excellent plan, in the February No. of the Herald.

We have on hand as a free gift, from the Church at Reily Creek, in Allen Co., Ohio, the sum of \$77.00, as may be seen in the January Herald. And now to this we as a gift \$115.00, and as a loan, or as pay for labor \$378.00. We believe if necessity requires it we can collect twice that amount.

But those brethren who have the means can go directly to the west and get homes. After the needy brethren have finished their time they can also remove west to them and remain with them until they can get homes for themselves. In this way they would have things much better than if they went directly west.

Beloved brethren and sisters, "To do good and to communicate forget not; for with such sacrifices God is well pleased." "Be ye therefore merciful, as your Father also is merciful." "Blessed are the merciful, for they shall obtain mercy." "Distribute to the necessity of the saints." Beloved brethren, Be not weary in well-doing."

Let us do good unto all men, especially unto them who are of the household of faith. For he shall have judgment without mercy, that hath showed no mercy.

DAVID BASINGER.
ABRAHAM STEINER.

Bluffton, Ohio.

The Depletion of Europe.

The Times calls attention again to the magnitude of the emigration from Germany to the United States. During the year 1872 more Germans left the Fatherland than any previous year; the number coming to us is reported at two hundred and fifteen thousand. Statistics show that since 1819 we have received from Germany 2,500,000 persons. Each one was so much added to our wealth; but each head of a family, or able-bodied single man brought with him ready money besides. The addition to our resources has, therefore, been enormous, and the loss to Germany equally great.

We are not surprised to hear that this drain of its population creates among the administrators of the Empire serious alarm. It may well do so. In former years obstructive laws checked the outflow; the application of the obsolete principle, "once a subject always a subject," was attempted. These obstructions, however, are now abolished, and the movement sets toward America more strongly than ever. It is useless to try to stop it; one might as well resist the downpouring of the rain.

The Times, in stating the causes of this wonderful phenomenon of modern life, fails to give to one of them the importance which

is its due. We mean the military organization of the continent of Europe. It has been well said that civilization in Europe has, by a singular inversion, reached the level of barbarism. In the savage state, every male adult is expected to take part in making war, and to this result Europe has come. A remorseless conscription sweeps in the entire arms-bearing population. Enormous armies are kept up in time of peace; the best years of millions of young men are taken from them; taxes are multiplied and eat up the substance of the people. Is it a wonder that as fast as they can they get away?

This is an old story, but it has fresh illustrations. Since the first of January the Emperor of Russia has issued a proclamation which abolishes all the existing exemptions from military service. The Czar says:

"In accordance with the existing laws, military service is exacted only from the peasants and citizens, a considerable portion of Russian subjects being thus exempt from a duty which ought to be equally imposed upon all. These antiquated arrangements, besides being no longer in harmony with the altered circumstances of our social and political life, are at variance with the military requirements of the present age. Recent events have proved that a state is strong, not by numbers, but by the moral and intellectual education of its troops. But this education can be secured only by all classes of society alike devoting themselves to the sacred task of defending the country. . . . Fully acknowledging the principle that the defense of the throne and country is a sacred duty of every Russian, the draught declares every male liable to conscription, and repels the ancient provision allowing conscripts to redeem their obligation by payment of a sum of money or the presentation of a substitute."

Under this law the army and reserve will number two millions of men. Those on whom the draft falls will be liable to fifteen years service; after six years they may be furloughed. The young men who have "attended any of the schools of the Empire" will be allowed deduction from their term of service, proportioned to their attainments. Russia has already an army, in time of peace, of half a million. The Emperor disclaims all ambition of military glory. Why then does he increase the number of his soldiers? He certainly cannot need more for defense. The German Mennonites are already fleeing from the Empire and bringing their wealth and industry here.

These laws have been promulgated in a time when the poor of Europe have awakened to the consciousness, that in some way heretofore they have missed their share of the blessings of life. Whether by the operation of unjust laws, or whether by their acceptance of deprivation as an inevitable necessity, they and their class have fared ill in former centuries. Now they see a prospect of something better. The one impulse which stirs the poor of the world to-day is the impulse to improve their condition in life.

Social have superseded political questions. The French peasant cares very little whether over him is a President, Emperor, or King, only so France and he are prosperous. Not all the glories of the Empire can restrain the German from trying his fortune in the new world. He will not stay at home to be a conscript, when by crossing the ocean he can become a free man. The end of it all will be that Europe will be depleted until it abolishes its present military system. And it will deserve to be depleted. To rear sons only that they may be shot at is not the prospect which the modern man contemplates with pleasure. We may expect the flow to the new world to increase till the States of Europe, thoroughly alarmed, shall consent to a policy of peace.—Methodist.

Eternal Life.

"This do, and thou shalt live." Luke 10: 28. This was the answer which Jesus gave to the lawyer who tempted him, saying, "Master, what shall I do to inherit eternal life?" This was indeed a very important and rational question to be asked the Savior of the world, how to obtain or inherit eternal life; but observe, this question did not proceed from a really inquiring, upright and humble heart, but from one whose aim was to tempt Jesus. But Jesus, knowing his insidiousness, immediately asked him the question, "What is written in the law? How readest thou?" (The Savior well knew that he was a scribe, and that he had read the law and understood it.) and the lawyer answering him said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said unto him, "Thou hast answered right: this do, and thou shalt live."

Now observe, beloved reader, this was a very fine and reasonable answer from the lawyer, for he well knew what he should do, and what was required of him; but he, desiring to justify his own actions said unto Jesus, "Who is my neighbor?" Thereupon Jesus related to him the parable of a man who went down from Jerusalem to Jericho, and fell among thieves, as is well known to all Bible readers, and which can be read in Luke 10: 30-37. When Jesus asked the lawyer which of these three thinkest thou was neighbor unto him that fell among the thieves? he answered him, "He that showed mercy on him." Jesus said unto him, "Go, and do thou likewise."

Thus let us go and do likewise, love our neighbor as ourselves, and that not only with empty words, but in truth and in reality. This is the command of the Savior, that we should love God above all things, and our neighbor as ourselves, and if we do this we shall live. If we love Jesus supremely, we will keep his commandments, for he very plainly says, "He that hath my commandments, and keepeth them, he it is that loveth me." And again, "He that loveth me not, keepeth not my sayings." It will avail us

nothing to know what the law says, or what the commandments require of us if we do not observe their teachings. We may say we love Jesus above all things else, but do we manifest it by our works? Do we lead a quiet, godfearing or a retired life and conduct from the world, and walk godly and righteously before an all-seeing God, because we fear him, and on no account would offend or grieve him? Or do we merely lead a moral life so as to be unblamable in our christian walk, and yet be esteemed and respected by the world? Whether the former or the latter, our works will show, for actions speak louder than words.

Let us all reflect well upon this, that we may ever guard our walk and actions, and see if they really accord with our conversation. If these are not in unison, there is evidently something wrong; and where the error is, that it will not harmonize, every one who is upright before God, can himself easily judge; and if he is not sincere before God, since the commandments of God are well known to him, but does not act in accordance with them, he is likened to the scribe spoken of above, who knew the commandments and could answer them well, but did not observe them, and thereby sought to tempt Jesus. "To such we may also give this counsel, 'This do, and thou shalt live;'" that is, keep the commandments of the Lord, as he presented them to you; love your Creator above all things, and thou shalt inherit eternal life. It is our duty diligently to examine and learn what God requires of us in his word; how we should walk before him, and if we are true and upright we will walk and act conformably, and with joyous hearts receive the exhortation of our Savior, "This do, and thou shalt live."

Come and be Saved.

Dear reader, if you want to be saved, you are invited this day to come. I invite you boldly, because of the words which Christ the Savior of mankind has spoken. He says—"Come unto me, all ye that labor and are heavily laden, and I will give you rest." Matt. 11: 28. Again, "I'll call them unto me I will in no wise cast out." John 6: 37. Now if you are tired of your sins, and are heavily laden, I invite you to Jesus. I know not what you are, or what you may have been in time past; but I can say with confidence, Come to Christ by faith, and break off your sins by righteousness, and you shall have pardon. "Look unto me and be ye saved, all the ends of the earth." Isa. 45: 22. Now if you want to come, I see nothing to hinder you from coming.

But there is something for you to do.

1. "Break off from your sins by righteousness, and your iniquities by showing mercy to the poor." Dan. 4: 27. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. "In the

very day that you seek him with all the heart, he will be found of you." Jer. 29: 13.

2. We must comply with the conditions on which the promise was made. Christ says—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Then leave the trifles of earth. Come away. Why will you linger and die? While merory lingers, why will you dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?

Reader, I am deeply anxious to bring your minds to the point of actual application to Christ. Many are conscious of their sins, and would like to be saved, but never go beyond this. They seem to remain in a state of wishing, wanting, and intending, but get no further. They say they hope at some time to get the benefit of it, but for want of sufficient determination they seem to fail to get any benefits whatever. If you are of this kind, you are in a dangerous state. You will certainly miss immortality and eternal life by remaining in this condition. Believe this there must be actual faith in Jesus Christ that he can save you to the uttermost, or else Christ died in vain so far as you are concerned. Read this carefully, and endeavor to understand it distinctly, and if you are the one to whom it applies, then act upon it with decision. Wait no longer for some better or more elevated position in life, nor for some imaginary frame of mind or feelings, which may never come. Hositate no longer. Arise, and come to Christ, just as you are. This may the Lord help you to do.—*cc.*

Correct Transcription of the Sentence of Death pronounced against Jesus Christ.

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Savior, with the remarks which the journal *Le Droit* has collected; and the knowledge of which must be interesting in the highest degree to every Christian. Until now, we are not aware it has ever been made public in the German papers. It is word for word as follows:

"Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the 17th year of the reign of the Emperor Tiberius, and on the 24th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Capbas.

Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in Judgment, in the Presidential seat of the praetor, sentences Jesus of Nazareth to death on a cross

between robbers; as the numerous and notorious testimonies of the people prove.

- 1—Jesus is a misleader.
- 2—He has excited the people to sedition.
- 3—He is an enemy to the laws.
- 4—He calls himself the Son of God.
- 5—He calls himself falsely the King of Israel.

6—He went into the Temple followed by a multitude carrying palms in their hands. Orders the first centurion, Quirillus Cornelius to bring him to the place of execution.

Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution against Jesus are—

- 1—Daniel Robani, Pharisee.
- 2—John Zorobabel.
- 3—Raphael Robani.
- 4—Capet.

Jesus to be taken out of Jerusalem through the gate of Tourness.

This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides, are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquila, in the kingdom of Naples, by a search made for the Roman antiquities, and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where, it was kept in a box of ebony. Since then, the relic has been kept in the chapel of Caserts. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgement of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Denon had a fac-simile of the plate engraved, which was bought by lord Howard, on sale of his cabinet, for 2800 francs. There seems to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond—exactly correspond with those of the gospel.—*Translated from the KOLDISCHE ZEITUNG.*

A wonderstruck Community.

FALL OF AN IMMENSE AEROLITE.

Trenton, Mo., Dec. 29.—A few days since the inhabitants of the vicinity of Farmersville, a hamlet of Livingston county, in this state, were startled by the appearance in the heavens in broad daylight of an immense ball of fire, or meteor, falling with inconceivable velocity to the earth. The spot of its fall was visited by the awestruck citizens in crowds to learn more of the strange apparition. A man was found who had been at work in the woods close by, and who seemed almost distracted with fear, but who soon recovered himself sufficiently to tell what he knew of it. He said as he was at

work he heard a sound like the fierce screaming of a huge shot from a rifled cannon, accompanied by a rushing noise, like the sweep of a tornado. Looking about to discover the source of so strange a sound a bright glare like a flash of lightning attracted his eye upward, and then he beheld, apparently coming directly toward him, a mass of fire "as big as a mountain." Before he had time to escape it, it struck the earth a quarter of a mile away, and the shock was like an earthquake. The party approached and found a glowing mass, which prevented close inspection by its radiant heat. It cooled off gradually and now presents the usual appearance of such bodies, being a black shining mass of meteoric iron, but its huge size is unprecedented. It is described as reaching a height of full twenty feet from the surface of the ground, and as being twenty or twenty-five feet in diameter. This seems almost incredible, but as hundreds of respectable and truthful people have seen it, and all tell the same story, the facts force themselves on our belief. It is supposed, and with good reason, that at least half of it is buried out of sight; but up to this time no means have been used to ascertain the depth of its penetration.

Upon the same day a few small bodies fell in the vicinity of a school-house, near Cameron, about thirty miles south west of the scene of this strange occurrence, which were described as "fire-balls" by those who saw them fall. One or more were found, and are described as being meteoric iron.

The largest aerolite on record to my knowledge is one which fell in Asia Minor, and was estimated to weigh 25,000 pounds. But this huge monster from the upper deep will weigh nearly as many hundredweights.

The mind instinctively asks: Where did it come from? Where did it start? When was it created? Was this mighty mass of solid matter born of the intangible ether which floats around us, filling all space? How did it come? Was it drawn or attracted? Is it the same now in form and substance as when it started to the earth, or has its meteoric flight through incalculable leagues of space changed it physically and chemically? Shall we ever know?

The wondrous Plan.

The whole Bible shows design—adaptation to one common end—the salvation of man. Take up any part—the tutelage in Eden; the miracles in Egypt, so admirably adapted to teach the superiority of Israel's God over the Egyptian deities, the institution of the decalogue, that inimitable summary of morals; the regulations of the Jewish code, hygienic, human, elevating, inculcating the ideas of purity, dependence upon God, and the necessity of sacrifice for sin. Take up the prophecies pointing with marvelous accuracy to the coming Messiah. Finally, take up the Gospel.

Look at Christ the model man, the matchless Teacher, the atoning Savior; see how

the Gospel system destroys selfishness, maintains the spirituality of the moral life, and constantly insists upon a faith which brings the soul in contact with truth, governs the conscience, and develops the affections. Notice how practically and efficiently the religion of the New Testament transforms sinners into saints, clothing them with purity, and crowning them with joy such as earth cannot give.

Whence did the plan originate? It extends over the reach of centuries, therefore any one man could have taken but a small part into the range of his vision; it consists, not of one or two happy coincidences, but of a multitude of circumstances fitting into each other, and all tending to one common end. Circumstances cannot lie. Facts are powerful reasons. Here is a combination of nicely adjusted facts, a mass of co-related, circumstantial evidences, forming an artillery charge, a fiery blast of logic, in defense of Bible truth. The argument is cumulative, comprehensive, irresistible. The wondrous plan of salvation, "cannot be the device of man; it shines out peerless among the bright designs of God.—S. S. Journal.

For the Herald of Truth.

The Cross.

BY A. METZLER.

Look to the cross and there behold,
The dying Savior slain:
Look, what a story twill unfold
To see him die in pain!
Behold his hands, his feet, his side.—
What suffering pain he bears!
But thus the humble Savior died,
Poor sinners to redeem.

Without a groan he bore the cross,
And suffered sinful men
To slay him for the sinner's cause,—
That sinners now might live:
And now he bids us all to bear
The cross with meekness too,
Till death shall end this life of care,
And life begins anew.

But how shall life anew begin.
With those who now prefer
To bear a heavy load of sin
Instead of Jesus' cross?
If but his pard'ning mercies sought,
And sweet relief be found;
Then will life's battle soon be fought
And then shall rest begin.

Christians walk by Faith.

"For we walk by faith; not by sight,"
2 Cor. 5: 7.

The apostle Paul here accounts for the principle upon which redeemed men act, and he deduces it from the nature of the objects by which they are actuated. They walk by faith for the reason that the sublime objects which influence them are *unseen and future*. Faith derives its existence from the *future*, and

believers derive their *subsistence* and motives to *holier action* from that *direction*. Christians are spiritually-minded, because their faith communes with spiritual and divine realities.

The saints of God thus enjoy a present salvation, and the apostle ascribes this to their "looking not at the things which are seen, but the things which are not seen;—for the things which are seen are temporal, but the things which are not seen are eternal." When men are duly influenced by divine things, they take a spiritual character in this world, which qualifies them for the glories of the world to come. They have a foretaste of its joys, and grow holy and happy in anticipating its final fruition.

We will briefly inquire what are the truths which we must accredit, what influences we must expect, and what conduct we must pursue in order that we may "*walk by faith, not by sight*."

We must believe that God is, and that he is a rewarder of them that diligently seek him. This is the first article of the Christian's faith, and it is fundamental to all religious belief. The spiritual nature of God makes its impress upon all the details of the Christian's faith, and it induces that spirituality in religion which the Scriptures enjoin and saints enjoy.

God must be diligently sought after in his own character as Revelation unveils that character to our view. Faith in God is derived from "an evidence of things not seen;" hence Moses, "by faith, endured as seeing Him that is invisible;" and in this he is the exemplar of our faith, which has reference to the same God, whose essential nature renders him invisible to our mortal eye, and only visible to the eye of our faith as he was to that of Moses.

The first principles of the doctrine of Christ is, "*faith toward God*." Believers serving God's spirituality, endure life's present ills in order to reach the joys of heavenly bliss. Faith puts man in sympathy with far-off glorious realities, which incite him on to their final and eternal enjoyment.

The Scriptures have guarded the doctrine of the spirituality of Jehovah with awful sanctions, excluding all images from his worship, who, "is a spirit."

This is done to restrain men from materialism, which is idolatry, whether among pantheists, or paganized Christians, who ascribe a material "*body and parts*," to the Holy One. To all such God says, in just rebuke, "Thou thoughtest that I was altogether such an one as thou art." Christians should "sanctify the Lord God in their hearts," by right conceptions of his character and perfections. He inhabiteth eternity, and yet he dwells in the courts of earth of grace. He that dwelleth in love dwelleth in God, and God in him. Of the saints "God hath said, I will dwell in them; and I will be their God, and they shall be my people." That this may be realized by us, we must "walk by faith, not by sight"—*Hargrave.*

Herald of Truth.

Elkhart, Ind., March 1874.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Correction.—In the February No., we reported \$8.75 for the Russian Aid, from the church near Tipton Monticau Co., Mo. This was a mistake. This money was sent for the Orphan Asylum in France as reported in the same column.

Ordained.—A minister and deacon have been appointed in the Church in Putnam Co., Ohio. The lot fell on Bro. Henry N. Shank for minister, and Daniel B. Smith, for deacon.

An Explanation.—In the December No. 1873 of our paper we called attention to a Poem, entitled *Die Frohe Botschaft*, published in the *Waffenlose Waechter*, in which we did injustice to the intentions of Bro. Ernst. The poem is one with which we have been acquainted for some years, and in its original intention and purpose it is just what we represented it. But Bro. Ernst, being aware of its non-orthodox teachings, changed the punctuation and the wording in some of the verses, as to make it say the contrary from what it originally did. In our examination of it we overlooked these changes. We regret to have misrepresented the intention of Bro. Ernst, ask his forgiveness and hope he will be able to bear with our short comings, but we shall under no circumstances, show any favor to such doctrines as are opposed to the well established and evangelical doctrines of our religion.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of Postage for 25 cents.

The Menno Simon (printed in English

only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

Extracts from Letters.

A Sister writes, "I have not been called on to contribute my mite for the aid of the Russian brethren. I feel it my duty and privilege to do something for them, and I herewith enclose you ten dollars as a free gift. I hope there will none be denied the privilege of coming to a free country for want of means. We feel glad that so many of our faith and order are coming to this country, and hope it may not only strengthen, but establish and build up the non-resistant and self-denying principles and doctrines throughout the whole church."

Christianity requires Peace.

This is the title of a beautiful poem, written and published by S. P. Yoder, an invalid young man who, for about five years has not been able to do any kind of work, and has been confined to his couch of affliction nearly all the time. He is compelled to write while lying, on account of spinal weakness, and spent the best part of four days in rewriting this poem. It is nicely printed in colors and will be sold at ten cents a copy, or \$1.00 a dozen, and the proceeds given to the Russian Aid Fund. Now we feel that every body ought to buy a copy of this poem because by so doing they can aid the poor brethren who are compelled, for conscience sake, to come to America, while at the same time they get a poem which itself is well worth the price. The poem sets forth the principles of peace and the evils of war.

Address, SIMON P. YODER,
Vistula, Elkhart Co., Ind.

Russian Fund reported.

Cash previously reported.	\$277.00	
Since received to March 7th	727.85	\$1004.85
Free gift reported in February No.	3008.50	
Free gift reported to Mar. 7.	3256.70	6265.20
Loans reported in Feb. No.	220.00	
Loans reported to Mar. 7th	2196.50	2416.50
Total		9686.55

Since our last report, the brethren everywhere have been at work to help the oppressed of the household of faith in Russia, and as shown above, we have now together nearly ten thousand dollars. The brethren in Canada have about the same amount. This makes us nearly \$20,000 and shows

that our people are ready to do their part when there is need. Some have expressed themselves willing to do more if needed, even to double the sums already given. What we have now done seems to be indeed a large sum already, yet it is by far not enough. It is only about half enough to help the church in charge of Bro. Tobias Unruh, while there are still many others besides those who also need assistance. Now we must still labor; we must still do more, and gather all we can. Do not be afraid of getting too much. In some churches where collections as a free gift have been made, the brethren went to work and raised considerable sums to loan, and this should be done in every church where it has not yet been done. Many of our friends who are not Mennonites, but hold to the same peace doctrines as we do, have joined in to help us. A kind friend of the Quaker Church has sent us one hundred dollars. Both religious and secular papers have kindly copied the call of the Mennonite Board of Guardians for help, to all of whom we express our most sincere thanks, and we trust such an interest has been awakened among all our people, to so labor in this work that their kind gifts may be remembered for generations to come. Some of our churches have not yet reported but we hope they will soon do so and do it liberally. So much has been written again on this subject, in this number by the brethren, that it will be needless for us to add any more.

Notice.—In all churches where our brethren and others, need help either male or female, and can accommodate one or more families to take care of them till they have sufficient means to go West, we hope they will at once make it known to us or to the Secretary of the Board at Summerfield, Ill. and an effort will be made to send them the desired number. Several have already asked for laborers, both male and female and Bro. Boesinger of Allen Co., Ohio, writes that they can take care of seven families.

The Brethren in Lancaster Co., Pennsylvania, propose to appoint a committee of their own, and those who prefer it can send their collections to them, as soon as it is known who the proper person is. It is expected that the money will be needed about the first of April.

The Russian Aid in Canada.—The brethren in Canada, have appointed a committee to take charge of the money col-

For the Herald of Truth.

A Visit.

According to previous arrangement I left home on the 19th of December for Cass county, Missouri. I arrived at Belton at nine o'clock next day, where I was met by Bro. Benjamin Barr, who conveyed me to his house about one mile from the depot. Here we spent the time pleasantly in conversation until noon. In the afternoon Bro. Barr took me on a ride over the surrounding country, and in the evening at seven o'clock we met at the Methodist church in Belton for worship. We endeavored to improve this occasion by speaking to a large and attentive audience from Heb. 2: 2 and the first clause of the 3rd verse, "How shall we escape if we neglect so great salvation." We spent the night with Bro. Barr. On Sunday at eleven o'clock, we again met at the same place for worship, at which time the house was well filled and we endeavored to improve the occasion to the honor and praise of God by speaking from Rom. 8: 1—4. At both meetings the best of order and attention was given, and we hope that our labor, though in great weakness, may not have been in vain.

Conferences.

CONFERENCE in the state of Ohio will be held this Spring in the Meeting-house in Mahoning co., near Columbiana station, on the Pittsburgh and Fort Wayne Railroad, on the 3rd Friday in May.

CONFERENCE in Montgomery co., Pa., will be held in Franconia Meeting-house, on the first Thursday in May.

CONFERENCE in Lancaster co., Pa., will be held on Friday before Good Friday, in Brubaker's Meeting-house, about three miles west of Lancaster City.

CONFERENCE in Virginia will be held on the last Friday in April.

CONFERENCE in Illinois will be held in the Meeting-house near Sterling, in Whiteside co., on the fourth Friday in May.

The Right Spirit.

A brother writes as follows, "Dear Brother, I consider it my duty also to do more for the poor persecuted brethren. I think the suggestion of Bro. J. M. Brenneman is a good one—for every one to give one per cent of his property. I am willing to loan that much to them, and should they be unable to return the same I would ultimately give it as a free gift. One per cent. of the value of my little, would be \$25, which sum is too small for a note, and the church here has as yet done nothing towards raising a fund. I hope however action will soon be taken—and if not I shall still try and do my part.

Many brethren, I think are not yet awakened to a sense of their duty, or they could not be so unconcerned about so important a matter. The Christian must love in deed not only in word. The Lord willing we mean to remove to Marion Co., Kan., by Spring, there to find a new home.

I love the Herald very much, think it is a great benefit to the church. Brother, continue to work, and may the Lord prosper every Christian work, is the prayer of your young and weak Christian brother."

DANIEL F. DRIVER,
Excelsior, Morgan Co., Mo.

The Heavenly Journey.

Come brethren, come, we'll hasten on,
To the New Jerusalem;
Observe ye not the golden gate,
That yonder brightly gleams?

There keep your eyes, and journey on,
Trust Jesus' precious word;
Keep watching, praying all along,
Then will your race be short.

This world's a dreary wilderness,
Where dangers thick abound;
But murmur not while God's free grace
With manna strews the ground.

Soon we will stand on Jordan's shore,
The bound of all our toil;
With steadfast faith we will cross o'er,
The waters will recoil.

And when we land on Canaan's bank,
With joyful hearts we'll sing
The song of Moses and the Lamb,
To our eternal King.

There stands the city of our God,
All beautiful and bright;
Its streets are paved with purest gold,
And Christ its sun and light.

O beautiful city! golden sun!
Where cares no more annoy;
Could I but get a glimpse thereof,
My heart would leap with joy.

Oh! that I now were there, to stand
Amid that happy throng,
Who praise their God, and Christ the Lamb,
Forever round the throne.

There no more sorrow, pain nor toil,
Can reach that happy land;
They all are clothed in pure white robes,
And palms within their hands.

There they will sing forever more,
In sweet exalted strains;
Songs that were never sung before—
They've gained the heavenly plains.

Secret Societies.

The Alleghany Presbytery (United Presbyterian), through a committee, to whom the subject was referred, has taken ground against secret societies which impose an oath of secrecy, including especially Odd Fellows and Masons, on the grounds that these orders, are of pagan origin; that they selfishly confide their benevolences to themselves, instead of extending them to all men everywhere; that their oaths are administered by persons who have no right to do so, and are tendered and taken before the person swearing knows what he is about to swear; and that their religion is a false semblance, dishonoring the Savior. Pastors are requested to preach on the subject, sessions are required to enlighten the minds of the people as to their sin and inconsistency in belonging to these orders, and failing to do this, they are directed to proceed against such members as they would against any other violation of the church, and laws of God."

For the Herald of Truth.

"Love thy Neighbor as Thyself."

While our Savior was in Jerusalem, in the temple teaching the people, "one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." In Galatians 5:14 we read, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Again, James 2:8, "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well."

Hence we see that to love our neighbor as ourselves is a very important commandment. Now the question might be asked, as did the lawyer (Luke 10:29), who is my neighbor? Jesus answered this question with a parable, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." "But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." We are further taught that the Samaritan was neighbor to him who fell among the thieves, because he showed mercy. Now then we all have such a neighbor whom we should love as ourself. Jesus our Savior has done even more than this for us. While we were his enemies by transgression, or by wicked works, he saw us lying in a perishing condition, and condemned to death, and he had mercy on us. He even died in our stead: he poured out his own precious blood to heal our wounds. He opened the way and made it possible that we can all obtain eternal life through him.

Dear reader, should we not love Jesus, who has done so much for us, as we love ourselves. Should we not try to show our love to him in every possible way? I dare say you would all answer, Yes, certainly. How can we show our love to him? We have just now a glorious opportunity of showing our love to Jesus. We have heard and still hear the cry of our distressed brethren in Russia, crying for help, and according to Christ's teaching (Matt. 25:30), Whatever we do to one of the least of his brethren we do it to him. Now if we are not willing to help our Russian brethren fearing perhaps if we give anything we will never get it back again, it is evident that we do

not love Jesus, for he says, "If ye love me, keep my commandments," and his second command is, "Thou shalt love thy neighbor as thyself." J. SHENK.

For the Herald of Truth.

Watch and Pray.

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning," Mark 13:33.

Dear friends, are we always watching and praying? or do we begin to grow weary, and to think the Master will not yet come? If the day appointed for us to die were known, to many of us it would perhaps only be a few years or a few months distant. I believe we would try with the help of God to live a spotless life and prepare ourselves for the great change. But since we do not know the day nor the hour, how much more should we watch and pray, for we do not know whether it will be in a year, or a month, or the next moment. We see that some are taken away suddenly, without a moment's warning; therefore let us all watch, for we know not when, where or how our end will come. Jesus says, What I say unto you, I say unto all, Watch.

Selected for the Herald of Truth.

"Nothing to do."

Let no one say, "There is nothing that I can do." Nothing, in a world so full of sin and ignorance and sorrow? Nothing, when so many schemes of practical philanthropy have been devised, and when some of them are even falling to the ground for want of hands to carry them out? Surely it needs but to be known that you are willing to work, for work to be found for you in abundance. Is there no sick or aged person to whom, if you feel that you cannot speak words of your own, you can read God's word, or some simple, instructive book? Is there no one whom you can invite to go with you to the house of God? Is there no vacant class in the Sabbath-school? Is there no district where you can distribute religious tracts? Is there no friend to whom you can speak kindly and faithfully about salvation? Is there no great religious society which you can help in working? It may be quite true that you are unfit for some kinds of labor; do not therefore infer that you are unfit for all. Ask your pastor if he can find you nothing to do; or ask any earnest Christian man whom you see engaged in diligent work. Best of all, go to the footstool of Jesus in the spirit

of willing consecration, and ask, "Lord, what wilt thou have me to do?"

"The smallest effort is not lost; Each wavelet on the ocean tost Aids in the ebb-tide or the flow; Each rain-drop makes some flowerlet blow; Each struggle lessens human woe."

For the Herald of Truth.

Sympathy.

We hope much sympathy may be manifested in behalf of the Russian Mennonites whose trials will doubtless be many from the beginning of the emigration to the end. Should they be supplied with sufficient funds to land them safely to new homes in America, they must still endure many privations the first year. Should they not arrive here in season to plant and sow, or if crops should fail, how sad indeed would be their condition, as there will be an immense number of persons, and they will require a large amount of provision. Should we not give some attention to this matter, to encourage the farmers in the West to plant and sow as much as possible that they may be able to meet the wants of the emigrants. J. D. H.

For the Herald of Truth.

An Exhortation.

Brethren and sisters in the Lord, Let us think how we spend our time. Is it mostly in worldly, or in spiritual things? If in worldly, let us try with the help of God to do so no more. Let us all try and work for heavenly things. Many a lonely hour I have had in the past years, since my companion was taken from my side, but it was the Lord's will. I have often been encouraged when I read the Herald, but now my sight fails so that I can hardly read any more. Brethren and sisters, let us try and hold out faithful to the end that when death comes we may not be deceived. E. H. B.

The Protestant's Bible.

In a large airy chamber in the city of M—, stood long rows of tiny beds, each with its blue checked counterpane and its coarse, but snowy-white sheets. Beside the beds, with closed eyes and folded hands, knelt little girls, of different ages, saying their prayer. Had you listened to them you would not have understood them, for they were speaking in French; but that did not

Call to Repentance.

ISAIAH 55.

matter, the name of Jesus is sweet in every language and the good Father above hears all the children's voices, whether they say "Our Father which art in heaven," or "Notre Pere qui es aux cieux."

It was a mission school, and these were poor children who paid nothing for these clean, sweet beds, for the wholesome food they ate, or for the excellent instruction they received from their teachers.

One of the beds seemed to have no child beside it; but, had you looked more closely, you would have seen a white night-dress peeping out from under it, and there crouching away in the dark, was little Teresa Lamotte, who had been in school only two days.

Her lips, too, were moving in prayer; but why was she hiding under the bed? Ah, she was not praying to the dear Savior, as the other children were,—when she finished she did not say, as they did, "And this I ask for Jesus' sake;" no, she was praying to the saints and the Virgin Mary, and she held in her hands a string of black beads, to help her to remember all the prayers she must mumble over.

This was why she hid under the bed to pray; she was ashamed of the black beads and the foolish prayers.

When Teresa had been longer at the school she learned that the name of Jesus is the only name given under heaven among men whereby we can be saved; so she left off praying to the dead saints, who could not help her. She learned too, that no priest in the world has power to forgive sins, but God only; and that it was not the using of holy water that could make her soul clean, but the precious blood of Christ.

She learned to read the word of God, too, and best of all she began to love the dear Savior who died for her; so she sent the black beads back to her friends at home, telling them that the children could pray, at that school, without beads.

By-and-by the time came for Teresa to leave the mission school and go home, and great was the displeasure of her neighbors and relations when they found she would not confess to the priest, nor pray to the Virgin, nor cross herself with holy water.

"Now, Teresa, tell me the truth," said her uncle, "didn't they offer you a bribe at the school if you would take up with their religion?"

"Yes, uncle," said Teresa, after a moment's hesitation, "they did."

"Ah, they did, I thought so, well what was it?" "They offered us eternal life!"

Eternal life! Ah, children, was not that an offer worth accepting? It is an offer that is made to every one of you; not if you will become Protestants, but if you will love the Savior—for, "this is the promise that he hath promised us, even eternal life."—*Child at Home.*

CONSCIENCE is a delicate seed planted in the heart by God, and no one can so well quicken its growth as mother.

Wear a Smile.

Which will you do—smile and make others happy, or be crabbed and make everybody around you miserable? You can live as it were among beautiful flowers and singing birds, or in the mire, surrounded by fogs. The amount of happiness you can produce is incalculable if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by your looks, cross words, and a fretful disposition, you can make a number of persons wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eyes, and love glow in your face. There are few joys so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, at morning when you rise, and through the day when about your business. —*Angel of Peace.*

Love thy Neighbor.

God is love, and he has taught mankind this great truth, that "love is the fulfilling of the law." He has taught us that it was love to the human race that prompted him to send his only begotten Son into the world to die. It was love and pity on the part of the Savior, that carried him through his sufferings while here, and made him willing to die for a fallen and sinful race. He manifested his love all through his life on earth, and he still manifests his love unto us by interceding for us. Now if God so loves the creatures he has made; ought not those creatures to love one another? It is natural for us to love our kindred and friends; but if we love them that love us what thank have we; do not the publicans do this? Love your enemies pray for them, and do them all the good we can; for, by so doing, we may bring them around by the influences of the Spirit, and thus they may be saved, and our happiness increased; for while we are doing good to others, we are getting good to ourselves.

How can we do good to our fellow men without the love of God in our hearts, and love to our fellow men? "Love worketh no ill to his neighbor." No, for if we truly love God and his cause, we shall love our neighbors, though they may not love us; and we shall manifest that love by our acts. We shall administer to them when sick, we shall aid them when needy. We shall sympathize with them in affliction. Finally, we shall do just the same by them as though they were our friends truly.

Dear brethren and friends, let us mani-

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee, because of the Lord thy God, and for the Holy one of Israel; for He hath glorified thee."

Seek ye the Lord while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Selected by B. F. LANDES.

Heaven.

Did we hear of a country in this world where we might live in continual felicity, without toil, or sickness, or grief, or fear, who would not wish to be there, though the passage were troublesome? Have we not heard enough of Heaven to allure us thither; or is the credit of eternal truth suspected by us? Are God's own reports of the future glory unworthy of our belief or regard? How many, upon the credit of his word, are gone already triumphantly into glory; who, only seeing the promises afar off, were persuaded of them, and embraced them.—*Howe.*

fest true christian love in all our daily walk, and thus obey the command of God; and while we are trying to get good and happiness to ourselves, we shall do something for the good and happiness of our fellow men. Let us work, for we are hastening to the end of our journey.—*Ex.*

Divine Promptings.

Often, in temporal matters, we are warned by a secret voice, which comes to us like a mandate from above, to do or forbear. It is always wise to accept such warnings. We can not hope to prosper if we sacrifice our own instinct to formal reasons and the judgment of others. People come to you, when you are hesitating between two courses of conduct, and say, Do this or so. It is all very well, so long as no instinct of your own prompts otherwise; but if something within you says, Do no such thing, then be sure you do no such thing. If this is true doctrine in matters of temporal import, how much more in things pertaining to our spiritual well-being! Resist not the sacred force! Beware of alienating the divine influence! Whenever you feel yourself prompted to any good work, to any act of kindness or self-denial, to any course of discipline or holy living, accept the impulse, hasten to obey while the fire burns. It is God that speaks in the secret promptings. Harden not your heart when you hear that voice. The Spirit will leave you if you refuse obedience; every warning disregarded is a door closed against future progress. If you do not now do the good which you can, the time will come when you can not do the good that you would.—*Rev. Hodge.*

Our Duty to the Poor.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies, *Psa. 41: 1, 2.*

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, *Prov. 19: 17.*

The rich and the poor meet together: the Lord is the maker of them all. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them, *Prov. 22: 2, 9, 16, 22, 23.*

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse, *Pro. 28: 27.*

Thus speaketh the Lord of Hosts, saying, Execute true judgment, and show mercy, and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor, *Lech. 7: 9, 10.*

Children's Department.

How you grow!

"How you grow!—how you grow!"
Everybody tells me so;
Friends and relatives all say
They see me growing day by day.

'Tis pleasant thus to hear from all
That I am growing stout and tall,
But pleasanter 'twould be to know
That I am growing better too.

Does my budding mind improve?
Knowledge, truth and goodness love?
Does my heart, enlarged, contain
Greater love to God and men?

Do I grow in pure delight
Of what is good, and true, and right?
Still advance in pious fear,
Make God's will my reverend care?

Thus, while friends their praise bestow,
And cry in wonder, "How you grow!"
I'll ask my conscience, as I should,
Tell me, am I growing good?

Bible Stories No. 3.

THE INFANT KING IN HIS TEMPLE.

In the last number we said the infant King was in a stable, but he is not there now. He is in a beautiful house, with a golden gate, and fine pillars, and a marble floor; and an old man is holding him in his arms.

What a beautiful house is it? Why is the Baby King there? And who is holding him?

The beautiful house is called the Temple. It is the most beautiful house in all the city of Jerusalem; for it is the house of God.

Long long before this time, when good King David was alive he wished very much to build a beautiful house for God. But God told him that he was not to do it; but that his son Solomon was to do it; but that David might gather a great deal of gold, and silver, and fine stones, to be ready for the house. David gathered heaps of gold and silver,—more than you could count; and a great deal of iron and brass, and plenty of wood and fine stones. His son King Solomon got hundreds and thousands of workmen, and made them build the beautiful house.

It was made of white marble, with grand gates. Inside, the walls were made of cedar-wood, and covered with pure gold. On the walls were carved beautiful figures of flowers and fruit, and palm-trees. Some of the doors were made of olive-wood, and covered with pure gold. There were golden altars, and tables, and candlesticks, and lamps, and snuffers, and bowls, and cups, and spoons,—all of pure gold. And a rich curtain, of blue, and purple, and crimson, and fine linen, called the veil, was hung up before a part of the house called the Most Holy Place.

There were a great many priests in the

Temple, who were always either praying to God or doing something to teach the people about the Great One that was to come. Every morning and every evening they killed a pure white lamb, and burned it on the altar;—to teach the people that the Great One that was to come would be pure and without spot, and gentle as the lamb; and that he would die to save us from sin. A great many other things were done to keep the people in mind of this; and many of the psalms of King David were always sung in the Temple, in praise of the Great King, the son of David, that was to come. God said that all his people were to go to this beautiful Temple and pray to him.

The Jews forgot what their God had told them,—they never thought about the Great One that was to come. They did many wicked things; and instead of coming to the Temple to pray, they set up idols of wood and stone under trees, and prayed to them. To punish them for this wickedness, God allowed a cruel nation to come and burn the Temple and take away the gold and silver, and carry a great many of the people to a country far away, where they were made slaves.

When the Jews were far away from their own good land, they wept when they thought of their burned city, and their beautiful Temple all destroyed; and they were sorry for their sins, and prayed to God to forgive them.

God had promised to grant the prayers of the people who were sorry for their sins, for the sake of the Great One who was to come. He had pity on the people, and made the king of the far off country where they were, allow them to go back to their own land, to build their city and their Temple again.

This time they had no great heaps of gold, and silver, and fine stones, all ready for the building; but every one gave the best that he had, and they built a new Temple as well as they could.

When it was all built, the young men, who had never seen the first Temple, thought that the new one looked very beautiful; but the old men, who remembered the old Temple, wept because the new one was not so grand. Then God told the prophet Haggai to tell them that this second Temple would be far grander than the first one had ever been,—because some day the Great One that was to come, the King of the Whole World, the Prince of Peace, would come to this Temple. These are the words that the prophet was told to say to them: "The desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

From that time all good people thought of the Great One,—the desire of all nations; and wished for the time that he would come to his Temple.

One of these good people was called Sim-

con. He was a very old man, but he knew a very near the time that the Great King would come, and God told him that he would let him live and see this Great One come into his Temple. Whenever he saw Mary coming up the steps of the Temple, with the Holy Babe in her arms, he knew that the Great One had come at last; and he took the Holy Babe in his arms and thanked God that he had lived to see that day. He said he was quite willing to die now, since he had been allowed to see the Great One that he had waited for so long.

Why did Mary take the Holy Babe to the Temple? Did she know that old Simon wished to see him?

No; Mary did not know that. She took the Holy Babe to the Temple, because God had said that every mother was to bring the first baby that was sent to her to the Temple. And she was to take money to give to God; and also a lamb or a pair of doves for an offering, to thank God for having given her a son, and for allowing her to come with him to pray in the Temple. When Mary came to the Temple she brought a pair of doves. If she had been rich she would have brought a lamb; but she was so poor that she could only bring the doves.

While old Simon was praising God, a very old woman came in. Her name was Anna. She must have been more than a hundred years old. She was one of the good people who thought about the Great One that was to come; and she thanked and praised God too for having allowed her to live to see him.

Mary listened to all that was said about the Holy Babe, and she thought a great deal about it; but she did not say much. It is better to think much and to say little about what is so very wonderful that we cannot quite understand it.

Do mothers take their babies to the Temple still?

No; there is no Temple now. It was burnt and destroyed long long ago. The offerings in the Temple, and the things that were done in it, were only to teach the people about the Great One that was to come. After he came there was no more use for these; for now we can know much more about him than such things could teach.

But fathers and mothers should still bring their children to God and offer them to him and to his service. I do not mean that they should be taken to the church in a very fine dress and there baptized, when they do not at all know what it is for, as a great many do, but just as the Jewish mothers in the time when Jesus was on the earth, brought their children to him that he should bless them, so every christian father and mother should bring their babes to him and pray God to bless their children, to lead them to live as christian children ought to live, and ask him to help them to instruct and teach them in the fear of God and enable them to bring them up in the nurture and admonition of the Lord.

Every little child should remember the

counsels and instructions of the Bible, and learn to be meek, and mild, and gentle, and kind, and good. Such children God loves.

VERSES TO BE LEARNED.

"The Desire of all nations shall come," *Haggai 2: 7.*

"A light to lighten the Gentiles, and the glory of thy people Israel," *Luke 2: 32.*

What is Heaven.

Little children while attending Sunday-school have often heard their teachers talk about heaven. Have they ever considered what heaven is and what kind of a place it is? Heaven is a delightful place; it is the home of the righteous; it is where God and the holy angels dwell. Heaven is a house of many mansions.

It is a place that God has prepared for us that when he comes again he may receive us unto himself that where he is there we may be also. Heaven is a secure abode, a place where the righteous lay up treasures, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Heaven is a better country, a country that the righteous desire, that is, a heavenly country. Heaven is the city of the living God, the heavenly Jerusalem. It is an inheritance incorruptible and undefiled, and that fadeth not away. It is a rest which remaineth to the people of God, and it is an eternal weight of glory.

We have now learned what heaven is. Let us then try to get there and enjoy it, for there is no sin there, but salvation is there. We shall be like Christ, for when he shall appear we shall be like him, for we shall see him as he is. We shall associate with Christ and we shall reign with him. There will be glory and joy in heaven, and no more sickness there. No more hunger and thirst there, but eating of the tree of life and drinking of the water of life. There will be praising of God and eternal life there.—*Children's Paper.*

FOOD FOR THE LAMBS.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him, *Prov. 15: 7.*

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver.

Gems of Truth.—I will send seven copies *Gems of Truth* to one address prepaid for \$2.00. One copy of *Josephus' complete works* (English), for \$2.85; or one copy of *Josephus*, and one copy *Gems of Truth*, for \$3.10. Address, Brother Henry, Elkhart, Ind.

Miscellany.

Palestine.

The present condition of the land of promise, which has now been surveyed in its whole extent, is a solemn commentary on the prophecies of the Old Testament; prophecies written centuries before the advent of Christ, and the fulfillment of which depended, under God's all-comprehending providence, upon trains of events which no human sagacity could foresee. More terribly than in the Babylonish captivity are fulfilled the words of inspiration in answer to the prophet's inquiry how long the blindness of the covenant people should continue: "Until the cities be wasted without inhabitant, and the houses without man, and the land be made desolate with desolation; and the Lord have removed man far away, and the forsaking be great in the midst of the land, *Isa. 6: 11, 12.* The land of promise is, indeed, not utterly without inhabitant; for it, as well as the holy city, is 'trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'"

But the covenant people are, and have been for many dreary centuries, "wanderers among the nations." Only a feeble and oppressed remnant is found in the holy land; forbidden under penalty of death to tread upon the site of their ancient "holy and beautiful temple" where their fathers worshipped God, and permitted only to kiss the stones of its enclosure in a single place and bathe them with their tears, while they exclaim, "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." "We are become a reproach to our neighbors, a scorn and derision to them that are round about us," *Psa. 79: 1-4.* Centuries of misrule have reduced to desolation large regions of Palestine. Only enough of culture remains to show what this land once was, and what it might be again under a good Christian government.

On the territory east of Jordan valley the curse has fallen, as we have seen, in double measure. Here are awfully fulfilled the words of prophecy, "Your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate" (*Lev. 26: 33, 34*); "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "In the city is left desolation, and the gate is smitten with destruction" (*Isa. 24: 1, 12*); "I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down, at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, 'The whole land shall be desolate; yet will I not make a full end,' *Jer. 4: 26, 27.*—*Sacred Geography.*

Omitting to do good is committing evil.

For the Herald of Truth.

God's Command.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Now when we do not fulfill this command God calls on us to repent and believe the gospel. Thus saith the Lord, "Stand ye in the ways and see and ask for the old path, where is the good way and walk therein, and ye shall find rest for your souls." We are requested to be ready, for in such an hour as we think not the Son of man cometh. And every one must appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done whether it be good or bad.

It is very necessary for every one to seek the Lord early in life as there are more called out of time into eternity in the bloom of life, than of an old age. From the death notices in the Herald, we make the following table.

Deaths	under one year	old 26
From 1 to 10 years	49	
" 10 " 20 "	23	
" 20 " 30 "	27	
" 30 " 40 "	26	
" 40 " 50 "	14	
" 50 " 60 "	11	
" 60 " 70 "	25	
" 70 " 80 "	55	
" 80 " 90 "	21	
" 90 " 100 "	4	

If we take all these ages together they will make an average of 34 years. Well may we say with the Psalmist "Behold, thou hast made my days as an hand breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." A WAMBOLD.

Zurich Ont., January 13th, 1874.

Gratitude.

Gratitude is the remembrance of the heart. And if there is anything that pleases the mind, it is gratitude. When we see those whom we have assisted in time of distress returning their thanks, by their countenances, how cheerful and happy are we. Are not we amply rewarded for these performances? Are not we attended with such an inward pleasure, that our minds would indulge in it for the gratification it affords? We certainly are. Our hearts are filled with rapturous delight, and beat with renewed life. There is no joy greater than that derived from gratitude. How faces brighten up under its influence! It is like gold, the more we use it, the brighter it gets; and its breath is as sweet as that of the verdant rose. As many a drooping flower is cheered by the warming influence of the sun, so many a drooping heart would be cheered by the warming influence of gratitude, if it was more universally cultivated. What animated pleasures we would

enjoy; our minds would be exalted to a purer atmosphere, and our affections lighted up with the refulgent rays of wisdom. We ought to carry this virtue in our bosom daily; feeling grateful to all who feel so grateful toward us. We ought to be more grateful to him who has surrounded us with so many blessings. It is to him we owe our greatest debt of gratitude. The being who has prepared for us a place of endless rest.—*Fire-side Friend.*

THE BENGAL FAMINE.—The gravity of the danger threatening Bengal is such as to excite intense interest in that unfortunate country, but we hope it is greatly exaggerated by a correspondent of the London Times, where it states that the estimated loss of life will be 10,000,000, out of a population of 60,000,000, despite all measures taken for relief. The further estimate that unless vigorous measures are taken the figures will swell to 25,000,000 or 30,000,000 is incredible. The loss of life in the Orissa famine reached 1,000,000.

LIVED IT DOWN.—An honest blacksmith was once grossly insulted, and his character infamously defamed. Friends advised him to seek redress by means of law, but to one and all he replied, "No, I will go to my forge, and there in six months I shall have worked out such a character, and earned such a name as all the judges, law courts, and lawyers in the world could never give me." He was right. It is by honest labor, manly courage, and a conscience void of offense, that we assert our true dignity, and prove our honesty and respectability.

THE FAILURE OF THE RUSSIAN HARVEST.—The following we find in a Chicago paper:—"The reports of the misfortune which has befallen Russia, in consequence of the failure of the harvest in the most fertile provinces of the southern portion of the Empire, become constantly more gloomy and discouraging. The entire extent of the injury done can, thus far, only be approximately estimated; but it is certain that a famine is unavoidable in many districts, unless immediate and sufficient relief is furnished. For this purpose an association has been organized at Odessa, which expects to raise several millions of rubles. How large the means employed to avert the disaster will have to be appears from the fact that, in the government of Samara alone, nine-tenths of the population are entirely destitute, and that an expenditure of 2,000,000 rubles is required for single districts."

THE INDIANS of Red River, Wis., last year raised 3,000 bushels of oats, 1,000 of corn, 5,000 of potatoes, 2,000 of rutabagas, and 300 tons of hay.

ILLINOIS had in cultivation last year 3,003,308 acres of wheat, 7,087,040 acres of corn and 1,817,463 acres of oats.

Russian Relief Fund.

CASH RECEIVED.

S. D. Miller.....	\$11.00	members of the
Christianity re-		Holland Mennon-
quires Peace.....	8.20	nite Church in
Abm Schneek.....	1.00	Elkhart co., Ind
Chr Schneek.....	7.00	Peter Halter.....
Chr. A. Lehman.....	6.00	H. F.....
Chr. Seyler.....	5.00	Jacob K. Bentler
Peter Gillom.....	5.00	From Old Amish
J. Hochstetter.....	5.00	Church in New
George Diener.....	5.00	berry Tp., Elk-
Peter S. Lehman.....	15.00	hart co., Ind., by
J. Lehman.....	2.00	Rev. Jos. Bern-
Cath. Lehman.....	2.00	treger.....
Dina Lehman.....	2.00	John Birkey.....
John Sutter.....	1.00	G. Gilom.....
Joseph Zook.....	1.00	Levi Resler.....
H. B. Burkholder.....	3.25	Daniel Martie.....
Abm. Metz sr.....	5.00	Anna Loucks.....
Susanna Metz.....	2.00	J. A. H.....
From some of the		H. Y. Gregory to
be loaned	\$100.00	

READY ON DEMAND.

Christian Schlegel reports from the church		
in Livingston co., Ill., 77 dollars in		
stead of \$70.00 as reported from the		
church in McLean county in the Feb-		
ruary No.—English.....	\$7.00	
Church at Ashland, Ashland co., Ohio.....	25.00	
From the Vincent and Covenly churches in		
Chester co., Pa.....	125.00	
Amish church near Benton, Holmes co.,		
Ohio, by A. Mast.....	45.00	
A. Funk Genesee, Ill.....	20.00	
Church near Chatsworth, Livingston co., Ill.		
From Champaign and Logan co., Ohio.....	6.70	
Church by S. Plank.....	75.00	
Church in Wood co., Ohio.....	110.00	
Church at Haw Patch, Lagrange co., Ind.,		
by G. Z. Boller.....	80.00	
Church in Rockingham co., Va.....	422.00	
Berry's church in Perry co., Ohio.....	10.00	
H. B. Brubaker Chambersburg, Pa.....	25.00	
From church near Providence, Bureau co., Ill.		
From York co., Canada, by H. J. Steckley.....	24.10	
Church in Sharon Tp., Johnson co., Iowa,		
by E. P. Harshberger.....	188.00	
Miller's church in Holmes co., Ohio.....	58.00	
State Hill church, Cumberland co., Pa.....	76.50	
Free gift.....	161.50	
Herzler's church, Cumberland co., Pa.,		
(loaned).....	95.00	
Church in Milton Tp., Wayne co., Ohio.....	111.00	
From church in Clinton co., Ind., by Jacob		
Ehresman.....	36.00	
Amish Mennonite church in Elk Creek,		
Johnson co., Iowa, reports additional.....	40.00	
as loan.....	350.00	
Clear Fork church, Cass co., Mo., by Ja-		
cob C. Kenagy.....	55.10	
From Trissel's Church, Rockingham co.,		
Va., Bishop Gill's District.....	125.00	
Church in Logan co., Ohio, by John P.		
King, additional.....	45.00	
Samuel Guengrich and wife.....	100.00	
Church in Henry co., Iowa, by Jos. Schlegel.....	76.00	
Amish church in Woodford co., Ill., by		
C. Rissler.....	80.65	
Church in Wayne co., Ohio, by Jacob King,		
additional.....	50.00	
as a loan.....	150.00	
Shawn's church, Elkhart, Ind., additional.....	7.00	
For the German Mission Fund in Exin-		
court, France by Catharine Wanner.....	25	

"Glory to God in the highest, and on earth peace, good-will toward men." Luke 2:14.

He that would have friends must love himself friendly.

Married.

January 31th, by Andrew Ropp, DANIEL ZERR, to CATHARINE, GUESER, both of Tazewell co., Ill.
February 8th in Holmes co., Ohio, by Moses Bitschy, Noah SCHLABACH, to LYDIA GINGRICH.
Feb. 12th, by the same, JOSEPH SCHLABACH, of Holmes co., to SARAH YODER, of Tuscarawas co., Ohio.
Feb. 12th, by David Bitschy, DANIEL HERSHBROCK, of Howard co., Ind., to SUSAN MILLER, of Holmes co., Ohio.
Feb. 26th, by Moses Miller, DANIEL MILLER, to MARY MILLER, both of Holmes co., Ohio.
Feb. 26th, in North Lima, Mahoning co., Ohio, by H. H. Hilbish, DAVID ZIEGLER to ELLEN COYER, both of the above named place.
On the same day and place, JOHN WITMER, to NANCY GOOD.

May joy and comfort be the lot
Of these united hearts.
Till life's rude battle will be fought
And heav'n more joy impart.

Died

Jan. 25th, near Spring City, Chester co., Pa., of Dropsy, Mary Latschaw, widow of Pre. Jacob Latschaw, aged 79 years, 6 months, and 28 days. She desired to depart and be with Christ. The occasion was improved by John Latschaw, David Buckwalter, and Israel Beiler.
Dec. 2nd 1873, in Perry co., Ohio of Gravel, Bro. JOSEPH BERRY, aged 70 years, 5 months, and 9 days. He was a consistent member of the Mennonite Church for many years, and will be much missed in the sanctuary. He leaves a wife and an adopted daughter to mourn their loss, which is his eternal gain.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Feb. 1st, in Fulton co., Ohio, CHRISTIAN SCHAD, aged 32 years, 6 months, and 4 days. On Saturday he with two of his neighbors were engaged in drawing timber from the woods, and while hitching his team in front of another, one of his horses kicked him on the bowels and threw him ten feet back. This occurred between 3 and 4 o'clock in the afternoon.

He lived until after six on Sunday evening. He retained his reason until the last. He was a brother in the Amish Mennonite church. O ye dear young friends; take warning from this. The young brother was fresh and strong, and in 26 hours he lay cold in death. He leaves a sorrowful wife and one child to mourn their loss.

February 9th, in Wayne co., Ohio, — Wife of DANIEL STURM, aged 65 years, 2 months, and 27 days. She was a member of the Brethren church. Services by P. Brown, and J. Garver.

Feb. 11th, in Toronto, Ontario, sweetly fell asleep in Jesus, SARAH ANN, beloved wife of Jacob KINSINGER, in the 56th year of her age. Her last words were, "My Jesus."
Sept. 29th, 1873 in Centre co., Pa., after a long illness, Bro. CHRISTIAN SCHENK, aged 76 years, and 12 days. During health his seat in the sanctuary was seldom vacant. He bore his sickness with very great patience. He was an affectionate husband, and a kind father. He leaves a wife and five children to mourn their

loss. Buried October 1st in Schock's burying ground. Sermon by A. B. Runyan, in English, and Frederic Pletcher, in German from the 90th Psalm.

Dec. 27th, in Tazewell co., Ill., of Cancer in the face, CHRISTIAN ALLARACH, aged 73 years, 5 months, and 14 days. Services by Andrew Ropp.

In Summerfield Ill., of Typhoid fever, MATTHIAS STURK, aged 20 years, and 11 months. His remains were taken to Wadsworth, Ohio, where they were buried on the 3rd, of February. Services by Ephraim Hunsberger, from Gen. 24: 26. He was a son of William Strunk.

Feb. 8th 1874, in Medina co., Ohio, of Erysipelas, JOHN, son of John and — KOPPE, aged 18 years, 3 months, and 12 days. Services by Ephraim Hunsberger, and Henry Berry, from John 11: 25, 26. This young man suffered a great deal during his sickness, and by the grace of God, was led to see his lost condition, and deeply lamenting his sins, was baptized and gave evidence that God had looked upon him in mercy, and before he died earnestly exhorted his companions, and said that he felt ready to die.

— in DeKalb co., Ind., of a tumor, MARY JANE, wife of George Brand, aged 39 years, 10 months and 24 days. She suffered very much for more than a year, yet she bore her affliction with patience. When asked concerning her sufferings, she replied: "Jesus also had to suffer very much." She manifested a strong hope of eternal life. Sermon by Eli Stofer, and James Coyte, from Rev. 14: 13.

Feb. 3rd, in Whiteside co., Ill., of Dropsy, Sister REBECCA BUCHTEL, widow of Benjamin Bechtel, aged 71 years, 4 months and 6 days. She was formerly of Pennsylvania. Services by Henry Nicke, and by Joseph Mayer, from John 11: 25, 26.

Died Feb. 22nd 1874, at the residence of her son-in-law, J. P. Schafer, in Elkhart County Ind., widow SUSANNA KOPPE, aged 83 years, 10 months and 2 days. Mother Koppes, whose maiden name was Berkeley, was born April the 20th 1790 in Montgomery co., Pa. In her infancy her parents moved to Northampton co., Pa., where she resided nearly fifty years. At sixteen years of age she was baptized as a member of the Mennonite Church in which she always proved faithful until death. In the year 1830 she was married to Pre. Samuel Koppes, (he being a widower with eight children). They were afterwards blessed with two children, a son who died in his infancy, and a daughter, with whom she resided at the time of her death. In 1841 the family moved to Medina co., Ohio where her husband died in April 1860. A few years afterwards she moved with her daughter to Elkhart co., Ind.

In her family she was always known as a kind and affectionate mother, and although she was old and feeble yet they all feel that they have lost a kind and beloved parent. But they sorrow not as those without hope. A few days before she died she said that through the grace of God she had a sure hope that she could die happy, and the hour of death could not come too soon. Oh, may we try to live so that when the hour of death cometh that we too may be prepared to go, that we may meet our parents and friends where parting is no more, she was buried at the Yellow creek meeting house where services were preached in German by Christian Christophel, and in English by J. F. Funk, from Rev. 14: 13.

"Farewell Mother, God has called thee Home to dwell with Christ above,
Where no pain nor sickness enter
And where all is joy and love.

Here thy form was bent and feeble,
Age on age had prosed thee down,
But through Grace and faith in Jesus,
Thou shalt wear the Golden crown."

— Isaac Tyson, Jer Troyer, David Troyer, U—Daniel Ummel, John Unicker.
— George Wimmer, Catharine Wanner, Jephtha Wyse, Jacob Witmer, Joseph Wayer, Christian Wismer, Henry Weisz.

Y—Jonathan C. Yoder, Henry B. Yoder, Jacob Yoder, Jonas Yoder, Jos Yoder, Jonas Yoder, Moses Yoder.

Z—Joseph Zook, C K Zook.

Letters Received.

David H Martin, C N Gerber, Shem Zook, Joseph Beidler, J F Troxel, D S Holdeman, J B Metzler, B F Landes, J G Ernst, S Bechler, Peter Schrack.

MONEY LETTERS.

A—Jacob K Andrews.
B—Jacob Boller, Abraham M Blosser, David Basinger, A G Berry, John B Bechtel, S G Brenneman, G Z Boller, H B Burkholder, Samuel K Bare, Rudolph Beiler, Jacob Baohman, J K Beutler, 125 for Elisabeth, Reuben E Borntrager, J E Borntrager, John Barnhard, David Basinger, Adeline Brown, Samuel Bryan, Gabriel Baer, Levi Beck, Cornelius Berg, John Birky, Abm B Burkholder, Seth Burkholder, Lea Berg, Nos Bechtel, J M Brenneman.

C—Henry B Cassell, paid to January 1875.
D—John Diller, A H Denlinger.

E—Annie K Ebersole, Henry W Eby, James Eicher, Jacob Eash, Peter Eicher.

F—David Funk, Nathan Fritz, A Freed, John Fast, John Freed, Marie Fritz, David Forden-

walt, Jonathan Fisher.

G—J S Good, J M Goldsmith, David Grose, Peter Gindlesperger, A A Good, Joseph Good, Jacob Gehman, Susanna Good, G Gilom, Jacob Gell, David B Groff, Jacob M Greider, Jos S Gotswald, Jacob Gell, John Gilom.

H—Fanny Herr, Henry R Hurst, B L Hershey, Henry Hildebrand, I J Hartzler, Samuel Hartzler, Benjamin Huber, Samuel Hays, D Herr, Romke Hymegan, Dietrich Hoover, E Hartman, Chr Hostetter, Jacob B Houser, Jos Hartzler, I N Hookman, J A Hertzler, S S Hartzler, J F Harstough, P K Hoover, Aaron B Harshin.

I—Elisabeth Jones.
K—Joseph Kinsinger, Philip Kibler, Barbara Krabbel, J Kinzinger, E C Kenagy, Gideon Kauffman, David Kauffman, Jos P King, John Kreider.
L—John Latschaw, Chr Lantz, D H Landis, W H Larabee, Emma F Leatherman, Samuel Lehman, John Lehr, John Lehman.

M—A. Miller, Moses J Miller, Abm M Miller, Solomon H Meyers, Christian Miller, Isaac K Moyer, J B McConnell, David D Miller, D J Miller, Isaac Moser, Thomas Miller, M S Moyer, Benedict Moser, Christian Miller, Joseph Moyer, D C Miller, Henry Musselman, Saml Mann, Levi Musselman, Wm Mishler, Abm Miller.

N—Jacob F Nafziger, Abraham Nash, John Neuschwanger, Peter Nusbaum, C H Newmocer, John Nafziger, Christian Newhauser, Mary Ann Nissley, Levi R Nissley.

O—Jacob Oberholtzer, P P Oyer.

R—Adam Rosenberg, Christ C Roth, H B Reist, Aracenis Reid, Joseph Roth, Aaron E Reist, Christian Rupp, Isaac Rohrer, David Reuser, John Roth.

S—Rudolph Stauffer, Christian Schantz, John M Strickler, Daniel Shantz, Samuel Y Shantz, David Sherk, Michael Shank, Thomas Shelly Henry Shadinger, D F Stoltzfus, John S Stoner Valentine Smeltz, J H Steckley, A E Stuekey Jr Smeltzer, John Seitz, Katie Sloneger, John Sharp, John Springer, Annie S Schlonkter, John C Summer, Abraham Schneck, Daniel Staubaugh, E Steiger, Daniel Schmucker, David Shank, E M Shellenberger, Joseph Shrook, L Stemen, Hiram Shaffer, John D Shantz, Henry N Shank, Henry Strasser.

T—Isaac Tyson, Jer Troyer, David Troyer, U—Daniel Ummel, John Unicker.

W—George Wimmer, Catharine Wanner, Jephtha Wyse, Jacob Witmer, Joseph Wayer, Christian Wismer, Henry Weisz.

Y—Jonathan C Yoder, Henry B Yoder, Jacob Yoder, Jonas Yoder, Jos Yoder, Jonas Yoder, Moses Yoder.

Z—Joseph Zook, C K Zook.

FUNK & Bro., Elkhart, Ind.

ties, Men and brethren, what shall we do?" Here was a conviction of guilt. Thus it must be with every sinner. He must feel that he has sinned against his Maker; he must come to Jesus Christ in prayer, ask him to create within him a new heart. This God has promised, for he says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh," Ezek 36:26. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Sinner, come to Jesus. He invites all to come, without money, and without price, and partake of the waters of life freely. Come with a renewed heart, for "Except a man be born again, he cannot see the kingdom of God."

JOS. SUMMERS.

Elkhart, Ind.

For the Herald of Truth.

A Word to Sinners.

Dear readers of the Herald, I have been a reader of the Herald a short time. I like to read it. No doubt many of its readers are still unconverted, and for their sake I will write these lines. Perhaps many of you are too much concerned with worldly affairs, to read the Herald. Your time on earth will soon be ended. Sinner, hear the voice of God, "Harden not your hearts," but turn and live. His Spirit has often called you to turn and live. Every leaf of the book of God has, as it were a voice and calls to you, to turn and live. Turn, or you will die. How can you open the Bible and read a leaf, or hear a chapter, and not perceive that God bids you return?

God delights not in your death: if so, he would not have sent his only Son, to die for you. If your eyes could only see where you stand, even upon the brink of the bottomless pit and to see the many thousands that are there already who refused to turn, you would think it time to look about you. O what glad tidings it would be to those that are now in torment, if they had such a joyful message from God! What a welcome word it would be to you when you had felt the wrath of God but an hour! And you will neglect him, and will not hear his voice. Do you not understand and hear him? It is the voice of love, of infinite love of your best and kindest friend; yet many of you will not listen.

O sinner! if you knew the dangers which you are in, as well as God does, you would turn at once with all your heart. Millions of souls must forever lament that they turned not but there is not a soul in heaven that does not rejoice that they were converted. Remember you can have Christ and holiness, but you will not have them. You can have eternal life as well as others, but you will not; and all this because you will not turn! Look upon your best and strongest reasons, sinner if you will make good your

way. What do you say now, unconverted sinner? Do you dare venture upon a dispute with God? God asks you, Wilt thou die? Are you furnished with a sufficient answer? No, sinners, you cannot answer him; then turn and live, while it is called to-day. Seek the Lord while he may be found, and call upon him, while he is near.

"O sinner, there is hope for thee.
For Jesus when he died,
To save the world, from death and hell,
The golden door threw wide.

O sinner turn to God and live,
While yet 'tis called to-day,
For very soon 'twill be thy turn,
To be called from earth away.

For sinner if you turn to God,
And turn with all your heart,
How gladly he will welcome thee,
And reign within thy heart."

—From a Friend.

For the Herald of Truth.

Lilies of the Field.

"Consider the lilies of the field, how they grow."

Devout, spiritual, religious minds that care nothing about the flaunting colors of fashion, or the elaborate decorations of art, delight in contemplating the quiet and simple beauty of flowers. The shrinking and sensitive student finds nothing in all the riches and splendor of literature to cheer his heart so much as one view of the wild landscape in the opening spring, when trees wave their green boughs, and flowers swing their censers of perfume in the wind, and the humble grass clothes the fields in more seemly robes than kings ever wore.

When the Christian traveler in the holy land would bring home the most fitting memorial of the sacred scenes which he has visited, he plucks a rose on the plains of Sharon; he gathers a bunch of thorns from the sower's field in sight of the sea of Galilee; with tearful eyes and trembling hand he takes a lily from the mount of the beatitudes; he breaks a twig of terebinth from the groves of Tabor; he turns aside to select a withered fig leaf as he treads the sacred path from Bethany to Jerusalem. He bows his head as if pressed with a crushing burden, and his mind is stirred with thoughts too deep for tears as he takes an olive leaf from the garden of Gethsemane; and when in after years his eye falls upon the leaves and flowers which he gathered with his own hands beside the paths where the feet of Jesus trod, he feels that no work of art could so effectually and

lovingly draw him to the scenes where Jesus suffered, and the throne where he reigns.

If we would show ourselves to be God's children we must learn to delight in the pure, simple, quiet beauty with which our Father adorns the home of his earthly children. Our Lord tells us that the most magnificent of all the kings of Israel could not come forth in such gorgeous array as that with which God clothes the humble flowers of the field. And God will bring this more than kingly glory into the house of any one who will plant a seed in a handful of earth, and set it in the window for the light to look upon.

The flowers teach us the great lesson of trust in God. It was to bring this lesson home to our hearts in the most practical form that our Lord said, "Consider the Lilies."

This may be interesting to many of the readers of the Herald, and to all lovers of the beauties of God's handiworks. They teach us that we too must die. ELIJAH ROCKWELL.

For the Herald of Truth.

An Admonition.

Dear readers of the Herald, when we rightly view the great debt of gratitude which we owe to our heavenly Father for all the blessings he has bestowed upon us, are we not led to consider the great work we have to do to repay the debt? We have no time to be idle for the night cometh when no man can work. After we have done all that is our duty to do, we must say we are unprofitable servants. We must labor to clothe our minds with meekness and humility, and walk uprightly before God. We have no time to be idle, so that we may not be found without the wedding garment, as was the guest at the wedding described in the parable. When the king came in to see the guests he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. The king said, Take him away, and cast him into outer darkness.

I fear there are some who call themselves Christians that fail to have on the wedding garment, and when the just Judge shall come it will be with them as with the man spoken of. Pray to God to help you prepare your heart for the good

seed, that it fall not on stony ground, or among thorns, but that it be a good seed on a well prepared heart, and bring forth fruit unto life everlasting. Let us lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where our treasure is, there will our heart be also. Friends, are we a separate people from the world? Do we hate pride and the fashions of the world? Are we a light to the world, and a salt of the earth? Can we be distinguished from the world?

Dear brethren and sisters, we are bought with a price, even the precious blood of Jesus, who now sitteth at the right hand of the Father interceding for us. Through him we have the precious promise that he will be with his children even unto the end of the world. Seek ye first the kingdom of God and his righteousness, and all that pertains unto this life that is needful, and that is best for us, will be added unto us. And having these great and precious promises, we should give all diligence, to add to our faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins. Therefore brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

The well governed school was never known to fail of valuable success, even though its book teaching were small and defective. The disorderly and ill governed school can scarcely hope to compensate, however excellent its methods of instruction, for the mischief its misrule will work to its pupils. Its habitual disorder will enter as a virus into their mental constitution, and will impress itself as a permanent deformity upon the character.

The Sunday School forms no exception in its need of wise and good government; but the conditions of government in the Sunday School are widely different from those in the ordinary day school.

The Sunday School is a group or cluster of schools. Each class forms a separate school with its own separate government. Each teacher rules his class, while the superintendent rules all. The good order of the whole depends upon the good order of each class. One wheel out of gear, the whole machine goes wrong.

Happily, most of the circumstances favor order in the Sunday School. Its sessions take place on the Sabbath, and childish waywardness is partially overawed by the sanctity of the place and the day. The lessons, too, are religious and inspire serious thought. The known Christian character and aims of the teachers help the effect. Even the clean, Sunday clothing of the children promotes

The Government of the Sunday School.

There are more attractive themes, but none more important to the Sunday School, than this. Whoever has thought at all pro-

foundly on the government of children, has not failed to recognize in it a principal part of education. The well governed child rarely, perhaps never, fails to attain useful and respectable manhood or womanhood. The ungoverned or ill governed child is delivered over, from the first, to the riotous domination of wilful tempers and ungoverned passions. "Make your child obey, and he will thank you when he grows up," said a traveler to an irascible mother, who was vainly attempting to hush the angry cries of her irate boy, on the cars. "I cannot," was the feeble and desponding reply, and I read in the scene a terrible prophecy of future, in which the profligate son would break the heart of the mother who was so untrue to him in his passion-led and helpless infancy. Nor will the retribution be wholly unjust. Those passions controlled, and that childish will taught to obey by a moderate but unyielding exertion of the parent's superior strength and will, would have become the trained elements of a powerful and noble manhood; unsubdued, they become the wild fiends of misrule and vice.

Such being the value of good government to the child himself, we may estimate its importance in the family or school where children are to be educated. Woe to the family where a weak or unwise government holds its sway; where lazy self-indulgence refuses to make the necessary effort to rule; or where fickle and petulant tempers hold their feeble and irresolute authority over irritable and irritating childhood. But happy the children of a wisely governed family. The noblest virtues have their seed-plot there.

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Happily, most of the circumstances favor order in the Sunday School. Its sessions take place on the Sabbath, and childish waywardness is partially overawed by the sanctity of the place and the day. The lessons, too, are religious and inspire serious thought. The known Christian character and aims of the teachers help the effect. Even the clean, Sunday clothing of the children promotes

the tendency to good order. The session, held but once a week, has a holiday air about it, and its length is not such as to weary the patience of either pupils or teachers. It must be a singular lack of carefulness or capacity, which, with so much to favor, cannot maintain good order; but the condition of too many of the schools proves that this lack is far too frequent. A few hints to those who have not sufficiently considered this important subject, may help to cure the evil, and give new beauty and success to this noblest effort of modern Christianity.

1st. Government has two parts or elements, first, *putting in order*; second, *keeping in order*. No one can keep that in order which is not first put in order.

2nd. Putting in order implies some *plan of order*. The coaxing or chilling a hundred people into a momentary quietness is not getting them into order. Order implies system, plan, and purpose—a study of the fitness of means to ends.

3rd. Order, to be perfect, must be complete and comprehensive. If some things are put in order and others are not, then disorder is invited through open doors. What ever is not in order is itself a disorder. Here lies the fault of most poor governors. They govern in patches.

The good school governor puts every thing in order; persons, movements, times, things. He will arrange his classes with an eye to comfort, convenience, and taste. He will drill his classes to move in quiet, and with order, whenever they have occasion to change seats, to visit the library, or to leave the school. He will especially keep time, beginning each exercise at its time, and confining it to its time. He will see that every article in the room is kept in place, and that the room itself is a scene of perpetual neatness and order. And, finally, he will keep himself in order, a model of quiet, and intelligent attention to his own business. The poor governor often sins against all these requirements, but especially against the last. Mistaking confusion for the activity of earnest work, and noise for enthusiasm, he is never content unless he is stirring up himself and all around him into a perpetual hurly-burly.

4th. The preservation of order requires that each disorder be suppressed the moment it appears; not by angrily creating a greater disorder, but restoring as quietly as possible the old order. The most effective school governors merely pause whenever a disturbance occurs, and wait a minute for quiet to be restored, and then go on in order.

5th. Keeping order implies also progress in order—a live order, growing ever into new and fresh plans and aims, not a mere dead and fossil order, which perpetually does the same things in the same way.

The foregoing hints contain for the thoughtful reader the very gist of this subject government. A few more specific suggestions of plans will be acceptable to many superintendents. We will leave the details of the government of a class for another article

perhaps, treating now of the whole school as one body.

1. Let the superintendent gain and employ the attention of the school from the outset. A good plan is to train the pupils to move as quietly as possible to their seats when the hour comes, while a hymn is sung, so familiar that all can join in it without a book.

2. Let him pause till every one is still, before beginning the introductory exercises; and when any disturbance or noise occurs, let him wait a minute for all to get still again.

3. Let the time for beginning the recitations be distinctly announced, and let no interruptions of other business mar the quiet and beauty of the sacred time. It is due to the teachers and their pupils that this hour be given to the great central work of the school, with nothing to hinder its impressiveness and success. No impertinent visits of librarians or other officers should be allowed, and the superintendent's own visits should be so quiet as to attract the attention of none but the class visited by him.

4. When the recitations close, let all the classes cease at once, and let the general work of changing books and making collections be the business of its own allotted time.

5. Let some general exercise again restore quiet and thoughtfulness to close with, and before any marked uneasiness begins, dismiss the school, not as a whole, but class by class, each filing out in order and silence, lest the noise and crowd of the breaking up spoil all the good impressions of the hour.

6. Make the government one of influence and example, rather than of hard authority. Let the order be felt rather than seen.

The highest art conceals its artfulness. Happy the superintendent who can make the nicely adjusted system he uses seem the easy and natural course of things, and while he rules his school never show he rules. The quiet, sacred, home feeling, the pleasant but impressive religious atmosphere, the sense of worship prevailing over the sense of work, these should never be lost sight in the true Sunday School.

A superintendent may well take a pride in the quiet, and the good government of his school. That beautiful scene of sacred order, repeated every Sabbath, will imprint itself ineffaceably upon the memory of the pupils, and will return with a hallowing power to them in after years. The very lessons they study and recite gather a new sacredness and power to influence from the impressiveness of the surrounding scene. It is the golden setting of the picture, the rhythmic time-beat in the heavenly music, the assuring guard of the coveted good, the one comprehensive condition of the highest success.—S. S. Teacher.

Let nothing keep you from the Savior. Never be tempted to stay away from him by unbelieving doubts, by past neglect, by present fear, by anything. Be more intimate with him than with any earthly friend.

Forgiveness.

"Forgive, and ye shall be forgiven."
Luke 6: 37.

The question naturally occurs, how is the required love to enemies to be exhibited? What are the prescribed fruits and evidences of its existence? We learn from the teachings of Christ and his apostles, that one of the first and most important duties towards an offender is forgiveness.

In that prayer which our Lord has left on record for his disciples of every age, our forgiveness of one another is closely connected with that which we ask of God. He teaches us to pray, "Forgive us our debts, as we forgive our debtors." In order still further to impress our minds with its importance, he adds, "For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. 6: 12, 14, 15. Of a similar import are the following: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent; thou shalt forgive him," Luke 17: 3, 4. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye," Col. 3: 12, 13. "Be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4: 32.

To forgive an offense is to overlook or remit it, and to regard and treat the offender as if he were not guilty. Such is the meaning that we attach to it in the petition, "Forgive us our debts," and such no doubt we must consider it when we add, "as we forgive our debtors." It is, as far as possible, to cherish towards an enemy such feelings, and so to conduct ourselves towards him as if he had not injured us. It is to treat him as we would have God treat us. Every Christian knows what is meant by forgiveness, as displayed by God towards the sinner. It means the same when exercised by man towards man, and implies the overlooking of an offense the words, "Forgiving one another, even as God for Christ's sake hath forgiven you."

To forgive is not necessarily to encourage a wrong, nor even to pass it by in silence. Christ commands, "If thy brother trespass against thee, rebuke him." Every principle of virtue and morality demand that some kinds of trespass be pointedly denounced. This may be done in pity, in justice, and from a clear sense of duty, but never in anger or resentment.

Christ has already taught us the extent to which our forgiveness must be exercised. Peter once asked him, "How oft shall my brother sin against me, and I forgive him?"

He answered, "I say not unto thee, Until seven times; but until seventy times seven." He then proceeds to illustrate this duty by the familiar parable of the forgiven and yet unforgiving debtor, who failing to exhibit towards his fellow-servants the same compassion which he had just received was "delivered to the tormentors." "So likewise," he adds, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses," Matt. 18: 21—35.

In these words we are taught that our forgiveness is to be unlimited, or is to be cherished, if it were possible, to as great a degree as God has manifested it towards us. We have only to attempt the measure of our offenses against Him, and if we believe them all forgiven, we find before us an example far transcending the "seventy times seven."

He, therefore, who would be godlike will, when sinned against, instead of laying hands on the offender with the words, "Pay me that thou owest," be "moved with compassion, and loose him, and forgive him the debt." In order to dispose to this, he will view the error as leniently as possible, and will take into account the peculiar temperament and constitutional peculiarities of the trespassing brother, or those misfortunes which have perhaps soured his disposition, and rendered it thus unkindly. He will reflect that perhaps he was betrayed into his wrong conduct while in the heat of passion, and spoke or acted without deliberation, and soon will be all sorrow for his fault, and eager for forgiveness. He will bear in mind—how can he possibly forget it?—that he is daily making large draughts upon the divine forgiveness in the prayer, "Forgive us our debts, as we forgive our debtors," and the voice of Jesus will be heard and felt within him, saying, "if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The following incident, related of two Christians at Antioch, illustrates the important bearings of this virtue upon our state with God. Sapphirus, who was a priest, and Nicephorus were at enmity. The latter plead earnestly for a reconciliation, which the former obstinately refused. Presently the persecution of Valerian began, and the priest, boldly confessing himself a Christian, was on his way to martyrdom. Nicephorus meeting him, again sued for forgiveness, but still in vain. At length the one still pleading and the other refusing, they arrived together at the place of execution, where the priest made sudden shipwreck of his avowed faith, and abjured Christianity, and the other obtained the crown of martyrdom in his stead. The unforgiving servant was thus proved destitute of the divine pardon and grace, whatever may have been his profession to the contrary. He was not permitted to offer even the "gift" of himself upon the altar of Christian faith, because he obeyed not the Savior's injunction, "first be reconciled to thy brother, and then come and offer thy gift," Matt. 5: 24. An un-

forgiving spirit, however disguised, is an unchristian spirit. They who habitually cherish it, have cause to tremble lest they be startled from their fancied security by the words, "Oh, thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" And in the reward of the unforgiving one, who was "delivered to the tormentors," they may behold shadowed forth their unhappy fate. "Blessed are the merciful, for they shall obtain mercy," Matt. 5: 7. "He shall have judgment without mercy, that hath showed no mercy," James 2: 13. "Forgive, and ye shall be forgiven," Luke 6: 37.—The Right Way.

Directions to Persons just commencing a religious life.

1. Remember that the commencement of the Christian life is to be like the dawning light, which increaseth more and more to the perfect day. Therefore when the hope of peace and pardon dawns in the heart, do not consider the great business of life as accomplished, but only as begun.

2. Do not expect so sudden and remarkable a change, as to leave no doubt of its reality. Did religion enter the soul in perfection, and to the entire exclusion of sin, the change would be so marked and obvious as to leave no room for doubt. But usually the Christian character is full of contraries. There is a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

3. Evidence of piety is not so much to be sought in high emotions of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a continual effort, in every-day life, to regulate our thoughts, feelings, and conduct by the word of God. It is the nature and not the degree of our affections which is to be regarded in the examination of our evidences. Some persons are so constituted, that they are not susceptible of very strong emotions, and ought not to expect them, in reference to religion, any more than other subjects that interest the mind. The best way to know our feelings is, to see how they influence the conduct. "By their fruit ye shall know them."

4. Do not expect to find in your own case, everything you have heard or read of in the experience of others, for it may be that many things we hear and read of, are not correct feelings, and do not afford just grounds of confidence to any one; and if they are correct experience, it may be the experience of a mature Christian, and not to be expected in the beginning of a religious life. It must be remembered that as no two countenances are formed alike, so no two hearts are fashioned alike, or placed in exactly the same circumstances; and it would be as vain to seek all the varieties of Christian experience

in one person, as to seek all the varieties of human features in one face.

5. Do not expect that the evidence desired will all come immediately and at once. It must come progressively, as the result of continued effort in obedience to the will of God.

6. Do not suppose that religion is a principle of such self-persevering energy, as that when once implanted in the soul it will continue to thrive and increase without effort. The plant of divine grace can no more thrive without care and diligent and patient cultivation, than can those rare and valued plants, that demand the physical efforts and culture of man. God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means. He will not do it any more than he would cause the harvest to whiten in the field of the sluggard. Indulge therefore, no such ideas of inability and dependence on God, as shall impart a full sense of perfect obligation to do whatever can be done in working out your own salvation. God never assists any but those who make efforts to aid and advance themselves.

7. Entertain no such ideas of the sovereignty of God in the bestowment of his grace, as would awaken any doubt of his affording needful aid, where he sees sincere endeavors to grow in grace. If some Christians are more eminent than others, it is simply because they make more efforts to be so, and God aids these efforts, so that all worldly minded and indifferent Christians continue in this state, because they do not choose to make efforts to get out of it. Any person can be an eminent Christian that chooses to be so. Christians are too apt to feel as if eminence in piety was a distinction made by the sovereignty of God, and to suppose that high attainments are not within the reach of all, and that languid and inefficient piety is the result of divine sovereignty rather than negligence and sloth. A more false or more pernicious opinion cannot easily be adopted by Christians. The truth is, that the road to eminence in gifts and graces, and the means of obtaining them, are open to all who seek them, and if any do not obtain them, it is owing to their own sloth and inefficiency, and not to any deficiency on the part of God in blessing diligent efforts. It always pleases him to crown with success the hand of the diligent instead of the hand of the slothful, not only in temporal but in spiritual things. This thought cannot be too strongly impressed upon the minds of those who are just commencing a Christian life. To them particularly are such promises as these directed: "Ask and ye shall receive, seek and ye shall find, knock, and it shall be opened unto you. Every one that asketh receiveth," &c. Do not be afraid of indulging feelings which may seem to be right, from the fear of deception. On the contrary, cherish such feelings, and try to recall them often. Go forward and do your duty, and God will save you from deception while thus employed.

8. There is one caution which is particularly needful to those who have been greatly interested in the subject of religion, and that is, to take particular care of the health. There is such a mysterious and intimate connection between the mind and the body, that one cannot be wearied or suffer, without affecting the other. When the mind is fatigued or exhausted, it affects the body, and this again reacts on the mind. Every person ought to be aware, that the more anxiously and intensely the mind is interested on any subject the greater is the need of exercise, sleep and frequently relaxation. Attention to religion, does not demand that all lawful business be suspended, and forbids the neglect of all needful rest and exercise.

9. Do not expect to be made happy by religion, unless you become eminent Christians. A halfhearted Christian can neither enjoy the pleasures of the world nor the pleasures of religion; for his conscience will not let him seek the one, and he is too indolent to seek the other. The Christian may be the happiest man on earth, but he must be a faithful, active, and devoted Christian. None are disappointed in finding religion a source of unending peace and joy, but those who refuse to drink deep of the wells of salvation; unless we except those who from some derangement of the nervous system, or failure of health, do not enjoy the clear and undisturbed exercise of their faculties. A healthy mind in a healthy body, may always be made happy by religion.

10. Do not look at the practice and example of other Christians in forming the standard of piety at which you aim. The allowance of this thing, has probably had a more disastrous influence on the church and on the world, than all other causes that could be named. Generally, when persons commence a Christian life, their consciences are susceptible and tender. They are strict and watchful in the performance of duty, and are pained even by a slight neglect. They have been wont to feel that becoming religious implies a great change; that "old things must pass away and all things become new." But when they begin to look around among their Christian friends, and turn to them for aid, as those who have had experience, and have made advances in Christian life, they find that they seem to look upon duties and deficiencies in a very different manner. They seem to neglect many things which the young Christian has felt to be very important; and to practice many things which he had supposed to be inconsistent with religion. Then commences the disastrous effort. The young Christian begins to feel that he need not be more particular than those to whom he has ever looked upon with deference and respect. He begins to imagine that he has been rather too strict and particular. He begins to take a retrograde course, and though his conscience and the Bible often check and reprove, yet after a few inefficient struggles, he lowers his standard and walks as others do.

Look into your Bible and see how Chris-

tians ought to live. See how the Bible says those who are Christians must live, and then if you find your Christian friend living in a different way, instead of having cause for feeling that you may do so too; you have cause to fear that they are deceiving themselves with the belief that they are Christians when they are not. Remember that the farther your Christian friends depart from the standard of Christian character laid down in the Bible, the less reason have you to hope that they are Christians. And do not hesitate on this subject because you find many professed Christians, who are indifferent and lax in their practice and example. Remember that Christ has said: "Many shall say unto me in that day, Lord, Lord," thus claiming to be his disciples, to whom he will say, "I never knew you." Do not let professed Christians tempt you to fall into the society of such unhappy castaways.

11. Do not be periodical Christians. There are some who profess religion, who never seem to feel any interest on the subject except when every one else does. It is true, there are special seasons of revived religion in the hearts of all Christians, but if it is only at such times that progress is made in divine life, and interest is manifested in the salvation of souls, there is great reason to fear that what is called religion is nothing but sympathy with the feelings of others.

12. Be sure that there exists a marked difference between your appearance and conduct, and that of those who are not Christians. Remember that Christ has required this of you, and that even the world expects it.

Do not suppose you can recommend religion, by appearing interested in every thing that interests those who have no better portion than this world. Remember that your deportment, your conversation, your interest in dress, in company and amusements; the manner in which you perform your religious duties, are all carefully noted and weighed by those around you, who do not love religion; and if they do not see a marked difference between you and themselves, they either conclude there is nothing in religion, or else, that you are a hypocrite. The world expects that you will be very different from them, and *despise* you if you are not. If you wish to recommend religion let the world see it acted out according to the beautiful pattern laid down in the Bible, and do not suppose that you can improve this pattern by any addition or subtraction of your own.

13. Remember that your evidence of possessing religion ceases, when anything else has the first place in your thoughts and interests. Religion should not lessen our love for our friends, or our enjoyment of rational pleasures, but the desire to please God in all our ways should be the prevailing feeling of the mind. Our Savior says, we cannot serve two masters; God and his service must be first in our thoughts and affections, or else the world and its pleasures, are first. If then we would find whose servants we are, we

must find who has the first place in our thoughts and affections.

14. Never for one day omit to read the Bible with prayer. This is a most important direction. It is of the utmost importance that you should never for once break over this habit. Prayer and the Bible are your anchor and your shield; which will hold you firmly in the path of duty, and protect you from temptation. You had better give up one meal every day, if it is necessary, in order to secure time for this duty. You had better give up anything else. Nothing is a duty if the performance of it will interfere with this duty. Remember, this is the bread of your life and the water of your salvation; and that you cannot live in health a single day without their strengthening and invigorating influence.

15. Be regulated by a principle of duty in little things. This is the way that common Christians are to cause their light to shine. Few Christians can expect to do any great things to show their love for the Savior, but all can "deny themselves and thus daily take the cross and follow him." Religion should govern the temper and the tongue; should save us from indolence, from vanity, from pride, from foolishness, from levity, from moroseness, from selfishness, and all the little every-day foibles to which we are exposed. Religion should exemplify its gentleness in your kind and affable manners; its purity and propriety, in your conversation; its benevolence in your conduct, and its consistency and heavenly tendency, in all your ways. It is a most excellent method to go to some sincere and candid friend, and inquire what are your own defects in temper, character and every-day deportment and when you have discovered these, make it the object of your prayers and efforts to correct them. One thing ought to be strictly regulated by principle, and that is the *employment of time*. Always feel that you are doing wrong when your time is passing unprofitably. Have some regularity and method on this subject. Endeavor to ascertain how much time should be devoted to your friends and to relaxation, and to let the remainder be all of it employed in the most useful manner you can devise. Never be satisfied with the manner in which you are spending your time, if you can think of any possible way in which it might be more usefully employed.

Remember that time is the precious talent for which you must account to God, and if you find yourself indulging in listless inactivity, or tempted to engage in employments of no practical use, remember your account to God. Be in a habit of inquiring when you commence any employment, Is there anything I can do, more useful than this? And do not be satisfied till you have settled the question, that you are doing all the good you can.—*Christian Emblems*.

See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.

Jesus Christ the Physician of Souls.

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick," Matt. 9:12.

The Lord Jesus Christ is the only physician of souls.

The world is a great hospital, full of sick and dying souls, all wounded by one and the same mortal weapon, SIN. Some are without a sense of their misery, and value not a physician; others are sensible of danger, mourn under the apprehension of their condition, and sadly bewail it. The merciful God has, in his abundant compassion to the perishing world, sent a Physician from heaven, and given his orders, under the great seal of heaven, for his office, Isa. 61:1, 2, which he opened and read in the audience of the people: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, Luke 4:18. He is the tree of life, whose leaves are for the healing of the nations: he is the Lord that healeth us; and that even as he is 'the Lord our righteousness.'" The brazen serpent that healed the Israelites in the wilderness was an excellent type of our great physician Christ, and is expressly applied to him, John 3:14. He rejects none that come, and heals all whom he undertakes with.

The DISEASES which Christ the Physician cures, are reducible to two—sin and sorrow. In the DISEASE OF SIN three things are found exceeding burdensome to sick souls: the guilt, the dominion, and the inheritance of sin—all cured by this Physician.

The guilt of sin; this is a mortal wound, a stab in the very heart of a poor sinner. It is a groundless distinction that papists make of sins mortal and venial; all sin in its own nature is mortal. "The wages of sin is death," Rom. 6:23. Yet though it be so in its own nature, Christ can and doth cure it by the sovereign balm of his own precious blood. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:7. This is the deadliest wound the soul of man feels in this world. What is guilt, but the obligation of the soul to everlasting punishment and misery? It puts the soul under the sentence of God to eternal wrath; the condemning sentence of the great and terrible God; than which nothing is found more dreadful and insupportable; put all pains, all poverty, all afflictions, all miseries in one seal, and God's condemnation in the other, and you weigh but so many feathers against a talent of lead.

This disease our great physician Christ cures by remission, which is the dissolving of the obligation to punishment; the loosing of the soul that was bound over to the wrath and condemnation of God, Col. 1:13, 14;

Heb. 6:18; Micah 7:18, 19. This remission being made, the soul is immediately cleared from its obligation to punishment. There is no condemnation, Rom. 8:1. All bonds are canceled, the condemnation of all sins, original and actual, great and small, is removed. This cure is performed upon souls by the blood of Christ; *nothing is found in heaven or on earth besides his blood, that is able to heal this disease*.

"Without shedding of blood there is no remission," Heb. 9:22; nor is it any blood that will do it, but that only which dropped from the wounds of Christ. "With his stripes are we healed," Isa. 53:5. This blood only is innocent and precious blood, 1 Peter 1:19; blood of infinite worth and value; blood of God, Acts 20:28; blood prepared for this very purpose, Heb. 10:15. This is the blood that performs the cure; and how great a cure is it! for this cure the souls of believers shall be praising and magnifying their great Physician in heaven to all eternity. "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion forever and ever, Rev. 1:5, 6.

The next evil in sin cured by Christ is the dominion over the souls of sinners. Where sin is in dominion the soul is in a very sad condition; for it darkens the understanding, depraves the conscience, stiffens the will, hardens the heart, misplaces and disorders all the affections; and thus every faculty is wounded by the dominion of sin over the soul. How difficult is the cure of this disease! It passes the skill of angels or men to heal it, but Christ undertakes it and makes a perfect cure of it at last, and this he does by his Spirit. As he cures the guilt of sin by pouring out his blood for us, he cures its dominion by pouring out his Spirit upon us. Justification is the cure of guilt, sanctification the cure of the dominion of sin.

As the dominion of sin darkens the understanding, 1 Cor. 2:14, so the Spirit of holiness which Christ sheds upon his people cures the blindness of that noble faculty and restores it again, Eph. 5:8. They that were in darkness hereby became light in the Lord; the anointing of the Spirit teacheth them all things, 1 John 2:27.

As the dominion of sin depraved and defiled the conscience, Titus 1:15, disabling it for the performance of all its offices and functions, so that it would neither apply nor tremble at the word; so when the Spirit of holiness is shed forth, Oh what a tender sense fills the renewed conscience! For what small things will it smite and rebuke! How strongly will it bind to duty and bar against sin.

As the dominion of sin stiffened the will, and made it stubborn and rebellious, so Christ, by sanctifying it, brings it to be obedient to the will of God. "Lord, what wilt thou have me to do?" Acts 9:6.

As the power of sin hardened the heart, so that nothing could affect it, or make any impression upon it; when sanctification comes upon the soul, it thaws and breaks it, as hard as it was, and makes it dissolve in

the breast of a sinner in godly sorrow. "I will take away the stony heart out of your flesh, and I will give you a heart of flesh, Ezek. 36:26. It will melt ingeniously under the threatenings of the word, 2 Kings 22:19, or the strokes of the rod, Jer. 31:18, or the manifestations of grace and mercy, Luke 7:38.

As the power of sin disordered all the affections, so sanctification sets them right, 1 Sam. 4:6, 7. Thus you see how sanctification becomes the rectitude, health, and due temper of the soul, so far as it prevails, curing the diseases with which sin filled the soul. True it is, this cure is not perfected in this life; there are still some remains of the old diseases in the holiest soul, notwithstanding sin is dethroned from its dominion over them; but the cure is begun, and daily advances towards perfection, and at last will be complete.

The inheritance of sin in the soul is a sore disease, the very root of all our other complaints. This made the holy apostle bemoan himself and wail so bitterly because of sin that dwelt in him, Rom. 7:17. And the same misery is bewailed by sanctified persons all the world over. It is a wonderful mercy to have the guilt and dominion of sin cured, but we shall never be perfectly sound and well till the existence or indwelling of sin and our natures be also cured: when that is done we shall feel no more sorrow for sin; and this our great Physician will at last perform in us. But as the cure of our guilt was by our justification, the cure of the dominion of sin by our sanctification so the third and last, which perfects the whole cure, will be our glorification; and till then it is not to be expected. For sin, like ivy in the old walls, will never be gotten out till the wall be pulled down, and it is then pulled up by the roots. This cure Christ will perform in a moment, upon our dissolution. For it is plain that none but perfect souls, freed from all sin, are admitted into heaven, Eph. 5:27; Heb. 12:23; Rev. 21:27. And it is as plain that no such perfection is found in any man on this side of death, 1 John 1:8; 1 Kings 8:46; Phil. 3:12; a truth sealed by the sad experience of all the saints on earth. And if such perfection must be before the saints can be perfectly happy, and no such thing is done in this life, it remains that it must be done immediately upon their dissolution, and at the very time of their glorification. As sin came in at the time of the union of their souls and bodies, so it will go out at the time of their separation by death; then will Christ complete this glorious work, and perfect that cure which hath been so long under his hand in this world; and thenceforth sin shall have no power upon them! It shall never tempt them more, it shall never defile them more, it shall never grieve and sadden their hearts any more; henceforth it shall never cloud their evidences, darken their understandings, or give the least interruption to their communion with God. When sin is gone, all these its mis-

chievous effects will be gone with it. While you are under Christ's cure upon earth, but not perfectly healed, your understandings mistake, your thoughts wander, your affections are dead, and your communion with God is soiled interrupted; but it shall not be so in heaven, where the cure is perfect; you shall not there know, love, or delight in God in the manner you do this day, for you are not as yet come to the rest and to the inheritance which the Lord your God giveth you.

Christ cures outward troubles by inward consolations, which are made to rise in the inner man as high as the waters of affliction do upon the outward man, 2 Cor. 1:3. One drop of spiritual comfort is sufficient to sweeten a whole ocean of outward trouble. Thus all the troubles of the world are cured by Christ. "In the world ye shall have tribulation; but in me ye shall have peace."

Christ cures all outward troubles in his people by death, which is their removal from the place of sorrows to peace and rest forevermore. Then God wipes away all tears from their eyes, and the days of their mourning are at an end; they then put off the garments and spirit of mourning, and enter into peace, Isa. 57:2. They come to that place and state where tears and sighs are unknown: one step beyond the state of this mortality brings us quite out of the sight and hearing of all troubles and lamentations. —*Christ's Abiding Love*.

Rules for a Christian Day.

Begin the day with meditation and prayer. Acknowledge your allegiance to God as the Sovereign of your life. Renew the consecration of yourself to his service. Pray earnestly, perseveringly, submissively, patiently, expecting a sure answer. Strive to realize God's constant presence, walk with your hand in his, your eyes fixed upon him. Think often of him; do nothing, say nothing think nothing which may displease him. The least little remembrance will always be acceptable to him; you need not cry very loud, he is nearer than you think. Believe that whatever infinite wisdom sees to be best, Almighty power can effect, and infinite love will not suffer to be undone. Lean in all hours of weakness on his Almighty strength—in all hours of sorrow and disappointment on his unconquerable love. Our aspirations, our yearning affections, our capabilities of happiness are all so many promises of God, that the time will come when they shall have their happy fulfillment. Resolve to be on your guard during the day, to speak evil of no one, to avoid all gossip, to have your conversation in heaven, to be contented, good tempered of good cheer, to deal justly, love mercy, and walk humbly, in solitude to guard the thoughts, in society the tongue, at home the temper. Live only a day at a time—take a short view. Let it be thy only care that thy God may find thy heart free and disengaged as often as it may please him to visit thee.—*Selected for the Herald*.

Herald of Truth.

Elkhart, Ind., April 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Denner's Predigtbuch.—If any one has a copy of Denner's Book of Sermons, he may find a purchaser at this office.

Special Attention.—All those who have subscribed to the *Russian Aid Fund*, will please forward the money to the Treasurer of the Board without delay, as we need it to make the necessary deposits in New York, to enable the Steamship company to order the delivery of tickets at Hamburg.

Those in Canada will pay over to Jacob Y. Shants, Berlin, Ont., and those in Pennsylvania will pay to the committee appointed for that purpose.

Usury or Interest.—Our friend who wrote us the article recently on this subject will please bear with us for not inserting it. We agree with him that it is not wrong to take a reasonable percentage for money loaned. But in giving place to the article to which he refers, we also felt that it would do no harm to let the views of F. H. be brought before the minds of the people. There is more danger of persons taking a little more interest oftentimes, than that they do not take enough.

Russian Emigration.—Satisfactory arrangements have been made with the Inman Line Steamship Company, to bring the Russian Mennonites from Hamburg to New York. The fare for those who have not the means to pay their own passage will be paid in New York upon their arrival by the committees appointed for that purpose. Those having their own means will pay their passage directly in Hamburg. Some propose to start immediately after Easter.

Peace Envelopes.—We are now printing an envelope, with a very neat design

representing the peace doctrines taught Isaiah 11:6, and Micah 4:3 &c. We send them by mail 25 envelopes for 15 cents, 100 for 50 cents and 1000 for \$3.00. Send for them.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of Postage for 25 cents.

The Menno Simon (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

Conferences.

CONFERENCE in the state of Ohio will be held this Spring in the Meeting-house in Mahoning co., near Columbiana station, on the Pittsburgh and Fort Wayne Railroad, on the 3rd Friday in May.

CONFERENCE in Montgomery co., Pa., will be held in Franconia Meeting-house, on the first Thursday in May.

CONFERENCE in Virginia will be held on the last Friday in April.

CONFERENCE in Illinois will be held in the Meeting-house near Sterling, in Whiteside co., on the fourth Friday in May.

Amish Conference.

The Amish brethren will hold their Conference in Henry county, Iowa, on Whiteside. The nearest stations are Mt. Pleasant and Washington. On Friday and Saturday previous, conveyances will be at both places for those attending. All the brethren and sisters are cordially invited.

Leaning on Christ.

This you find perplexing. Only begin at the beginning. And the beginning is, to settle it that you can believe in the unseen Christ, just as you believe in your intimate friend. Suppose I am that friend; you want me; you come to my house; you know my ways; you come at an hour when I am sure to be at home. You tell me your wishes. You are in trouble; I am ready to aid or comfort you. "But," you say, "I can't go thus to Christ; he is invisible; he never shows himself; I can't reach him; I can't get his attention to my needs." My dear friend, you are entirely mistaken; you think so because you haven't tried him; you have trusted only the friend you could see, and hear, and touch. You have got to begin to trust the unseen Christ; to treat

him as your true and real friend, on his own word, neither expecting nor asking to see or hear him. You can believe his word, "Whosoever cometh unto me I will in no wise cast out;" "Come, and I will give you rest." Wait for nothing. Begin to do it. If you find that you have not faith, ask for it. It is the gift of God. It is a most proper gift to ask in the name of Jesus. And Jesus says, "Whatsoever ye shall ask in my name that I will do;" and of all the things you could ask, there is nothing he will be more pleased to have you ask than faith. Say then to yourself, Jesus is; I know he is; for he made all things; he made me; by him all things continue to exist, and by him I am kept in life every hour, every moment. My breath is in my nostrils; my lungs are supplied by his power; were he to withdraw his support, his life-giving power; in that instant I should die. Now I will speak to this unseen Christ; I will believe that he hears me. I will tell him all that is in my heart. I will depend upon him for help, not because I have unusual feeling, but because he promises.

For the Herald of Truth.

Watch and Pray.

Watch and pray that ye enter not into temptation. These are the words of our dear Savior when he was about to be betrayed into the hands of sinners. How needful it is for his followers at the present day. Is not a true Christian's heart filled with sorrow when he looks around him and beholds the wickedness not only of those that are called sinners but also Christian professors, each trying to make a greater display of ribbons, artificials, jewelry and all sort of dress than their neighbor, though they be members of the same church? How often have we heard one say, "I guess I shall not attend church in such a place this season." The inquiry being made, "why not," the reply was this, "I cannot dress fine enough." O dear brothers and sisters, let us watch and pray lest we become a stumbling-block in the church. How often do we spend our time in jesting or in a manner that is perhaps rather a damage to us than a benefit? Would we not much better keep our Savior's words in our mind, "Watch and pray." He said also, "What I say unto you, I say unto all watch. Let us therefore watch and pray that we enter not into temptation." FROM A SISTER

HOW TO KEEP THE HEART WARM.—Get into the sun, that is, Christ. Under the beams of this blessed Sun of righteousness there are warmth and comfort. Walk to the fire, that is, to the word of God. "Is not my word like fire?" How many warming and comforting passages there are! Keep in motion and action, stirring up ourselves and the gift of God that is in us. Christian converse and communion. How can one be warm alone?—Philip Henry.

A Word to Mothers.

"Train up a child in the way he should go," is the divine command; and the promise runs, "when he is old he will not depart from it." Examine, affectionate mother, whether you have felt the authority of this awful injunction, and diligently aimed at obeying it. You are, in a certain sense, the author of existence to your children; you have travailed in birth, bringing them into the natural world; do you know what it is to "travail in birth" for their spiritual being, frequently and fervently wrestling in prayer for their salvation? Like the woman mentioned in the gospel, have you often gone to the compassionate Savior, expostulating, "Lord, have pity on my son, my daughter, for they are born under the curse of a broken covenant, and are heirs of wrath by nature; have mercy upon them, in pardoning their sins; let thy precious blood, dear Redeemer, be sprinkled upon their consciences, purging them from dead works, that they may become alive to God?"

You have spent many painful, anxious hours, in providing for their bodies, securing meat and drink, and whatever was necessary for the present life; what time have you spent about their precious soul—their everlasting concerns? When did you spend an hour with God in prayer for their conversion and salvation? Abraham supplicates, "O that Ishmael might live before thee." Are you often supplicating, "O that Timothy, that John, that Mary, that Martha, might live before thee? that the incorruptible seed might early take root in their hearts, and spring up, bearing fruit in their lives, producing love to God, love to their parents, and love to all men?" What hours do you spend with your children, teaching them, from the word of God, their danger by nature; recommending Jesus as their only portion, and entreating them, in his name, to be "reconciled to God?" What hours do you spend covenanting with Jehovah in their behalf, saying, "Lord, here am I, and the children whom thou hast given me; they are thine by creation, and I now resign them wholly to thy gracious disposal, both for time and eternity: I desire not great things for them in this world, but Oh, may their souls be saved in the day of the Lord Jesus Christ? Thou hast said, 'Suffer little children to come unto me, for of such is the kingdom of God;' at thy command I now bring them, and cast them upon thy free, sovereign mercy: there I will leave them; I cannot take them away without thy blessing."

But does not the conscience of some mother bear witness, while she reads these pages, that she is a stranger to such exercises? She has perhaps scarcely spent a thought about the spiritual and immortal interests of her children. She can suffer days and weeks to pass, without repeating a promise to them, or without offering a prayer for them. Is this your kindness to your offspring? Is not the great God, who created the world and your children, a proper judge of the

value of both? and he has declared, a man is not profited, if he should "gain the whole world, and lose his own soul." What profit is it, therefore, to your children, should you acquire for them all riches and honors, if you neglect their souls, and suffer them to perish for ever? Suppose that one of these little ones, whom you tenderly regard—who often captivates your heart with a thousand expressions of love, in whose sorrows you now sympathize, in whose health and happiness you rejoice—suppose one of these little ones should meet you at the left hand of the Judge, and address you in the following language: "O cruel, accursed mother, instrument of my existence, and through your neglect, instrument of my destruction. Behold my dreadful condition, doomed here to the left hand of the Judge, as an object of his indignation—as unfit for the society of good angels or men. Behold the dreadful prospect which now lies before me; the Judge is ready to frown me from his presence, angels ready to bind me hand and foot, and devouring flame ready to receive me. See, on yonder right hand of the Judge, a companion of my childhood and youth, one that was born in the same place, that was taught in the same school, stands now clad with the righteousness of Jesus, and wearing a crown of glory; but I must be an eternal castaway, the abhorrence of God, the scorn of angels, the companion of devils, and a prey to unquenchable fire. You were diligent in promoting my outward welfare: you fed me when hungry, you clothed me when naked, you sheltered me in the hour of danger, you sympathized with me in distress; but you never told me that 'I was shapen in sin,' and thus 'a child of the curse'; you never told me that there was pardon in the blood of Jesus, nor urged me, by all the value of my soul, to 'flee from the wrath to come.'" What mother could endure such a sight, or salutation?

Affectionate mother, do not pronounce these hard sayings. "The redemption of the soul is" unspeakably "precious." My pen—the pen of an archangel, could not describe the ten thousand thousandth part of its value. Could it be the instrument, under God, of awakening you to reflect on its worth, on the vastness of eternity, on the happiness of heaven, on the miseries of hell, how would the instruction of your children become your chief employment, and their salvation your chief concern. Think often of those words of inspiration, "What is a man profited, if he shall gain the whole world, and lose his own soul: or what shall a man give in exchange for his soul?" "Seek first," first for yourselves and your children, "the kingdom of God and his righteousness, and all other things shall be added unto you."

Great are your encouragements to be faithful to the spiritual interests of your children. Think of the plain and repeated promises of God. "I will be your God, and the God of your seed: I will circumcise thy heart, the heart of thy seed, to love the Lord thy God. My spirit that is upon thee, and my word

which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth even forever." Take these promises and present them, with your children, one by one, pleading "Lord, do as thou hast said."

Remember how our Lord Jesus, when on earth, always expressed a peculiar affection and concern for the young. When the scribes and Pharisees rebuked the little children as they cried, "Hosanna to the Son of David," did the Savior unite with them in dampening their rising ardor, in "breaking the bruised reed," or quenching the smoking flax? No; Jesus encouraged them, and said, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"

When the Savior was on earth, and little children were brought to him; when parents came with their offspring, and masters with their servants, all that came were welcome; there is not an instance in all the history of his life, that one was rejected; "he took them in his arms, and put his hands upon them, and blessed them." And the Lord Jesus is as gracious now as he was in the days of his flesh; he is as able and willing to save to the very uttermost now as he ever was; and has left, for the encouragement of all generations, those precious words: "Him that cometh unto me, I will in no wise cast out."

Remember too, that the Lord God will have a seed to serve him, while sun and moon endure; and why not your seed? "Men shall be blessed in him, and all nations shall call him blessed;" and why may not your offspring be partakers of these blessings? He has promised to "take the children instead of the fathers, and make them noble princes in all the earth;" and why may not your little ones be sharers of these honors?

From all these considerations, in the instruction of your children, be encouraged to sow in hope. While you teach and admonish and entreat, the fire may begin to burn in their little bosoms, even love to a bleeding Savior; that spark of grace may be kindled by the Holy Ghost, which will shine brighter and brighter, until it blaze unclouded in the region of glory. And how great beyond expression would be your happiness. By being instrumental in rendering these children pious towards God, you would render them affectionate and obedient, your crown in prosperity, and consolation in adversity. When called to close your eyes in death, you leave them with their God and your God, in the confidence that he is "able to keep them from falling, and present them faultless before the presence of his glory with exceeding joy." What transport of bliss would mutually fill your bosoms, upon meeting, together with all the ransomed, at the right hand of the Judge. How would they be constrained to bless Jehovah for such a mother—for one that taught them the truth as it is in Jesus; and how would you, in return, raise the shout of praise to

him who applied the word of his handmaid to their hearts, and rendered it effectual to their salvation. "O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Amen.—*Tract.*

The Parable of the Sower.

"Behold, a sower went forth to sow."
Matthew 13: 3.

There are sowers of many kinds. The birds carry seeds to far-off lands and drop them, and they quickly take root and grow up in their new home. The bees fly away with the flower seeds, and scatter them far and wide. The wind wafts the light thistle-down to long distances; and that is how the thistles spread so fast, and give farmers so much trouble. The rivers and streams are sowers also, for they carry along seeds and parts of plants, and leave them on their banks near the sea. It does not so much matter who the sower is: if the earth is to bring forth fruit, the great thing is to have good seed and good soil.

And yet the sower is a very important person. If he were idle all the autumn, we should have no bread next year. The birds and winds would never take the seeds to the right places; and unless they get to the proper ground they will never grow to perfection.

The gospel seed is sown in strange ways sometimes. The wind once carried a little tract, which was thrown away by the man it was given to, right into a hay-field, where a number of haymakers were having their dinner, and one of them read to the rest. But we could not depend on such sowing as that for a harvest. God sends forth ministers and teachers, and these have to work hard, and sow the seed wherever they can.

Perhaps when the Savior told the people this parable he could actually see before him on the distant hill some poor husbandman who had come out to sow his corn, and who was so busy that he had no time to come down amongst the crowd and listen; but it is more likely that it was the spring of the year, when the corn was growing up, and he really looked upon the four kinds of ground he described. You may often see, even now, in some recess in the hillside by that beautiful Lake of Gennesaret, just such a scene as must have met the eyes of Jesus. Dr. Thompson, a recent traveler says:

"There was the undulating corn-field descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it, itself hard with the constant tramp of horse, and mule, and human feet. There was the good, rich soil, which distinguished the whole of that plain and its neighborhood from the bare hills elsewhere, descending into the lake, and which, when there is

interruption, produces one vast mass of corn. There was the rocky ground of the hillside protruding here and there through the cornfields, and elsewhere through the grassy slopes. There was the large bush of thorn, the *nabk*—that kind of which tradition says that the crown of thorns was woven—springing up in the very midst of waving wheat."

What a beautiful picture it was! But the whole world was to Jesus like one great book of pictures. And as they stepped into the little boat, and Peter or John gave a few strokes to the oar to take them away from the shore, Jesus sat down and looked back upon another picture. The crowd of people had followed him from the house where he had been preaching, and when he came away and sat down by the sea-shore, would not let him rest, but gathered closely around; and now from the ship he sees them all before him. And there, in those human faces, or rather in the hearts that lie beneath, Jesus can see again the four kinds of soil. The two pictures are really one.

The parable tells us that in the four kinds of ground four different things happen:

1. The seed never comes up at all.
 2. It comes up but withers before it is grown.
 3. Grows up but never ripens.
 4. It ripens and yields fruit.
- In three cases the seed is unfruitful:
1. The birds devour it.
 2. The sun scorches it.
 3. The thorns choke it.

In each case the fault is in the ground:

1. It is too hard to let the seed enter.
2. It is too shallow to let it take root.
3. It is too full of weeds to give it room to grow.

Thousands of congregations hear the gospel every Sabbath, and in nearly every one the four kinds of hearers are to be found. Tens of thousands of teachers tell their classes about the love of Jesus, and how often it happens that four scholars, sitting side by side, are just like the four kinds of ground. But teachers and preachers have to sow the seed everywhere, for they cannot tell which soil will turn out fruitful.

Religious Conversation.

What is called religious conversation is often the least religious, often presumptuous, egotistical, impatient, disputatious, ungentle and uncharitable. On the other hand, speech in which religion is not named, is frequently profoundly religious, replete with thoughtful sanctity, with gracious and elevated feeling, humble, courteous, merciful and liberal; not wearying the ears with a round of phrases, but stirring the soul in its divine faculties, and acting on it with a transforming inspiration. Where such an inspiration is, it will not lose its power, even though it should not have an utterance. When Moses came down from the mountain, it was not only by words the people knew

that he had seen God, but by the glory that rested in his face. And so it is with all that live purely, and that live greatly. The brightness that comes with them from retirement, shows that they have been near to heaven. And persons may have their faces towards heaven, and their hearts too, and yet not be always thinking of it. That with which we have deepest sympathy is not forever present to our thoughts, and much less excitingly present. Extreme agitation robs us of that peace out of which there comes forth strength—strength clad in the glorious panoply of God.

Satisfied.

"O JESU, FREUND DER SEELEN."

O Jesus! Friend unfailing,
How dear art thou to me!
And cares or fears assailing,
I find my strength in thee!
Why should my feet grow weary
Of this my pilgrim way;
Rough though the path and dreary,
It ends in perfect day.

Naught, naught I count as treasure.
Compared, O Christ! with thee;
Thy sorrow without measure
Earned peace and joy for me.
I love to own, Lord Jesus,
Thy claims o'er me and mine;
Bought with thy blood most precious,
Whose can I be but thine?

What fills my soul with gladness?
'Tis thy abounding grace;
Where can I look in sadness,
But, Jesus, on thy face?
My all is thy providing;
Thy love can ne'er grow cold;
In thee, my refuge, hiding,
No good wilt thou withhold.

Why should I droop in sorrow?
Thou'rt ever at my side;
Why trembling, dread the morrow?
What ill can e'er betide!
If I my cross have taken,
'Tis but to follow thee:
If scorned, despised, forsaken,
Naught severs thee from me.

Oh, worldly pomp and glory!
Your charms are spread in vain.
I've heard a sweeter story,
I've found a truer gain.
Where Christ a place prepareth,
There is my blessed abode;
There shall I gaze on Jesus,
There shall I dwell with God.

For every tribulation,
For every sore distress,
In Christ I've full salvation,
Sure help and quiet rest.
No fear of foes prevailing;
I triumph, Lord, in thee;
O Jesus, Friend unfailing!
How dear art thou to me!

The Fullness of Christ.

There are three special names or designations of him who in the eternal purpose is presented to us as the Christ. The first of these is the wisdom; and the divine description of this we have in the eighth of Proverbs. The second is the word; and it is of this the evangelist John speaks in his first chapter. The third is the Son; and of him the apostle Paul writes in the first chapter of the Epistle to the Hebrews.

Each of these three takes us back into the past eternity. The Wisdom is eternal; the Word is eternal; the Son is eternal.

As the eternal Wisdom, he possessed all that we call knowledge or truth, in every form and every kind. In him were "hid all the treasures of wisdom and knowledge" (Col. ii. 3). He was "the Wisdom of God;" and because he was so, "He is made unto us wisdom" (1 Cor. i. 30), "so that we are wise in Christ" (1 Cor. iv. 10). As "the Wisdom," he is "the Truth," not simply the depository or dispenser of the truth, but himself "the Truth;" as he said, I am the way, and the truth, and the life" (xiv. 6).

As the eternal Word, he is the revealer of the mind of Godhead; for as it is by words that we come into contact with the invisible mind, and know the thoughts and feelings within so it is by him, as the word, that we are made acquainted with the mind of God. It is through him that God speaks to us, and it is in him that God shows us what he is. "He that hath seen me hath seen the Father;" without him, the character of God would have been to us a blank, or utter darkness. "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." As the Wisdom, and the Word, he is the light of the world (John viii. 12); "for in him was life, and the life was the light of men" (John i. 4). As the revealer of Godhead, the utterer of the divine mind, he is both the light and the life of men; that life and light which speak to us of the holy love of God, and invite us to become partakers of that love.

As the eternal Son, he is "the brightness of Jehovah's glory, and the express image of his person" (Heb. i. 2); distinct from the Father, yet one with the Father; holding filial fellowship with the Father, and inviting us to enter into that same fellowship and relationship as sons; as the Son, giving to us "the spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15); and making us not only children, but heirs of the inheritance, "heirs of God, and joint-heirs with Christ" (Rom. viii. 17).—*Christian Treasury.*

The true Christian.

The true Christian is an active man and a wise man; and he is all the more active and the more wise, the more that he relies upon divine power and divine aid; for such re-

liance endows his plans and labors with a constant energy. He is not disturbed by solitude, he is not enfeebled by care; he pursues his course in peace; he does all that prudence suggests, all that duty requires, and then leaving the result to God, he passes his soul in patience and in peace. Moderate in his desires, believing in his spirit, if the world's goods are given, he is thankful for them as means of virtue; if they are refused, he is resigned, and is thankful still for an opportunity of discipline; if they are taken from him, he meets adversity with a manly fortitude. He knows equally how to abound and how to suffer loss; in any station, how to be content; how to be content, not for the absence of aspiration, but the greatness of it; an aspiration that looks up to such heights of glory, and is filled with such a majesty of hope, that the crags and thorns by which our earthly feelings are tired and wounded, appear but as shadows on a grass-plot; and the disappointments by which they may be for a time embittered, but as the vexations of a child.

God's Love to Sinners.

This is a faithful saying, and worthy of all acceptance, that Christ died to save sinners; of whom I am chief, 1 Tim. 1: 15.

For the Son of Man is come to seek and to save that which was lost. I come not to call the righteous but sinners to repentance. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance, Luke 15: 7.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us, Rom. 5: 8.

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick: . . . for I am not come to call the righteous, but sinners to repentance, Matt. 9: 12, 13.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 Jn. 4: 10.

The blood of Jesus Christ cleanseth us from all sin. He is faithful and just to forgive us our sins, and to cleanse from all unrighteousness, 1 John 7: 9.

I will be merciful to their un-

righteousness, and their sins and their iniquities will I remember no more, Heb. 8: 12.

All we like sheep have gone astray, we have turned every one his own way; and the Lord hath laid on him the iniquity of us all. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. 53: 6: 1: 18.

Whosoever will, let him take the water of life freely, Rev. 22: 17.

Wherefore he is able to save them to the uttermost that come to God by him, Heb. 7: 25. Him that cometh to me I will in no wise cast out, John 6: 37.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. 55: 7.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-wicked, not willing that any should perish, but that all should come to repentance, 2 Peter 3: 9.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. I write unto you, little children, because your sins are forgiven you for his name's sake, 1 John 2: 1, 2, 12.—*Bible.*

Matthew 18.

St. Matthew 18: "Jesus said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Those were natural children.

Ver. 4. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." This also alludes to a natural child.

Ver. 5. "And whoso shall receive one such little child in my name receiveth me." I understand the little child here, represents an adult, that has become a child by faith. Ye are all the children of God by faith. "Whosoever will receive," that is, show unto, such a child-like disciple of mine, any act of kindness for my sake, I will consider it as done to myself.

Ver. 6. "But whoso shall offend one of those little ones which believe in me," One of those little ones, may be compared to the child in verse 5. J. D. H.

Let love run through all your actions.

Children's Department.

Bible Stories No. 4.

THE BRIGIT STAR.

When a young prince is born bells are rung, and cannon are fired, to tell the people that he has come. But when the King of the Whole World came to this world, instead of bells, there was music in the sky—the glorious song of angels; instead of cannon speaking of war and destruction, there is a new bright star, sparkling in the quiet blue sky, to tell all men that their King had come—the Prince of Peace.

The Great One was to be the King of the Whole World; so his coming had to be told both to the Jews and the other nations. An angel was sent to tell the shepherds, who were Jews. But there were many men in far-off countries who were looking for the coming of the King of the Whole World.—he was the "Desire of all the nations;" so his coming must be told not to the Jews only, but to the people of the far distant lands.

Some wise men in the East were watching the sky and counting the glorious stars sparkling in the deep blue, when all at once they were surprised to see a bright star appear, that they had never seen before.

We do not know how they found out that this new bright star would lead them to where the King of kings was to be found. Perhaps some of the old prophets or good men among the Jews had told them something about the Great One that was to come, and had made them wish to see him. We do not know why they did it, but we know that they followed the bright star, and hoped that it would lead them to the King of the Whole World.

If you had the picture you would see them crossing the sandy desert, still following the star. They have come a long way—no doubt they are weary; but they do not care for that, if they can only find the Great King that they have come to seek.

The "ship of the desert" is carrying all they need.

What is the "ship of the desert?"

It is the camel, a wonderful creature that God has made to cross the sandy, stormy desert; that can go without water for many days; that has a cushion under its feet to keep the hot sand from hurting them, and can close its nostrils to keep the blowing sand from choking it; that can eat and be satisfied with a few mouthfuls of the dry, prickly plants that grow on the desert sands.

It is very dangerous to go across a desert. Very often the travelers must go a long way without finding any water; and sometimes terrible winds arise, and sweep up the sand into great waves, like the waves of the sea, and then drive it along in such clouds that it buries tents, and camels, and men,

under its dry, choking waves. Often men and camels sink down and die in the fierce blast of that terrible wind; and often they die, too, from the want of food and water. Sometimes camels die and their bones lay white and bleached on the sand. They fall down and are left behind, because they could not go any further.

How do people find their way across the desert, where there is no road?

They look up to the sky, and watch the sun and stars; and they watch, too, the footprints of camels that have gone before. Sometimes they know the way by the whitened bones of the poor camels that have fallen down, and died on the way.

How do people get water in the desert?

They take water with them in bottles carried on the camel's back. Those bottles are very often made of leather. Sometimes they skin a goat or a sheep, cut off its legs and sew up the holes, and make the whole skin a bottle.

Is the water good out of bottles like these?

Oh no; it is not like the fresh, cool water of our clear streams. It is often dirty-looking, and tastes very bad; yet even then the people of these lands are very glad to get it.

In our lands we do not know how great a blessing water is. God has given us so much that we cannot fancy how we should do without it. But in dry lands people are all ready to cry, "Truly the best of things is water."

Have they no wells at all in the desert? Sometimes they come to a green spot, where there is a well and a few palm trees around it (Exod. xv. 27.)

Very often the water is so bitter that we could not drink it here; but there both men and camels are very glad to drink it. Sometimes the people dig through the sand to find water. A traveler tells us that he saw them digging and singing at the same time. The people who were digging sang, "O God, we give thee praise;" and the people who were carrying away the sand sang, "And do thou give us water."

We read in the Bible that even princes and nobles digged wells, and that a whole nation sang a song of joy to the well that God had given them (Num. xxi. 16-18). Should not we thank God who gives us so much pure, good water?

When the wise men got to the land of the Jews at last, where did they go to ask about the Great King?

They went first to Jerusalem, where the Temple was, and where Herod lived, who was called the king of the country by the Romans.

When Herod heard why they had come, he was very much frightened. He knew that he had no right to be king. He was no son of David. Very likely he knew that some of the children of David were alive. We know that he must have heard about the Great One that was to come, for he sent for the men in Jerusalem who knew best all that God had told about this Great One, and asked them what was the name of the

town where he was to come. They looked into the books which the men of God had written long long before, and they told Herod that the Great One would come to Bethlehem. Then the wicked Herod told the wise men to go to Bethlehem and find out where the Great One was, and come back and tell him when they had found him; for he said that he would like to see this Great One and serve him too.

Did Herod really mean to serve him? No; Herod did not wish to serve him,—he wished to kill him; but he told a lie to the wise men, to get them to come back.

What did the wise men do then?

They left Jerusalem, and set out to go to Bethlehem.

While they were in Jerusalem, they had lost sight of the star; but as soon as they went on their way again, they saw the star before them, and they were very glad. They went straight on, till the star stood over the house where the Great King was.

How much the wise men must have wished to find the Great King, since they were willing to travel such a weary way to find him!

Dear young Reader, are you doing as the wise men did—are you seeking JESUS,—seeking him in his Holy Book—seeking him in his Holy House—seeking him by prayer. Remember that without him you cannot be saved. His blood can wash away your sins. His Spirit alone can make you good, and fit you for heaven. And of him is written—"A Man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. xxxii. 2.

HYMN.

"A single silent star
Came wandering from afar,
Gliding unbecked and calm along the liquid sky.
The Eastern sages leading on,
As at a kindly throne
To lay their gold and odorous sweet
Before Thy infant feet."

To the Children.

Dear little friends, I have long had a desire to write to you through the Herald, which always contains so much that is edifying and instructive; and I hope you will try and do what it teaches, as I believe it contains nothing but what is calculated to instruct and improve us if we are willing to learn, which we should always be trying to do,—to learn of Jesus our dear Savior, who he will have us do, and how we should live to please him.

Do you know what he said on the banks of Jordan, to those who wished to keep little children away from him? But Jesus called them unto him and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;" and he took them up in his arms and blessed them.

Now my little friends you see what a kind and loving Savior we have, and how glad he

is to have little children come to him. He will take you up in the arms of his love and bless you, if you are willing to come to him and learn of him to be humble, meek, and lowly in heart.

I hope you are all engaged in reading in the "good Book," where you can find all that God will have you do that you may become Christian men and women.

Do you pray regularly every day to your Father in heaven, that he may bless you, lead you in the good way, and keep you from evil words and deeds? I hope you do.

Do you know the fifth commandment and its meaning? I hope you do not only know it but practice what it commands; it is as the apostle says, the first commandment with a promise. He also says, "Children, obey your parents, for this is well pleasing in the sight of God." Is this not a great happiness to know that you have the blessing of your heavenly Father?

Have you ever read that beautiful and instructive lesson of obedience of the Savior, as recorded by the evangelist, St. Luke, how at the first word he went with his parents and was obedient. I hope you will constantly bear it in mind, and in a dutiful and pleasing manner obey your parents.

And now to all of you who may read this I would say, Love Jesus; love and obey your parents; be kind to each other; speak the truth; use no bad words; be courteous; learn to be good and to do good, and may God bless you is the prayer of your humble friend.

JOSIAH BREWER.

Clearspring, Mo.

Duty of Children.

Where does God teach us to know him and to please him?

In his holy word, which is contained in the Bible.

What must you do to please God?
I must do my duty both toward God and man.

What is your duty to God?

My duty to God is, to fear and honor him, to love and serve him, to pray to him, and to praise him.

What is your duty to man?

My duty to man is, to obey my parents, to speak the truth always, to be honest, and kind to all.

FOOD FOR THE LAMBS.

Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief, Prov. 28:14.

A man's pride shall bring him low: but honor shall uphold the humble in spirit, Prov. 29:23.

Miscellany.

The Model Church.

Well, wife, I've found the model church, I worshipped there to-day.
It made me think of good old times, before my hairs were gray;
The meek house was fixed up more than they were years ago,
But then I felt, when I went in, it wasn't built for show.

The sexton didn't seat me away back at the door;
He knew that I was old and deaf, as well as old and poor;
He must have been a Christian, for he led me boldly through
The long aisle of the crowded church to find a pleasant pew.
I wish you'd heard the organ, it had the old time ring,
The preacher said with trumpet voice, "Let all the people sing!"

The tune was "Coronation" and the music upward rolled,
Till I thought I heard the angels striking all their harps of Gold.

My deafness seemed to melt away, my spirit caught the fire;
I joined my feeble, trembling voice with that melodious choir,
And sang, as my youthful days, "Let angels prostrate fall,
Bring forth the royal diadem, and crown Him Lord of all."

I tell you, wife, it did me good to sing that hymn once more;
I felt like some wrecked mariner who gets a glimpse of shore,
I almost wanted to lay down that weary-headed form,
And anchor in the blessed port forever from the storm.

The preacher! Well, I can't just tell all that the preacher said;
I know it wasn't written; I know it wasn't read,
He hadn't time to read it, for the lightning, of his eye
Went passing long, from pew to pew, nor passed a sliver by.

The sermon wasn't drowsy, 'twas simple gospel truth,
It fitted poor old men like me; it fitted hopeful youth;
'Twas full of consolation for weary hearts that bleed;
'Twas full of invitations to Christ and not to greed.

The preacher made sin hideous in Gentiles and in Jews;
He shot the golden sentences down on the finest Jews;
And, though I can't see very well, I saw the falling tear,
That told me I felt as some ways off and heaven very near.

How swift the golden moments sped within that holy place;
How brightly beamed the light of heaven from every happy face;
Again I hope for that sweet time when friend shall meet
With friend, when congregations ne'er break up and Sabbaths have no end.

I hope to meet that minister—the congregation too—
In the dear home beyond the stars that shine from Heaven's blue.
I don't but I'll remember, beyond life's evening gray,
The happy hour of worship in the model Church to-day.

Fear wife, the fight will soon be fought—the victory be won;
The shining goal is just ahead, the race is nearly won.
O'er the river we are near'n' they are thronging to the shore—
To shout our safe arrival where the weary weep no more.

Choice Cleanings.

COMPILED BY S. P. YODER.

BELIEF.—The fruit of belief is made manifest by the love we bear to our neighbors, and by our patience in time of trouble.

WHO?—Who is wise? he that learns from every one. Who is powerful? he that governs his passion. Who is rich? he that is contented.

KIND WORDS are blessed things. Speak them every day. Scatter them like sunbeams everywhere. They will bless others and then return to bless your own heart.

WHAT IS LIFE?—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart, and secure comfort.

THE TRUE WAY.—The true way to progress and improve is to be more lenient with the errors and shortcomings of others than with our own. Draw a close rein over self, but have charity for the faults of others.

TRUE DEVOTION does not consist in a long face, regulation sighs, and penitent words;

it consists in devout deeds, in charitable words, in a sweet, tender, elevated, pure life that influences and better every one who inhales the same atmosphere.

NEVER did any soul do good but it came readier to do the same again with more enjoyment. Never was love, or gratitude, or beauty practiced but with increasing joy, which made the practitioner still more in love with the fair act.—*Shaftebury.*

HAPPINESS.—Learn that happiness is not outside, but inside. A good heart and a clear conscience brings happiness, which no riches and no circumstances alone ever do.

TRULY GREAT.—The great man is he who chooses the right with invincible resolution; who resists the sordest temptations from within, who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; and whose reliance on truth, on virtue, on God, is most unflinching.

BE PATIENT.—The toils and trials of life are many, the way is rough and stormy, and the years pass sluggishly that carry us to the better country. Thus we feel, and thus we often say. But the Bible and Providence and our own better judgment all tell us to be patient. If there are many troubles to afflict the just, the Lord will deliver them; their paths, if they pursue them properly, are as a shining light, shining more and more unto the perfect day; and God says the light afflictions which endure but a moment, shall work out for them a far more exceeding and eternal weight of glory.

REJOICE.—Did you ever think how full the Bible was of joy?

"The statutes of the Lord are right, rejoicing the heart."

"Let the heart of them rejoice that seek the Lord."

"The fruit of the Spirit is love, joy."
"Rejoice evermore."

Some people call religion gloomy. False religions are gloomy. So is no religion at all. But the gospel is "glad tidings," and if we believe in it, we are glad; and our eyes, lips, words, the grasp of our hands, the sound of our steps should show our gladness that Jesus has come into the world to be our Redeemer and Friend.

SILENT INFLUENCE.—We are touching our fellow-beings on all sides. They are affected for good or for evil by what we say and do, even by what we think and feel. May flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, beside and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person of the household. The same process on a wider scale is going on through the community. No man liveth to himself and no man dieth to himself. Others are built up and straightened by our deeds; and others may be wreathed out of their places and thrown by our unconscious influence.

Russian Relief Fund.

CASH RECEIVED.

John Schenk.....\$20.00	From the Amish Church, Johnson co., Iowa, by Samuel Guengerich.....100.00
Church on Prey Prairie per I Plank.....70.00	From church near Bristol Ind., by Jos. Yoder.....57.00
David Sharrer, (loan) Clarence Centre.....100.00	S. F. Yoder.....20.00
Jacob Lahmer.....50	From church in Adams co., Ind., by S. F. Sprunger.....61.00
Mennonite and Brethren of Tucker Church in Morgan co., Mo., by J. B. Huber.....45.10	From church in Stephens co., Ill., by Samuel Lapp.....50.00
Tobias Miller.....10.00	From church in Keokuk co., Iowa, by Wm. Gable.....8.00
Martha Ferguson.....4.00	From the Amish church Walnut Creek, Holmes co., Ohio, by Abm Nast.....79.00
Frank A. Rose.....10.00	D Kaufman and wife.....10.00
Christian Glingrich.....9.00	Wiesler's Church in Elkhart co., Ind., by John Trevel.....59.00
Benj. Hershey.....10.00	Little Elkhart & Clinton Church Amish by Em. Hostetter.....85.60
P. S. in Mo., From the Amish Church in Hickory co., Mo.....11.60	Dav. Burkholder Church in Le Grange co., Ind., by H. A. Miller.....36.00
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Let him that heareth say, Come.

Water is so free, so pure, so abundant, that none can refuse another a drink at the fountain or at the river. It being thus free, pure and abundant, the inspired writers of the Holy Scriptures often make it an emblem or figure of the blessings of the gospel. One of the richest, and most sublime discourses on record makes water its chief emblem. It was delivered by our blessed Savior to his journey, sat down upon a wall near a Samaritan city. A woman came to draw water, and he asked for a drink. This opened the way for the unfolding to her of the plan of salvation; for offering her the water of life. Jesus says to her: 'He that drinketh of this water (of the well) shall thirst again; but he that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Jesus explains to her that although salvation is of the Jews, that is, that he, Jesus, the salvation of God, should be, and was born of a Jewish woman, and at Bethlehem in Judea, yet his saving grace should be made known to all, not only Jews, but to all the world, and all should be called to drink of the water of life, and worship God, not only in Jerusalem, nor alone in that mountain, but should worship him in Spirit and in truth, wherever they should be. How free the salvation offered thus. Jesus offers them the water of life, and all who drink of that water become true worshippers. He cries aloud, 'If any man thirst, let him come unto me and drink.' The invitation is broad, —if any man thirst. Let him that heareth say come! Let the glad sound echo and re-echo to the uttermost parts of the earth and of all who hear (believe) say, Come. None should say, go, all should say, Come. Those who have heard the glad sounds

should sound it out to others. When a large caravan is crossing the great and almost unbounded desert, and are growing scarce of water, they send one in advance on a swift dromedary, as fast as he can ride another follows at the distance of about a mile; then a third, and so on, keeping in sight of each other, and the hindmost rider in sight of the caravan; and when the foremost rider comes in sight of the long sought water, he turns and shouts at the top of his voice: 'Come! The happy shout is passed to the next; 'Come!' and from him to the next, until it reaches the caravan, and all are safe! So it is with religion. Those who have heard the glad sounds years ago; who have found this fountain of living water, have turned and called aloud: 'Come!' the sounds have reverberated and re-echoed down to our time, and still the cry is, 'Come!' I entreat, I beg, I implore you to come. Christ calls you continually—is always ready, You need not fear, for Jesus says: 'Him that cometh unto me, I will in no wise cast out.' Come unto me, all ye weary and heavy laden ones. Let him that heareth say, Come! O that all would come. Why not come now? Christian, say: 'Come!'—*Fireside Friend.*

The King and the Ants.

BY JOHN G. WHITTIER.

According to the Jewish and Mohammedan tradition, King Solomon, who was wise beyond all other men, knew the language of animals, and could talk with the beasts of the field, and the birds of the air. A Rabbinical story is told of him which is in this wise:—

One day the King rode out of Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard the little people talking.

"Here comes the great King," he heard one of them say. "His flatterers call him wise and just and merciful, but he is about to ride over us and crush us without heeding our sufferings."

And Solomon told the Queen of Sheba, who rode with him, what the ant said. And the Queen made answer: "He is an insolent creature, O King! It is a better fate than he deserves to be trodden under our feet."

But Solomon said: "It is the part of wisdom to learn of the lowest and weakest." And he commanded his train to turn aside and spare the ant-hill.

Then all the courtiers marvelled greatly, and the Queen of Sheba bowed her head and made obeisance to Solomon.

"Now know I the secret of thy wisdom. Thou listenest as patiently to the reproaches of the humble as to the flatteries of the great."

Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Savior?

Married.

Nov. 25th, 1873, by Michael Sloneker, Jacob Moore, to MARY ZOOK, both of Wayne co., Ohio.
Nov. 27th, by John K. Yoder, JOSEPH RAMSEY, of Stark co., to ELIZABETH SMILEY, of Wayne co., Ohio.
Nov. 29th, by the same, DANIEL MOSEER, of Wayne co., Ohio, to FANNY LIGHT, of Adams co., Indiana.
Dec. 25th, by the same, JOHN ZOOK, of Wayne co., Ohio, to LUDIA MILLER, of Johnson co., Iowa.
Feb. 5th, by the same, JOHN LANTZ, of Fulton co., to MATTIE TROTTER, of Wayne co., Ohio.
Feb. 17th, by the same, FREDERICK RAMSEY, to MARY BENNER, both of Wayne co., Ohio.
Feb. 19th, by the same, DANIEL ROTZ, to MARY CONRAD, both of Wayne co., Ohio.
March 6th, by Michael Sloneker, NOAH YODER, of Logan co., to SARAH TROTTER, of Wayne co., O.
Feb. 10th, in Millin co., Pa., by Samuel Yoder, JOSEPH C. KANAGY, to FANNY C. HERTZLER.
Feb. 17th, THEOPHILUS FOLTZ, to LUDIA LAPP, both of Logan co., Ohio.
Feb. 19th, by John Wery, ABRAHAM KING, to MARTHA YODER, both of Logan co., Ohio.
by Nicholas King, in Fulton co., Ohio, at the house of the bride's father, JACOB ROTZ, of Elkhart co., Ind., to LUDIA STUTZMAN.
March 6th, in McLean co., Ill., by John Stahly, WILLIAM LEISER, to BARBARA STALTER.
March 10th, in Washington co., Iowa, by Benj. Scher, MARTIN CONRAD, to ANNA KLOPFSTEIN.
March 19th, by the same, JACOB GOLDSMITH, to MARGARET SCHAEZT.
Feb. 20th, by Moses Bitschey, DANIEL I. MILLER, to MARY MILLER, both of Holmes co., Ohio.
March 12th, by the same, DANIEL YODER, to BARBARA YODER, both of Tuscarawas co., Ohio.
Nov. 12th, by David A. Troyer, JACOB J. MILLER, to ANNA TROTTER, both of Holmes co., Ohio.
Nov. 16th, by Moses J. Miller, LEVI YODER, of Douglas co., Illinois, to GERTRUDE MILLER, of Holmes co., Ohio.

Died.

Oct. 23rd, in Holmes co., Ohio, of the infirmities of age, JOHN LEON, aged 85 years, 6 months, and 19 days. He came from Europe about 1857. He was a member of the Amish Mennonite church.
Dec. 3rd, in Lancaster co., Pa., at the residence of his son, Pre. JACOB ANDREWS, aged 76 years, 7 months, and 7 days. Bro. Andrews was long a member of the Mennonite church, and for 17 years a minister of the gospel. Sermon by Benj. and Amos Herr, from Heb. 13:7, 17.
Nov. 4th, in Guilford, Medina co., O., of heart disease, SARAH WOLF, wife of Frederic Wolf, aged 52 years.
Feb. 3rd, in Livingston co., Ill., CATHARINE LAUBER, wife of Jacob Lauber, aged 40 years, 2 months, and 18 days. Funeral sermon by Joseph Gascho and Christian Schlegel, from 1 Thess. 4:13—18.
Feb. 8th, in Livingston co., Ill., of Nerve fever, CATHARINE STEINMAN, wife of Pre. Daniel Steinman, in the 40th year of her age. She admonished her children to be obedient to their father. She leaves a bereaved husband and eight children to mourn their loss. Appropriate remarks were made by Christian Schlegel, from Rev. 21:1—7; and Joseph Gascho, from Heb. 12:1—18.
Feb. 14th, in Marion co., Kansas, of Scrofula, from which he suffered one year, MILTON, son of Abraham and Catharine KNOPF, aged 2 years, 11 months, and 4 days. Funeral sermon by Daniel Brundage, from 1st Peter 1:24, 25.
Feb. 10th, in LaGrange co., Ind., sister HARRIET, consort of Abraham FENDER, aged 45 years, and 9 days. She was sick but three days, when God called her home. She leaves a husband and six children to mourn their loss. Funeral discourse by Jacob Weaver, Henry Miller, and Christian Plank, from Psalm 146:1—5.
Feb. 22nd, in Cambria co., Pa., of Dropsy, Sister CATHARINE wife of MOSES HANSENBERGER, aged 53 years, 3 months, and 26 days. On the 24th she was brought to her last resting place, where a proper discourse was delivered by Moses B. Miller, from 1st Cor. 15:12—26. She was a faithful sister in the Amish Mennonite church.
March 2nd, in Page co., Iowa, Sister BARBARA GOOD, wife of Aaron Good, aged 41 years, 1 month, and 1 day. She was sick about 9 days, and part of the time suffered severe pain, which she bore with Christian fortitude, was perfectly resigned to the will of her heavenly Father. She exhorted her children to be obedient, and prepare to meet her in heaven. A few days before she died she said she heard the angels singing, and even recognized the tune, and sent for her neighbors to sing it for her. She often said to her companion, and to others who came to visit her, "I am going home to my Savior." The Lord's Supper was administered to her about ten hours before she died. When the time of her departure drew nigh, she laid her hands upon her breast and calmly and sweetly fell asleep in Jesus. She was buried on the 3rd, when a very appropriate discourse was delivered by Eld. Cyrus Wilcox, from Rev. 20, first two clauses of the 6th verse. She leaves a husband and eight children to mourn their loss.
Feb. 25th, in Rockingham co., Va., of Scrofula and Consumption, Sister SARAH E. WHITMORE, daughter of Sister Frances Whitmore, aged 15 years, 4 months, and 16 days. Services by Jacob Driver and others from Rom. 8:26, first clause.
March 7th, in McLean co., Ill., of Nerve fever, a daughter of A. Saltzman, aged 8 years, and 5 months. Sermon by Joseph Stuckey from Ju. 5.
March 10th, in the same place, of Lung fever, Pre. ANDREW BORDMAN, aged 78 years. Remarks suitable to the occasion were made by Peter E., and Joseph Stuckey from the 103rd Psalm.
March 11th, in the same place, of Consumption, JONATHAN STUTZMAN, aged 35 years, 9 months, and 12 days. Discourse by John Stahly and Christian Imhoff.
March 2nd, in Hinkleton, Lancaster co., Pa., LUDIA ANN, wife of John B. ESHELMAN, in the 32nd year of her age.
Feb. 2nd, in Brecknock, Lancaster co., Pa., Pre. PETER MUSSER, aged 54 years.
March 11th, in Elkhart co., Ind., MICHAEL HOSCHER, aged 66 years, 1 month, and 1 day. He was a faithful brother in the Amish Mennonite church, and sweetly fell asleep in Jesus. Funeral discourse in German by Henry Martin and John Knagy, and David Hochstetler in English from Heb. 4.
March 12th, in Mt. Joy, Lancaster co., Pa., at the house of her son-in-law, A. B. Landes, Sister SUSANNA SUMMY, (widow of the late Pre. Summy), aged 77 years, and 19 days. Most of the time for nearly three years has been confined to her couch of affliction, and endured much pain and suffering, which she bore patiently, still hoping and trusting in Jesus for deliverance and salvation. Funeral services by J. N. Brubaker and Amos Herr, from 1 Thess. 4:13, 14.
March 7th, in East Donegal, Lancaster co., Pa., SUSANNA WALTER, aged 66 years, 11 months, and 26 days. He was sick but four days.
Feb. 27th, in Tuscarawas co., Ohio, after ten days illness, wife of Zacharias MILLER, aged 64 years, 11 months, and 12 days. She sweetly fell asleep in Jesus. Sermon by P. Zauer in English, and Abram Mast in German.

Letters Received.

A S Lehman, A Metzler, David Basinger, Abm Steiner, Shem Zook, D H Zook, C B Amstutz, Elijah Rockwell, Jacob Zimmerman, Clara C Funkhouser, John Janzi, Christian Angewormer, Michael Kilmer, C B Amstutz, B F Newcomer, A A Good, J. H. Abm. Steinmetz.

MONEY LETTERS.

A—Joseph B. Allebach.

B—Andrew Birkey, David Breniser, Jacob N Brubaker, Samuel Buokwalter, J Burkholder, Cornelius Bergoy, David Barkey, Christian Barkey, Solomon D Blough, David Baker, A Baumgartner, Jacob Blank, Samuel Blough, John Baer, D C Breneman, Andrew Bachman, A H Bearson, Mary M Brunk, Justus Bare, Joseph J Boring, Pre. B Basinger, C D Beery, H Bechtel, John Blosser, Jos Belsly.

C—Peter Christophel, A G Clemmer, Sol Culp, Joseph Culp.

D—David Detweiler, Jacob F Detweiler.

E—E H Eberly, Moses D Eash, Jacob Egly, Mathias Elv.

F—John Folk, Martha Ferguson, Anthony Freed.

G—David Groff, John W Groh, John Gascho, Christian Ginchig, Jacob Gerig, Henry Good, Daniel Gerber, H K Goldshalk, Samuel Godshalk, David Goertz, Samuel Guengerich, Joseph Gerber, Nancy George, Jonas Ginchig, Jacob Gerig.

H—Joseph F Haltemann, Levi Hooley, Isaac Helt, Henry Harsh, Jacob Hahn, Jacob L Haver, A Hunsberger, John B Hoover, C B Herr, Maggie Herr, Christian L Hershey, Benj F Herr, J K Hertzler, K N Haverstoft, John Hoover, John Heckman, John E Hofsteler, S L Hoover, Daniel D Hershberger, Christian Hoover, Jacob Holzman, William Hofstetter, John Hertzler, Jacob Huber, S Helmutz, Sarah E Hodam.

J—Jacob Johnson, Joseph Johnson.

K—J H King, Jacob Kraft, A K Kaufman, Jacob Kurtz, Christian Kurtz, David Kooker, J Kinzingler, John K Kern.

L—Jacob Lahmer, John B & C B Lichty, Benjamin Leaber, Henry Lautz, Benjamin Legron, H C Landis, John Leis, Emma Landis, A Lugibihl, John C Lehman, Joseph Lantz, C K Lapp.

M—Samuel Martin, Peter Moser, Joseph L Moyer, Jacob Meschier, Amos Mast, Peter Martin, J Mast, Moses B Miller, Nch Mast, J J Marner, M S Moyer, Jacob Miller, T L Miller, C H Moyer, Jonas K Moyer, Samuel D Miller, Gideon Marner, James Morrell, Levi Miller, Abm Metz, J J Marner, Jacob D Mast, Peter S Miller.

N—Peter Nafziger, Henry Neiss, J Norton, John Nafziger, Chr. Nolt, Martin R Nissley.

P—Francis Pike, Heuben Pleam.

R—N Rissler, J. Rissler, E Reist, Martin Realy, E Riehl, Francis Ruckle, Christian Rader, Jacob Ruegg, Francine J Reed, Susanna Rop.

S—John Shenk, John Schlatler, Peter Straus, Mark Seiler, Ulrich Steiner, C D Schindler, A J Sangree, Jacob Smoker, Jona S. Snaucker, Andrew Shelly, Peter S. Steiner, Fred Schoeller, Peter Schertz, Jacob Schneck, Christian Schlach, Abam Shank, David Schradner, Christian Sommer, Joseph Stoner, Abm Stover, John F Stoltz, Christian J Stutzman, C P Steiner, John Sharp, Nobertes Sproll, John Steckly, Jacob Schindler, L H Shenk, H L Shelly, John Stahl, Michael Shank, Susannah Showalter, John R Swope, Jacob Stauffer, David Schneck, Christian Schlach, C C Stuckey, Peter D Schindler, J C Swartley, John Spentler, Stephen Stahl, Jos Stuckey.

T—David A Troyer, David Tyson.

W—J B Welty, Jacob Welty, Magdalena Weber, Dr John D Weaver, Henry C Wideman, Christian Wileman.

Y—D S Yoder, D M Yoder, Magdalena Weber, Jacob Yoder, Michael Yoder, David C Yoder, Isaac Yutzy.

Z—Jacob Zivitz, Chr Zehr, Peter Zook.

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Might we not reasonably expect that the whole world would immediately gather around him, and that all the race of Adam would sit, like Mary, at his feet. But how very different is the fact! There has been, alas! no lack of teachable disciples at the feet of croneous teachers, false prophets, and vain babblers. But in the church of the great Day-spring from on high, there has always been room to spare, even to the present hour. Not as though there were any want of authentication of his doctrine; the sole reason of it is, the corruption of the human heart, the deep depravation of human nature. Not as though the gospel did not exactly befit our human necessities; for nothing can be more suitable than the remedies it brings, but this is the cause. The sinner neither knows nor cares to know his own most urgent necessities. Nor is it that the gospel is unintelligible, for it is, in all its most essential matters of faith, within the comprehension of a child. But it opposes the vain delights and desires of our fleshly minds, which love darkness rather than light, that it may not meet with any check to its own willfulness. Neither does the Savior impose any heavy yoke upon man; his yoke is easy, and his burden is light; but the degenerate creature, in its rebellion and pride, will not hear of any yoke at all, and will obey nothing but the dictates of its own fleshly will. "Hear ye him," how important a testimony is this to the whole of the New Testament revelation! Let us then learn to read and listen to every word of Christ, as if the testimony of the Father, "Hear ye him," were still sounding in our ears. When the Savior saith, "Without me ye can do nothing," and testifies, "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by me;" when he promises eternal life to those who believe on his name and threatens the unbelieving with the wrath of God, and with a fire prepared for the devil and his angels, then forget not the voice of his majesty, which said, "Hear ye him." He who refuses to hear the Son of God, refuses to hear the Father. Not to hear him and receive his word, is but to make God a liar. But he that hath received the testimony of Jesus hath set to his seal that God is true, John 3:33. But what kind of a hearing is it which the Father here requires? It is the hearing of our implicit and cordial faith. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." This passage of Scripture is like the pillar of cloud and of fire between the Egyptians and the camp of Israel. It secures the salvation of believers, and the condemnation of unbelievers. Let us further notice how the apostles of Christ refer to this testimony of the Father as one of the most powerful arguments for the truth of their doctrine. "We have not followed," says St. Peter, "cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus, but were eye-witnesses of his majesty,

for he received from God the Father honor and glory." "This is my beloved Son, in whom I am well pleased." Let this testimony then remain ever present with you. If you are looking for a pole-star amidst the confusion of the present unbelieving age, it beams upon you from this testimony. The voice from the holy mount will serve to dispel all the doubts of your mind.

JOHN BEARD.
Ottawa, Putnam Co., Ohio.

For the Herald of Truth. Meekness.

BY J. L. LANDIS.

Said Paul to the Corinthian Christians, "I beseech you by the meekness of Christ."

It is a Christian grace of rare mien and contemplates all that we understand by humility, resignation and submission to the divine will without murmuring, and opposed to pride and arrogance. It is a forbearance under injuries and provocations—in being sustained by a calm, equable temper and trust.

Said Christ himself, "I am meek and lowly in heart." And how marvelously did his whole life correspond with it! What meekness under insolence, what forbearance under rejection and persecution by his enemies, and faithfulness of his disciples!

Meekness is a grace which Jesus alone inculcated and which no ancient philosopher seems to have understood or recommended.

Not immediately to resent an injury or wrong, was conceived by them to be an exhibition of cowardice. How false; yet the unwilling to behave under such attacks with due patience and submission is, it must be confessed, one of the most trying exercises of the spirit. But we are by no means, however, to imagine that religion tends, as some allege, to extinguish the sense of honor or to suppress the exertion of a manly spirit. It is no proof of manliness, to bluster insolently and threaten violence. It does not prove a man either noble or brave, to go off in a fit of uncontrollable passion at trifles. For have noise and bluster ever accomplished of themselves any permanent good in the world? It is not thus that men are won and good is done. Not thus for instance, that reckless parent-defying sons are won to their first affection and obedience. But it is by invincible self-control and gentleness, the mother at last wins back to virtue and love, and it may be to God, the son whom no threats, no severities of discipline, no storms and upbraidings of passion could begin to do. This is a natural case and the way of grace is always analogous to that of nature. Geologists tell us that the calm and silent influence of the atmosphere is a power mightier than all the noisier forces of nature. Rocks and mountains are worn down and subdued by it.

The truly noble man is above such recourse of noise and passion. He throws himself up-

on the dignity of a better and higher bearing. So the meekness of a Christian does not imply either cowardice or servility to his religion, but he is borne above quarrel—does not officiously seek to intermeddle and provoke—"no busy-body in other men's matters;" neither does he ascribe bad motives and the worst principles of all that differ with him, but guards against such a conscious and malignant spirit. He studies that "charity which thinketh no evil," and which will make all his conduct, as well as his opinions, just and generous. A conduct "that therefore to call the Christian's religion a compromise of the courage and true chivalry in a man's nature, is to say that more men have died for a lie than for the truth; it is to say, that Christianity denied itself and the Savior before kings and in the presence of the rack and the stake and fatal precipice, and that there were no martyrs. And yet where, I ask, in the history of the roll has there been such sublime heroism and fortitude as that displayed by the ten thousand who were slain for the truth as it is in Jesus? As the Savior himself, were they "led as sheep to the slaughter, and like lambs dumb before their shearers," so too, "opened they not their mouths."

For the Herald of Truth. "Pray Without Ceasing."

1 Thess. 4:17.

Dear brethren and sisters in the Lord and all God fearing people, I have long had a great desire to have an article written for publication in the *Herald*. I considered it a duty which I owed to God and my fellow-beings, to cast in my "mite," as this will fall into the hands of some of my dear sisters, with whom I spent many a day and hour in social conversation, and many a day of toil and sorrow has past since we last beheld each other's faces; we have had many trials and difficulties to pass through, but I trust we have also had seasons of rejoicing, because of the hope within us. We sometimes hear people say, "I have nothing but trouble and sorrow in this world." This is a sad mistake. The true Christian has joy that the world cannot realize. Many of our fellow-beings have been called from the shores of mortality to try the realities of another world, while we have been spared and are still upon praying ground and interceding terms with our heavenly Father! Oh, how thankful we should be that it is as well with us as it is. The Lord only knows whether we will again behold each other's faces on earth. I can say of a truth that it is my desire to meet you all in a better world where parting will be no more, where God himself will wipe all tears from our eyes, and where sickness and sorrow, pain and death, are felt no more.

Dear friends, as the subject of prayer is something that concerns us all, I will endeavor with the help of God, to say a few words in regard to it. Let us consider it as a privilege rather than a duty; yet it is a

duty enjoined upon all Christians. Oh, how we should rejoice that we have this privilege of making known our wants and desires to our merciful Father in heaven. *This privilege was purchased for us at the costly price of the blood of Jesus Christ* (Eph. 2:13; Heb. 10:19), and therefore we may easily see what a great advantage it must be to us, and how excellent is that liberty of access unto God which was obtained for us poor mortals. Souls now reserved in chains and darkness are not privileged to pray. They have irreversibly lost this blessing. The fallen angels have no way of access to God. Jesus "took not upon him the nature of angels." Shall we then slight or despise the privilege of our present life. But, says one, God knows what I want without my asking and is too wise, and too good to need my information to relieve me. This should be an argument to raise your faith and hope and not to hinder your prayers, Matt. 6:8, 9.

Beloved friends, *God has expressly commanded us to pray to him*. He says further, "Ask and it shall be given you," Matt. 7:7, and declares, "Men ought always to pray and not to faint," Luke 18:1. Paul says, "I will therefore that men pray everywhere, lifting up holy hands," 1 Tim. 2:8; Eph. 6:18; Rom. 12:12; Col. 4:2; Matt. 4:9.

Almighty God who made heaven and earth, and before whom you will stand in judgment, plainly requires you to pray to him. He has so decreed that we should make known our wants and ask him for such blessings as we need. The Psalmist says, "Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," Ps. 50:14, 15. God will not bestow upon us favors that we do not desire. Whenever we neglect prayer it is a sure sign that we do not desire a blessing of God. In a natural point of view, when we are hungry, we relish food and are not ashamed to ask for it. Likewise when we are spiritually hungry, we should not be ashamed to ask our heavenly Father for what we need. When commanded to *pray without ceasing*, we are not to understand that we are to be continually upon our knees, but should at all times have our minds in a proper frame for prayer; we should continually have our thoughts directed heavenward. Should frequently retire in secret, where no mortal eye can behold us, and there uboison our cares to him who seeth in secret, and who alone can answer prayer. David says, "Evening, and morning, and at noon, will I pray and cry aloud and he shall hear my voice," Ps. 55:17. Again, "It is good for me to draw near to God, yea, it is pleasant, it is honorable, it is advantageous."

Some say, "I cannot pray, I have no education." Indeed you cannot of yourselves, and this is your guilt and your sin; but you may pray with the help of God. Have you ever tried to pray? have you ever asked God to enable you to pray? Does the beggar at your door need book-learning or fluent lan-

guage to make known his wants? No. So likewise the true Christian needs no flowery language to make known his wants to God. The little child can make known its wants even before it can speak. It is not the multiplying of words or wringing of the hands that is acceptable with God, but sincerity of the heart. Let us then take heed that we come not before him in a careless or formal way. FAREWELL. May we all meet again in the fair climes of eternal deliverance, is my prayer.

"I have reached the sunny shore,
And will never hunger more;
All my grief and pains are o'er,
Over there.
And I need no lamp by night,
For my day is always bright,
And my Savior is my light,
Over there."

BARBARA GOOD.

Dear readers of the *Herald*, as you have seen by the foregoing article that it had been the desire of my dear companion for some time, to have an article written and published, but as it was neglected in her lifetime, I promised her a few days before she died that I would endeavor to comply with her request. Sometime ago I wrote a short article and read it to her which she sanctioned, and is as near her own language as I could well write it. I have given it above with some variation, being of more value now than it would, had it appeared during her lifetime.

I hope and pray dear friends, that we will all receive it as the dying testimony of one of our fellow-beings who has passed from the shores of mortality and has left the strongest evidence that she is now at rest in heaven. We conversed a good deal with her during her sickness on the subject of religion and of the hope within her. She gave the strongest evidence that all was well. She said to me a few days before she died, "This world don't trouble me; I feel that all is well; I am going home to my Savior." She had words of admonition for nearly all who came to visit her.

Dear sisters, let me say in behalf of our departed companion and sister, that she was a strong believer in efficacy of prayer. She would often retire in secret and there pour out her soul before God. She was very much concerned about her children and often prayed for them. She often told me she thought the prayers of a mother would have a great influence on the minds of children, and said to me not long before she died, she wanted me to admonish others and warn them to be more zealous in admonishing their children, and to pray with them. She said she felt that she had not altogether done her duty in this respect. Oh, let us take this to heart and be benefitted thereby while we yet have the opportunity.

* * * * *
This should be a warning to us; we should take heed that we quench not the spirit, but

always discharge our duty toward God and our fellow-beings. To my knowledge she had not an enemy in the world. She was beloved and respected by all who knew her.

In conclusion let me say to you dear Brethren and sisters, will you not remember me and my dear children in your prayers, that we may one day compose an unbroken family around the throne on high. Permit me to say a few words to those of my readers who have not yet experienced the love of God shed abroad in their hearts. Dear friends, remember the time is hastening on when you will be called to give an account of your stewardship. How do you expect to stand before the judge of all the earth in an unrenewed state. Will you now take the timely warning and flee from the wrath to come before it will be forever too late? AARON GOOD.

Clarinda, Iowa, March 31st, 1874.

The Children of God under the Jewish and Christian Dispensations.

The ancient Jewish Church were distinguished and highly-favored people of God. The Lord brought them out of Egypt, and acknowledged them to be his own peculiar people. They were called and chosen to inherit greater blessings, and richer promises, than any other nation enjoyed. Unto them it was said, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel; for I, I will save thee from afar, and thy seed from a land of captivity. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the holy One of Israel, the God of the whole earth shall be called. For a small moment I have forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have on mercy thee saith the Lord thy Redeemer. For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

"O thou afflicted and tossed with tempest and not comforted; behold I will lay thy stones with fair colors, and lay thy foundations with sapphires.—And I will make thy windows of agate, and all thy children shall be taught of the Lord and great shall be the peace of thy children. For I am with thee saith the Lord to save thee, and though I make a full end of all nations whither I have scattered thee, yet will not make a full end of thee, but I will correct thee in measure and will not leave thee altogether unpunished. And I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them. And ye shall dwell in the land that

I gave to your Fathers and ye shall be my people and I will be your God."

These with many other exceeding great promises, were the hope and the confidence of the Jewish Church. Herein they trusted and verily believed their defence and their salvation sure. They knew that no other people were acknowledged and blessed of God as they were; no other nation held in their possession a revelation of the true God, and no other people professed to be governed by the laws and commandments of the King of heaven and earth. "Unto these pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promise."

But all these exalted privileges; and the love and tender mercy of their God—the warning voice of their prophets and holy men—their enlightened piety and favorable condition, did not prevent their falling away from their elevated position, and losing all they held sacred and valuable. Their iniquities separated between them and their God, and their sins hid his face from them that he would not hear. Their Maker did not forsake them, nor suffer his faithfulness to fail, but they departed from him, and separated themselves from his love, and from the fulfillment of the promises in which they trusted. As they were exalted very high and did not render corresponding obedience, and keep themselves in the love of God, so they were brought very low, and the things that should have been for their welfare, became their curse.

It was said to one of their faithful ones, "Pray not thou for this people for their good, neither lift up a cry or prayer for them, neither make intercession to me, for I will not hear thee." The prophet also exposes their wickedness, and describes their character. He says, "The leaders of this people cause them to err, and they that are led of them are destroyed, and my people love to have it so; and what will ye do in the end thereof, for from the least of them even unto the greatest of them, every one is given to covetousness, and from the prophet even unto the priest, every one dealeth falsely." "They have healed also, the hurt of the daughter of my people, slightly saying, peace, peace, when there is no peace."

From the writings of the Prophets, and from the past and present history of the Jews, we learn that great and fearful judgments have fallen upon them. For many ages they have been a scattered and separate, and despised people; and have experienced in themselves the awful consequence of turning away from the holy commandments delivered unto them. They might have known the things that belonged to their peace, and continued to be a holy and happy people forever, but they would not. They inherited the blessings and promises given to their fathers, but they did not love and keep his laws, nor continue steadfast in his covenant; therefore, wrath came upon them to the uttermost.

The prophet Amos testified, saying, "be-

hold the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord." And Isaiah prophesied, "therefore my people are gone into captivity because they have no knowledge and their honorable men are famished, and their multitude dried up with thirst." Another prophet said, "the Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy, the walls of her palaces."

These fearful denunciations and reproofs, were spoken to that same favored people who were chosen to inherit the richest privileges, and who were even now, waiting for the fulfillment of their own precious promises. They did not believe that any good thing would fail of all that God has spoken concerning them, but were strong in the delusion that their unfaithfulness and unbelief did not, and would not separate them from the grace and favor of God. They did not perceive nor understand that they had forfeited their own mercies, and that of all the good things promised them, not one remained.

The God of the Jews and the God of the Gentiles is no respecter of persons, but in every generation and among every people, they that fear the Lord and work righteousness, are accepted of him, and they that are rebellious or unfaithful must be exposed and punished. Blessings and peculiar privileges are prepared for, and promised to them that love the truth and walk in it. But for them that do not keep his commandments, nor walk according to the light given them, their blessings are changed into cursing and their mercies are turned into judgments.

The dreadful miseries and humiliations that have followed those who were the chosen and peculiar people of God, are awful expressions of divine displeasures against sin. Herein we behold an impressive and fearful exhibition of these truths, "God does not look on sin with allowance, and will by no means clear the guilty." These things are written for our instruction, that we may learn humility and obedience from their presumption and their fall; and learn also, that precious promises and exalted privileges avail nothing, unless they are wisely and diligently improved.

The Gentile, or Christian world, receive through the Jews the knowledge and worship of the true God. Our Lord and Savior came first to his own chosen people, and when the gospel of Christ had been faithfully preached among them, and they believed it not, the Apostle said to his brethren the Jews, "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles." In the life, lo we turn to the Gentiles." In the demonstration of the spirit, the Apostle first preached Christ crucified, to them who professed to know God, and who verily believed they were his beloved people; but because of the blindness and impotence of their hearts, their preaching was to them foolish-

ness, and they could not discern therein the wisdom and the power of God. After the gospel had been faithfully declared to the Jews, and they received it not, it was said to Paul in a vision, "Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. Depart; for I will send the far hence unto the Gentiles." The apostle was not disobedient unto the heavenly vision, but preached the gospel to the "uncircumcision," and many of the Gentiles believed on the Son of God, and received the blessings and privileges included in both the Jewish and Christian dispensations. The believing Jew, and the believing Gentile were no longer separated by any middle wall of partition, but were with one in Christ. Both were called with the same holy calling, and through faith in him, were made partakers of the benefits and blessings of both the Old and New Testaments.

"Grace and truth came by Jesus Christ," and life and immortality are brought to light in the gospel. In Christ the law and the promises are fulfilled, and in him we learn and know the things that are freely given to us of God. The spiritual and heavenly things which came with Christ into the world, are more and greater than any people ever before enjoyed. When Christ appeared, mankind were favored with a new and brighter manifestation of the divine presence and glory than the world had known before. The knowledge and the love of God were but obscurely and imperfectly revealed until Christ came; in whom it pleased the Father that all fulness should dwell.

The children of God, or the Jewish Church were indeed a distinguished and highly favored people, even under their own dark disposition. Moses, their great lawgiver, said, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?" But the glory of the dispensation, and the excellence of their statutes and judgments are lost in the superior excellence and brightness of the glorious gospel of Christ. Herein are displayed and made manifest the brightness of the Father's glory in the revelation of his Son, and in the atonement procured by his death. And herein, also, the children of God, all who believe and obey the gospel, are called and chosen to stand on higher and holier ground, and to sustain a nearer relation to God, and enjoy a more open and perfect communion with him, than did his ancient people in their best and most prosperous state.—*Mirror of the Soul.*

For each one of us no business can be of more pressing moment, of more urgent importance, than the discovery of our besetting sin.

Personal Experience of the Promises to the Churches.

How hard it is to yield the natural will and come to the resolution of the repentant prodigal when he said, "I will arise and go unto my father, and will say unto him, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." But to each who does so resolve, and not only resolve, but does arise and go to the Father, how free and gracious is his welcome. All the past is not only forgiven, but not even so much as mentioned against him. The old robe of sin or false righteousness is removed, and the best robe put on, and instead of being made a hired servant he receives the adoption of son-ship. Being now reconciled to God by the death of his Son, he receives the spirit of adoption, and is saved by the Lord Jesus as his life. Having entered the way, he needs power to overcome his spiritual enemies, and to walk in the highway of holiness, and is encouraged to fight in faith by the promise to the church of Ephesus, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In his journey he soon finds that one of his greatest enemies is self, and that he who will save his life shall lose it, but that he who will lose his life for Christ's sake shall find it, and he sees need to lay hold of the promise to the church of Smyrna, "Be thou faithful unto death, and I will give thee a crown of life." But how often does the soul find it hard to die not only once, but to die daily, as did the Apostle. Having once surrendered to the Savior, the pressing temptations of the enemy, the lustful uprisings of the flesh, or the allurements of the world in their myriad forms may draw aside into sad falls, because of not watching unto prayer, and keeping the mind towards him who is a Savior near at hand, even in the heart. In this stage of experience, we may be often almost ready to give up the struggle, feeling it impossible ever to reach the desired haven, being impelled rather by fear of the second death to work the works of righteousness, than by love to him who so loved us that he gave himself for us. Again he renews us by his grace, leads us to hearty confession of our failure, washes away our sin of omission or commission, and cleanses us from all unrighteousness. Humbled by our experience, the blessed comforter teaches us anew to give all up to Christ, to take his yoke upon us, and accept the promise to Pergamos, and feed upon the hidden manna, and know the white stone and new name to be ours.

Now, dwelling lowly and prayerfully with the Lord Jesus, knowing that we have been baptized into the likeness of his death, and keeping our eye of faith fixed upon him, we know also his resurrection power—we are led along as one in his triumph, and receive the promise to Thyatira. Through him who makes us more than conquerors, we have power over the nations, or combined forces

of sin and Satan—the morning star rises in the heart in glorious fullness. As now we steadfastly walk in the light, as God is in the light, the blessed truth is sealed upon the heart and understanding, and through the cleansing from all sin by the blood of Jesus Christ, we can grasp the promise to Sardis, that our raiment is white and clean—that our names will not be blotted out of the book of life, and that we shall be confessed by the Lord Jesus before his Father and the holy angels. This state may be continually approached through our varied experiences as the eye is kept single. It is entered into and maintained by faith in the keeping power of Jesus, whenever the soul is willing and ready to receive it. A state in which there is no need of going back again to Horeb to receive the "fery law," for the law of the spirit of life in Christ Jesus has made us free from the law of sin and death—the sanctifying power of God making us pillars in his temple which shall go no more out, having stamped upon us the name of God, and the name of the city of our God. He writes upon us his new name—"The Lord our righteousness." This is the promise to the abiding church at Philadelphia, and in the Lord our righteousness we may stand and rejoice for days, or months, or years, in the hope of the glory of God. Then when the time comes, whether sooner or later, by lingering disease, or sudden and unexpected death, we shall inherit the promise to the seventh church, and sit with the Lord Jesus on his throne in the kingdom of God. We shall be made like unto him, shall see his face, behold him as he is, and shall swell the song of redeeming love.—*Friends' Review.*

Eternity.

"Jesus my Lord to glory's gone,
Him will I go and see,
And all my brethren here below,
Will soon come after me.

"My friends, I bid you all adieu,
I leave you in God's care,
And if I never meet you,
Go on I'll meet you there.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first began.

"And when as many years have passed,
As sands upon the shore,
The saints above shall have no fear,
That their best days are o'er.

"If all the drops in oceans wide,
Could but be numbered o'er,
And then by millions multiplied,
And thrice as many more.

"And then as many years should pass,
As water drops that fall,
Or grain of sand or spires of grass,
Upon this earthly ball.

And when as many millions more,
As stars that fill the sky,
Then all these numbers o'er,
Can't meet Eternity.

"Eternity will still remain,
'Twill be eternity,
The song of Christ who once was slain,
Will last eternally."

This no doubt is an old hymn to many, but it seems food to my mind every time I read it. We have the sweet and cheering promise of the grace of God which he bestows anew every morning if we ask him for it. He knows the secrets of our hearts; he knows whether we are sincere, whether we truly feel that we can do nothing of ourselves, and if we come as such, he is always ready to give us the grace that we need. This I can say of my own experience; yet he lets me feel my weaknesses and shortcomings, so that I am often brought to say, "Lord, be merciful to me a sinner." When I think over our mortal state and the few days that we have to live in this world, and how fast that we are hastening to the grave, and as death takes us so judgment finds us, or as the tree falls so it lieth, and then consider the words in this hymn, it brings me to sense of my duty and, I thought perhaps one among the many readers of the Herald who has perhaps lived unconcerned till now, might, in reading these lines be brought to consider the great importance of this matter. We have the promise and we need not doubt. God is willing to save all. B. H.

Benevolence.

There are some persons, who apparently, never do anything unless they expect to derive some personal benefit from it, and this selfish and indifferent spirit, to the wants and comforts of others, is what causes a great deal of unhappiness in the world. We fail to meet the design of God concerning us in this respect, for he intends that we shall in this respect, and if we love him and help one another, and if we love him and stand in the relation to him that we should, we will feel, morally, bound to assist our fellow men at all times, whether it will tend to our own personal interest or not. This idea is frequently taught by Christ. "He says, 'From him that would borrow of thee turn thou not away.'" And again, "If ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, to receive as much again." This seems to be the central idea of all acts of benevolence as shown by the world; they expect to receive either some pecuniary benefit or self-aggrandizement. This, however, is not the motive of the Christian; he acts from a sense of the relation which he sustains to his fellow man, and when he lends or assists him in any way, he does it, not hoping to receive again.

The true idea of benevolence is beautifully illustrated by an incident which is familiar to every school boy. An aged gen-

tleman was busily engaged in planting fruit trees, when a young man, passing by, thus accosted him: Why do you plant trees? you are old and cannot expect to enjoy the fruit. The old man replied, "It is true, I am old and cannot expect to enjoy the fruits of my labor, but some one planted trees before my time and I have enjoyed the fruits. Should I not now endeavor to return the compliment? Should I not labor for the benefit of those who succeed me?"

The young man represents the sinners that the Savior speaks of who lend or assist their fellow men expecting to receive the same again, while the old man represents the Christians who love their fellow men and are willing to assist them, although they may not derive any benefit, or receive anything in return for it in this life.

Reader, which of these do you represent? Do you love your fellow man? Are you desirous of promoting his happiness? Do you assist him merely that you may receive the same in return? If you do you are not truly benevolent, and with this selfish indifferent spirit are not fitted to enjoy this life nor the life to come. It is truly said that "happiness in this life consists in making others happy." When do we realize more true and real enjoyment than when we are conscious of having made some one happy? It is then that we experience something of a higher order than the gratification of self can afford us. Then truly,

"Kind hearts are more than coronets,
And simple faith than Norman blood."
—*Weekly Pilgrim*

For the Herald of Truth.

Let Brotherly Love Continue.

Hebrew 13:1.

I have been a reader of the Herald ever since its first publication and found it a welcome visitor around my fireside. The many good admonitions that our ministers and brethren have given us through it show to me that their love still continues towards us.

O that we would all be more closely bound together in that love, is my prayer. Beloved, let us love one another, for love is of God, and every one that loveth, is born of God and knoweth him. He that loveth not, knoweth not God, for God is love. "A new commandment I give unto you that ye love one another, as I have loved you." "By this shall all men know that ye are my disciples if ye have love one to another. He that saith, He is in the light, and hateth his brother, is in darkness even until now. And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. If a

man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, loveth his brother also."

Here we can see that it is our duty to love our brethren with a pure heart, and he that has the love of God dwelling in his heart, will let it shine forth in some way. If that pure love of God would be shed abroad in all our hearts, O what a loving community we would be! We might then say that heaven has commenced here on earth. But how often have we to hear the contrary! Brethren and sisters will talk about their brethren and try to injure them; if they hear some report about them instead of going to that brother or sister they will have it spread all among the brotherhood, and very often outside, whether it is true or not. These things should not be so. If we cannot speak good of our brethren and sisters let us not speak at all.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new born babes, desiring the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is good."

BENJAMIN HUBER.

Maxville, Ohio.

For the Herald of Truth.

Is it Safe?

Recently I received a letter, and a strange letter it was indeed. It was nothing new for I have a number of times received letters of the same character, and with the same requests. The letter gives twenty-five letters of the Alphabet, set together in a square, and these letters are said to represent the song of Shadrach, Meshech and Abed Nego in the burning fiery furnace. These letters when printed together in this form, on a piece of paper, with the other reading water accompanying them are to possess a wonderful supernatural power. If any one will carry the letter with him, or lay it in his house, he will be protected from most all misfortunes; his house will not burn, lightning will not strike his buildings or injure him; his children will not get fire, and when one is bitten by a mad dog, if these letters are written on a little slip and the bitten person eats them, he is cured and will not be affected by the dreadful malady.

Now I find many people who have a very strong faith in this remedy, and it is very possible that some of the old brethren and

sisters will be offended because I write my views on this subject, and because I try to show that it is not in accordance with God's word to use these things. But I will treat the subject with all true consideration and respect, and with warmest love for all who believe in its power. I will only speak of it in the light of the gospel of Jesus Christ, and I trust you can all bear with me, even if I do not exactly believe and think as you do. I only wish to reason over it and show how strange a way it is to secure our safety.

We know that a little sheet of paper with letters printed on it, whatever those letters be, has in itself no power to prevent a fire, or to put it out when kindled; neither has it any virtue to heal diseases, whether applied outwardly or inwardly. Now then there must be some superhuman power that gives virtue to the words and the letters employed on the paper, if any benefit shall follow. No natural means are employed, whether of art or science in which lays any power to do the work; whence then is the power, if any exists therein? It certainly can be no power of man. Is it then of God? Does God work through such means? Does our Savior not tell us that we should pray for those things of which we need, and when we write twenty-five letters on a piece of paper and lay it in the house to protect it from fire, is this prayer? Is this submitting to the divine care? Is this putting our trust in Jesus, and believing as the gospel requires us to believe? O, Christian brethren, where is our faith? Is it not just as well to have a lightning rod? Ah! say you, "a lightning rod would be wrong." It would show a great lack of faith to put our trust for the safety of our building in a lightning rod. Yes so it does, but does it not show the same lack of faith in God when you trust in a combination of letters on a slip of paper for safety against all these things. Think of these things brethren. I have only thrown these hints for our consideration. Let us reason over the matter and if it is right and scriptural let us use it, if not, let us not use it.

Death.

Death is properly designated the King of Terrors; the thought thereof always makes our hearts feel sad and fills our minds with fear and often with dismay. When however we see our fellows lingering with disease for weeks, sometimes for months and years, or when old and trembling they pass quietly away, surrounded by friends and kindred to perform the last kind offices of love, there seems to be some mitigation of its terrors. It does not seem so very terrible after all; and when we see those glorious hopes, those strong firm holds on faith which individuals often manifest when they lie grappling with the last dreadful enemy, we often begin to feel that we too could lie quietly down while Jesus makes our dying bed soft as downy pillows are. When how,

For the Herald of Truth.

Evil Speaking.

Dear reader, How often is it the case that we hear non-professors speaking evil of their fellow-beings, and not only they, but it is often the case with some professors of religion, which is entirely wrong, according to the words of the apostle, "Speak evil of no man," Tit. 3:2. Therefore Christians should always try to resist the temptations of circulating evil reports, for by resisting them there is often a great deal of trouble avoided. We who are professor of religion should so live in this world that those around us could see, by our walk and conversation that we are striving for peace and not for the contrary; for if we are true Christians, that will be the object which we will have in view. Therefore it becomes us not to speak ill of another. If we cannot speak well of another, let us not speak at all of him. Never speak ill of another behind his back. Why consider his character of less value than your own? Speak of another as you would was he present. Speak as a friend of him who is absent and cannot speak for himself.

What Think Ye of Christ?

The inquiry at the head of this article has been a standing test for eighteen hundred years, and God is still asking the world—How do you regard my Son? Men are answering in different ways—by lives of sin, by believing false doctrines, and by believing the gospel. No man is able to evade an answer, either in word or in deed. One says, I have religion, and there is a Christ in it; for I worship nature, and he is the God of nature. That kind of worship is too much mixed; there should be no nature in it. Another says, I have religion; I bow before great and good men. He places Jesus beside Aristotle and Confucius. That will not do. Jesus must be alone. No gloried being can stand beside him. Peter was ambitious for the Master's comfort on the mount of transfiguration; he said, "Let us make three tabernacles; one for thee, one for Moses, and one for Elias." But hear the rebuke from the clouds: "This is my beloved Son, in whom I am well pleased; hear ye him." Nothing said about Moses and Elias. Hear

my Son; attend to Jesus; he is all in all. Ask the man of this world what he thinks of Christ, and he will answer the question according to his age of sin; varying all the way from veneration to blasphemy. Ask the humblest saint a similar question, and he begins to meditate. He can hardly give an answer; there is so much implied in the inquiry that his best chosen words were a puerile means of conveying his thoughts. He may weep, and think of the time when

"Darkly the pall of sin was cast
Around me, faint with terror;
In that dread hour how did my groans
Ascend for deeds of error."

And then the time that followed,

"When, quick as thought, I felt him mine,
My Savior stood before me;
I saw his brightness round me shine,
I shouted glory! glory!"

This may be done; but what the Christian thinks of Christ, if told and written, "even the world itself could not contain the books that should be written."—*Rev. Wilson Gray.*

Go, Tell Jesus.

Bury thy sorrow—
The world hath its share;
Bury it deeply,
Hide it with care.

Think of it calmly
When curtains by night
Tell it to Jesus,
And all will be right

Tell it to Jesus—
He knoweth thy grief;
Tell it to Jesus—
He'll send thee relief.

Gather the sunlight
Aglow on thy way;
Gather the moonbeams,
Each soft, silver ray.

Hearts grown weary
With heavier woe,
Drop 'mid the kindness;
Go, comfort them, go?

Bury thy sorrow—
Let others be blest;
Give them the sunshine,
Tell Jesus the rest.

CHILDHOOD is like the mirror, catching and reflecting images all around it. An impious or profane thought uttered by a parent's lips may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust which no after-scouring can efface.

Herald of Truth.

Elkhart, Ind., May 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Trust of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Not True.—The account of the fall of the immense aerolite near Trenton, Livingston co., Mo., published in the March No. of this paper, is said to be untrue. We have a brother living in the same county, who was naturally much surprised to see an account of so remarkable an event happening so near home and no one there knowing anything of it. Strange stories go the rounds of newspapers sometimes.

The Russian Emigration movement is progressing, and assumes considerable proportions. Bro. Ewert with about one hundred families is on the way and may arrive before this paper reaches our readers. He expected to sail from Hamburg on the 18th of April.

The Brethren Klaason, Toews and Peters are preparing to come with from seventy to one hundred families each, and from Poland some are also making ready to start. Four young men from Poland arrived in Elkhart, April 21st, having been just a month on the way.

The Emigration Movement.—We have information that a number of families are about ready to sail from both Prussia and Russia and, no doubt before this leaves the press, they will be on the waters. We have now already deposited in New York for the benefit of those without means, \$11,500.00, of which the Canadian brethren furnished \$1500.00, and the brethren in Pennsylvania have also deposited in Philadelphia some \$8000. We have not had time to make a full statement of our accounts for this number but will give one in the next.

We desire to express our thanks to all the brethren, in all the different branches of the church for the promptness and the hearty

good will which they have so far manifested in this great work. Those who have not yet reported and who still have means in their hands may send them in at any time.

To the American Brethren.

We would call attention to the fact that our Russian brethren in their settlements in this country would be very glad to have any of our American brethren to join in with them. There are a great many of our American brethren who have no lands of their own, and if any such would desire to avail themselves of the opportunities and advantages thus presented, they might not only acquire homes for themselves, but also be a benefit to the European brethren, who come to this country, unacquainted with our customs and manners and are unable to speak our language. In many ways they might assist them a great deal in their first settlements.

The Russian Aid in Pennsylvania.—The regular Annual Conference in Lancaster county, Pa., held on the 27th of March, in Brubaker's Meeting-house, appointed a committee to direct the collection of funds for the Aid of the Russian brethren. This committee is composed of Gabriel Bear of Mount Joy, John Shenk of Lancaster, and — Eby. On the 14th of April a meeting was appointed and held at the house of John Shenk, near Lancaster, where all the different committees existing were invited to be present. A number of churches from different counties of Pennsylvania and other parts were represented and the following persons were appointed as an executive committee under the title of the *Mennonite Executive Committee of Pennsylvania*: Amos Herr, John Shenk, Gabriel Bear, Herman K. Godshall, of Francconia church, in Montgomery co., and Casper Hett, of Philadelphia.

The Secretary of the committee is JOHN SHENK, box 151, Lancaster, Pa.

Treasurers, GABRIEL BEAR, Mount Joy, Lancaster co., Pa., and HERMAN K. GODSHALL, Souder's Station, Montgomery co., Pa. Corresponding Secretary and Agent, CASPER HETT, No. 2239 Leithgow street, Philadelphia, Pa.

This committee, having had very favorable propositions offered them by Peter Wright & Sons, Agents for the Red Star Line of Steamers, running between Antwerp and Philadelphia, for the transportation of the Russian emigrants, entered into a contract with the company, at rates lower and con-

ditions more favorable than those offered by any other company; so that our brethren in Europe have the advantage of two routes, either over the Inman Line, from Hamburg to New York, under the direction and care of the Mennonite Board of Guardians, or by the Red Star Line, from Antwerp to Philadelphia, under the care of the Mennonite Executive Aid Committee of Pennsylvania.

The fact that these arrangements have been made with two different companies, causes regret by many, believing that it might have been more pleasant and more effectual if all parties could have united their efforts under one and the same organization. We would also have preferred this. But now that it is so, we shall take an entirely impartial view of the matter, and shall try as far as we can, to carry out in good faith what we have agreed to. But at the same time we wish our brethren in Pa. God's blessing in their work, and trust they will be able to accomplish much good. They have in view no other purpose than to do the greatest amount of good, and if this can be accomplished in the way they have chosen, we are satisfied. We want all to labor in the way in which the most good can be accomplished. The two organizations are in the fullest harmony, only the brethren there have preferred to do business with the Red Star Line, confident that by so doing they would be able to command a much larger amount of means, and thus be able to extend the work much further than otherwise. There will be enough for us all to do and we must commend the zeal of our brethren everywhere in this great and important work.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of postage for 25 cents.

The Menno Simon (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

In the Church district composed of Hammen Creek, Hess and Indiantown, in Lancaster county, Pa., a minister was ordained on Easter Monday, to fill the vacancy occasioned by the death of Pre. John Risser. The services were conducted by the brethren John Landis, Geo. Weaver, and Jacob

N. Brubaker, who in the course of their remarks set forth plainly the duties of both ministers and people, and after commending the whole to God in a silent prayer, the candidates, ten in number, took each, one of the books placed before them. The lot fell on Bro. Christian Risser. May God give him grace to become a zealous and faithful laborer in his vineyard.

Christianity Requires Peace.

This is the title of a beautiful poem, written and published by S. P. Yoder, an invalid young man who, for about five years has not been able to do any kind of work, and has been confined to his couch of affliction nearly all the time. He is compelled to write while lying, on account of spinal weakness, and spent the best part of four days in re-writing this poem. It is nicely printed in colors and will be sold at ten cents a copy, or \$1.00 a dozen, and the proceeds given to the Russian Aid Fund.

Address, SIMON P. YODER, Vistula, Elkhart Co., Ind.

Conferences.

CONFERENCE in the state of Ohio will be held this Spring in the Meeting-house in Mahoning co., near Columbiana station, on the Pittsburgh and Fort Wayne Railroad, on the 3rd Friday in May.

CONFERENCE in Illinois will be held in the Meeting-house near Sterling, in Whiteside co., on the fourth Friday in May.

Amish Conference.

The Amish brethren will hold their Conference in Henry county, Iowa, on Whiteside. The nearest stations are Mt. Pleasant and Washington. On Friday and Saturday previous, conveyances will be at both places for those attending. All the brethren and sisters are cordially invited.

Conference Notice.

The Annual Conference of the Mennonite church in Canada, will be held this year in Wideman's Meeting-house, in Markham township, York county, Ont., on Friday, the 29th of May.

Brethren from a distance are cordially invited to visit us and meet with us at that time. Such visits are often productive of much good.

All the brethren belonging to this district are earnestly requested and invited to attend our Conference. There is need that in these trying and troublesome times we

meet together and encourage and strengthen each other in the principles and doctrines of our faith, so that we may watch and be faithful and not grow weary in the great work given us to do, and that we may be able to discern between the works of truth and error, while the great enemy of souls is so busily engaged in sowing seeds of discord and discussion even among the followers of Christ.

Those who wish to attend will please come to Toronto, and there inquire for Barkley street station, on the Toronto and Nipissing R. R. From there trains leave twice a day for Markham.

Our Trip to the East.

Many of our readers are aware that we have recently spent some time away from home. We left Elkhart on the 18th of March, spent a day and night with the brethren near Moultrie, in Columbiana co., O., and then went to Bucks co., Pa., where we remained about two weeks with our parents and kindred, variously engaged in the labors incident to a sale and moving, visited New York to make some further arrangement necessary to the Russian emigration movement, spent some little time in Philadelphia, and with the brethren in Lancaster co., visiting the churches and endeavoring to use our humble talent in the preaching of the word as opportunity presented, and returned home safe and well on the 18th of April.

We were gratified to find the brethren in most of the places where we visited so earnest and zealous in the work of the Lord. Also that their labors do not seem to be in vain, as the large number of applicants for admission into the church at various places show.

We were also pleased to see the active interests manifested everywhere in regard to the Russian aid. All seem to feel an interest in this matter and it is well that they do. Our religion requires of us a common sympathy for all our brethren in the faith, and thus we have an opportunity to show how far our love for the brethren reaches.

Many thoughts crowd upon our mind at this moment, but time and space for this number will not allow us to write more at present.

An Important Question.

Is there any express command in the word of God against infant baptism? That the word of God does not say in so many words, "Thou shalt not baptize infants", is no reason to take it for granted that infants should, or even may be baptized. The Savior does command that the gospel shall be preached to every creature and he that believeth and is baptized shall be saved. The apostle tells us that faith cometh from hearing. Can an infant in the scriptural sense hear the gospel? Can an infant believe? Can an infant understand its condition as a sinner? Can it fulfill in the remotest degree the ob-

ligations required of one who makes a covenant with God? Can the baptism of an infant be, as the apostle tells us, the answer of a good conscience toward God? Can an infant confess its sins? All these things and more are required of the subject for baptism, if the baptism is scriptural and acceptable to God, and if an infant cannot fulfill these conditions, then it is plain and positive enough that it should not be baptized until it is able to fulfill these conditions. Hence we hold that the teachings of the Scriptures are directly and positively opposed to infant baptism and do not practice it. F.

Letter From Russia.

To Jacob Y. Schantz, Berlin, Ont.

Beloved brother in Christ, wishing unto you what I also wish for myself, the abounding riches of God's grace, and his blessings both temporally and spiritually, I pass on to answer your welcome letter.

We received your kind letter on the 23rd of January, and it was entirely satisfactory. We rejoice that also for the more needy ones an arrangement was made so that they too will be able to emigrate, for which I now write you and all who participate in this work, on behalf of all my brethren, my most sincere thanks, hoping ere long to be able to express them to you personally.

You write that you were informed that we are compelled to leave our farms which we have obtained through hard labor, without being able to sell them. This is correct. In our church not one of the brethren has yet been able to sell his real property, and what will be done with them the Lord only, who is able to direct all things, and who will also do so to our good, can tell. But as no delay may be occasioned with the emigration movement, I with ninety families from our church, intend, if life and health permit, to emigrate next Spring.

You inform us that you have made application to the government to build us an emigrant house on our land, which will be a great benefit, and assist us very much when we come. We hope this will be done soon, but we will leave the whole matter to your good judgment, resting assured that you will aid us, who have so suddenly come to the greatest poverty and want, all that lieth in your power. Herewith I also desire to inform you, and all who participate in the work in Canada, that the expected aid, with which you have made glad our hearts, is greatly needed. The needy families referred to, will already need some help, if it can be obtained. We do not wish it as a present or free gift, but only that we may be able to borrow it for several years, so that we may again obtain for ourselves, farms and houses and sons, by industry, frugality and God's blessing, we hope to be able to pay it back again.

We will accept the proffered aid with thankfulness, and will endeavor according to your request, to see that the means will

be distributed with a proper regard for the necessity of each; we will provide each needy one with the proper certificate, and see that the money is dispensed to those in real need.

I wrote to you in the month of September, but that letter I think must have been lost. I have looked ever since for a letter from you, but none came, and now this has brought us the answer, so that it seems God heard our prayer and answered it, though the letter never reached you.

I do not know that it will be safe to say much about our distressed condition, only that in our fatherland our condition is a very sad one indeed.

I sincerely greet you all; also Cornelius Jansen and family, while I remain your weak brother in Christ, HENRY WIEBE.

Schoenfeld, Feb. 16th, 1874.

P. S. Please write soon, for we desire to be relieved from here. Jacob Peters, my brother Gerhard Wiebe, and Jacob Buller, send greetings to you. Greet all the brethren, especially ministers. Grace, mercy, peace from God our Father, with the grace and love of Jesus Christ be with you all, Amen. We propose to send our petitions to the governor in Jekaterenslaw, but what may come of it we do not know. Mr. Hepler advises us not to start before the 1st of May and we expect to follow his advice.

Wanted to Loan.

The church in charge of Bishop Jacob Wiebe, Annenfeld, in the Crimea, Russia, desire to make a loan of \$15,000, for the purpose of making a settlement in Kansas. They make no claim for assistance from the collected funds for those who have no means of their own. They simply ask for a loan in a business way. For further information apply to David Goetz, Summerfield, Ill.

For the Herald of Truth.

A Question.

"Can a person be saved without being baptized?"

This question I have asked, and have heard others talk about it. In reply I would say, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," Jn. 5: 39. "Whatever he saith unto you, do it," Jn. 2: 5.

Can we be professors, and never make any profession?

Whoever shall confess me before men, him shall the Son of man also confess before the angels of heaven. But he that denieth me before men, shall also be denied before God. "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other." "Ye cannot serve God and mammon," Matt. 6: 24. No person can travel on two roads at one time.

We must either be professors or non-pro-

fessors. What else is a non-professor than a denier? What else is a denier than one who denies, or contradicts? one who refuses or rejects, a disowner; one who does not own, avow or acknowledge. These are like King Pharaoh who would not that the Lord should rule and have dominion over him, but desired a little, and a little more time, to indulge, and enjoy vain glory, and go with the current of the world in pride and self-amusing lusts, cherishing and nourishing those carnal desires that lead to everlasting destruction.

Are not those the elements and devices of satan, who tries to allure and entangle God's children, and keep them unto disobedience if it is in his power? What then, when the messenger of death should make a sudden call! or when sickness overpowers the body with sore afflictions and the mind becomes deranged. Is there any hope, and consolation? or any power to say with Job, *I know that my Redeemer lieth. Repentance and baptism are joined together. Repentance and obedience are connected.* Would it be reasonable to believe that a person could end his days in disobedience and then be saved. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16: 16. Morality will not save. The German poet says,

"Half love, will not the wrath of God suffice,
And re-instate us with Jesus Christ."

Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts," 2 Peter 2: 19. When the day star ariseth and man considereth his end and thinks of death and judgment, and what his future lot will be, either to dwell with devils and foul spirits, or to reign with Christ in glory and be with Moses, Elias and the prophets, and sing songs of praise with those that are gone before, he will not long confer with flesh and blood, but will say, It is enough that I have spent so much time in sin and folly; I will now devote the remnant of my days to the service of my Lord. And say with the psalmist: The law of thy mouth is better unto me than thousands of gold and silver. "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." "Therefore I love thy commandments above gold! yea, above fine gold," Psalm 119.

Lancaster Co., Pa.

A.

REMARKS.—It may be necessary to remark, in regard to the above article, that though we do not hold baptism to be a saving ordinance, we do believe that under all possible circumstances, it is the duty of the believer to receive water baptism for the simple reason that Christ commanded it, and declared that, "ye are my disciples if ye do whatsoever I have commanded you." There are however circumstances sometimes under which it is impossible to administer baptism. In such cases where repentance

is sincere, and the person desires to fulfill all the commandments as far as lieth in his power, yet is unable to obtain baptism, we believe that the *will* will assure for the act and that person may be saved. Else we should make baptism a saving ordinance while the Scriptures teach us that the blood of Jesus Christ the Son of God cleanseth us from all sin, and there is none other name given under heaven among men whereby we can be saved but the name of Jesus Christ. Therefore take heed, God is not mocked, for whatsoever a man soweth that shall he also reap. Fear God and keep his commandments, for this is the whole duty of man.—Editor.

For the Herald of Truth.

Fruits of Righteousness.

"The fruits of righteousness is sown in peace to them that make peace."

This concerns us. The fruits of righteousness may be manifest in many ways, but the heart must be renewed and be at peace with God, then it may produce good fruit. By good fruit we mean the actions, the life and conversation of man. Now when the heart is changed, and is justified before God and made righteous in his sight, through his power and grace, then a man will delight in the performance of those duties and works which are acceptable in the sight of God. Then all his purposes will be designed to promote the glory of God and the good of his fellow-man. His affections will be set on things above and not on things on the earth, and he will seek from day to day to gather treasures in heaven where moth and rust do not corrupt, and where thieves do not break through nor steal; then he will seek to work out his soul's salvation with fear and trembling; then he will live near to God, exercise himself in prayer, deny himself and with all gravity and godly fear, in holiness, in purity of heart, and seek in all things to show himself approved of God. Then will he have the promise of eternal life through Christ our Lord.

For the Herald of Truth.

Tarry and Watch.

"He (Christ) went a little further and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt," Matt. 26: 39.

In the preceding verse Christ said to his apostles, "Tarry ye here and watch with me," while he him-

self went on a little further to pray. These words we may apply to ourselves. "*Tarry ye here and watch.*" They contain a command unto us. While Christ is gone to his Father in heaven, we tarry here below, and are commanded to *watch and pray*, that we may not be led astray, that we may not enter into temptation. We are to watch for the welfare of our souls; we are to watch that we be not led away by the vanities of the world, by our carnal appetites, by the love of money, the honors and applauses of the world, by the love of dress and costly apparel, by exalting ourselves above our poorer neighbors; by a careless, cold and drowsy spirit, by the love of pleasure or any other worldly and perishable thing.

We should watch for opportunities to do good, to speak a word of comfort and consolation to the afflicted and the mourning; watch for opportunities to aid the poor, to feed the hungry, to clothe the naked, to visit the sick, to encourage the disheartened, to lead the poor wandering souls to Christ, to exhort our children to obedience and the fear of God in words and in action. We should watch for opportunities of prayer, of meditation on the word and the goodness of God, and under all circumstances to glorify his great and holy name and do good to our fellow creatures.

Plain Religion.

The religion of Christ Jesus needs no other adaptation to the wants of the human soul than a simple, direct and honest application of the same to the heart of one concerned, whether he be a king or a vagrant. It means this and nothing more—love to God and mankind—and it cannot need organ accompaniments, antiphonal responses, faultless elocution, perfection of architecture, a dim religious light, a triumph of art, or of eloquence, to do this thing. We may think so, but somehow we don't need these to make us love God or our brother. It is doubtful if they enhance true religion, or devotion either. A little company of believers assemble for weeks, and months, or perhaps years, in the primitive simplicity of some upper room. No ornaments adorn the house or tempt the gay; no luxury attracts the worldly; no splendor

magnificence brings here the proud and aristocratic, and these months or years of worship in that humble way have been one hallowed rest. The poor have not been afraid to venture there, the sin-burdened have loved to bring there their burdens, and the little flock has been loved of God, and loving him humanities have been cultured, benevolence encouraged, and that obscure congregation, with a plain preacher and an humble people, have been as a city set on a hill, and many rejoice over the sweet hours of Christian blessedness enjoyed there.—Sel.

Hope in Adversity.

What though from life's bounties thou mayest have fallen,
And what though thy sun in dark clouds may have set.

There is a bright star that illumines your horizon,
It telleth thee loudly—"There's hope for thee yet."

This earth may look dull, old friends may forsake thee,
And sorrows that never before thou hast met,
May roll o'er thy head, yet the bright star before thee,
Shines to remind thee,—"There's hope for thee yet."

'Tis but folly to mourn, though fortune disdain thee,
Though never so darkly thy sun may have set;
'Tis wisdom to gaze at the bright star before thee,
And shout as you gaze—"There's hope for me yet."

Selected by LIZZIE B. RESSLER.

Palestine.

Palestine proper is much like the State of New Hampshire, both in size and shape. There are but two seasons, the wet and the dry. The rainy season begins in October. The cold is greatest in December and January. Snow often falls, but continues only a day or two; and the ground is never frozen. The rain continues at intervals until April. The heavier rains are in October and March. The October rains are the "early" and the March rains the "latter" rains of Scripture, on which the productiveness depends.

During April and May the weather is delightful; but no rain falls during the summer, and vegetation all withers under the scorching heat of the sun. The harvest begins in May, and the grapes are gathered from July to September.

The soil is of surpassing fertility, yielding in many parts two abundant crops in one

season. The grapes almost rival those of Eschol. It is said that near Bethlehem a single vine produces "100 bunches of grapes, each bunch three feet long, and each grape three inches in circumference."

Ugliness Leading a Woman to Become a Christian.

My friend, Dr. Budington, told me that a young woman came to see him once about joining his church. He asked her what made her first think of wanting to be a Christian. She said it was because she found she was growing so ugly. She looked in the glass one day when she was very angry, and was fairly alarmed to see how ugly she looked. She found that the bad tempers that she was giving way to were making ugly marks upon her face. She was afraid to think what this would grow to, by-and-by. This led her to think what a dreadful thing sin must be. Then she prayed to Jesus to take away her sins, and make her a Christian. This young woman was right. What she said was true. There is nothing that will help to make us look ugly sooner than giving way to bad temper.—Dr. Newton.

By Thomas Ellwood, A. D. 1639.

Oh, that mine eyes might closed be
To what concerns me not to see;
That deafness might possess my ear
To what concerns me not to hear;
'That truth my tongue might always tell
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed, and word, and thought,
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On thee is fixed, to thee I cry!
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord keep it too.
For that is more than I can do.

FIRE.—On the 22nd of March the house of Christian M. Bornreger, three and a half miles east of Goshen, in Elkhart co., Ind., caught fire in the roof and was consumed. At the time his wife was sick and had been so for several months. The conflagration caused great alarm among the women and children, so that several men were required to keep them quiet, while the rest were busy in removing the goods. The sick woman was afterwards removed to David Troyer's. Loss about \$1500.00. The goods on the first floor were mostly saved.

Providence has a thousand keys, to open a thousand doors, for the deliverance of his own.

Children's Department.

Bible Stories No. 4.

THE WISE MEN'S OFFERING.

The bright star stood over the house where the Infant King was. The wise men went in, and there they saw the Holy Babe, with his mother Mary, and Joseph. And what do you think they did? They fell down before him; for they were quite sure that the Holy Babe was the Great One that was to come—the King of the Whole World. They bowed down low before the Babe, as all men in the Eastern lands do before their prince. Then they opened the parcels they had brought with them, and took out gifts fit for a king, and laid them at the Baby's feet.

What did they give him?

Gold—pure, bright, yellow gold—which king's crowns are made of. When a great queen came to see King Solomon, the son of David, she brought offerings of gold and pieces. Gold is a precious thing, and many people wish to have it. We make money of gold, and you would have to give twenty bright silver shillings to get one gold shilling, which we call a sovereign.

Gold is found among the sand of rivers, and it is dug out of the earth in lands far away from our country. Long ago some of it was found in our country too. People are now quite willing to go away from their own land to the other side of the world to look for gold, for they think it very precious. It was a gift for a king.

What else did they give to the Baby King?

Sweet-smelling gums, frankincense and myrrh. They got these from trees that grow in the lands of the East. Have you ever looked at the branches of a cherry-tree, or a plum-tree, in spring or summer? If you have, you may have seen clear bright pieces of gum coming out of the hard brown bark. The gum of the cherry-tree has no taste and no pleasant smell, but the gum that comes out of some of the trees in Eastern lands, where the wise men lived, has rather a bitter taste, but a very sweet smell. In the Temple of God at Jerusalem, those sweet gums were burnt as an offering to God; and the smell of them when they were burning was very delightful and pleasant. God told the Jews that they were to burn these sweet gums every day in the Temple (Exod. 30:7, 8). So you see the wise men gave to the Holy Babe both that which was offered to kings, and the things which were offered to God. They worshiped him as King of the Whole World, and as their God too.

Where these gifts of any use to the Holy Babe? What could he do with them?

The wise men did not think about this. They knew that they should not come before a king without a gift; for in the East-

ern lands no one ever comes before a king without something to offer to him. They knew, too, that they should give the very best they had to the King of the Whole World. So they brought their best gifts and laid them at the feet of the Babe, without thinking of what use they were. They did what they knew was right, and they knew that God could make their gifts of use, if he pleased.

But were the gifts of any use?

Oh yes! You will hear in the next story that Mary and Joseph had very soon after this to take a long, long journey. They were very poor, and could not have had money for their journey, unless God had given it to them. God sent them money for their journey, by the hands of these wise men, to be ready for the time when they had to go. He did this when the wise men did not know anything at all about this journey, and before either Mary or Joseph knew that they had to go.

Did the wise men go back and tell Herod that they had found the Great One that was to come, the Baby King?

No; for God told them in a dream that they must not go back to tell Herod. Herod wished to kill the Infant King. They did not go back to Herod; they went home to their own country by another way.

Was it right in them not to go back to tell Herod, when he told them to do it?

Yes, it was right; because God told them not to do it, and the Bible says, "We must obey God rather than men." They did not mind what Herod said, because God had told them not to return. Herod was a King, but God is King of kings, and all are to obey him, kings and people too.

Do you wish that you had been with the wise men, as they went along the hills from Jerusalem to Bethlehem, following the star, till it led them to Jesus?

We have a star now that will lead us to Jesus if we follow it.

What is our star?

The Bible is a "lamp to our feet and a light to our path." It is a guiding star that will lead us to Jesus. (Ps. 119:105.)

How can that be?

Because if we read the Bible it tells us about him, and what he did for us, and what he says to us. And we may hear him speaking to us in the Bible, just as if he stood beside us; for the holy words which he said were said for us, as well as for the people who heard them first.

But how can we come to him? How can we speak to him?

The Bible tells us this also. Wherever we are, Jesus is there too; for he is God, and he is everywhere. We cannot go where he is not. Whenever we speak he hears us; and he sees what we do in the dark, as well as in the light. We can bow down before him wherever we are. We speak to him when we pray; and we hear him speaking to us when we read the Bible.

Can we give him any offerings?

Yes, we can give him praise. We can

thank him and praise him for all his goodness to us. This is like sweet incense:—

"Oh, let our Sabbath evening song
Like holy incense rise;
And let the praises of our tongue
Ascend the lofty skies."

But God will be angry if we only praise him with our lips, unless we give him our hearts too. He says, "My son, give me thy heart." To give him our heart, means to love him with all our heart—to love him very, very much—to love him best of all. If we give him our heart, we shall be ready to give him everything else—all the best we have. We must give him ourselves; and he can make us of use if he pleases,—he can teach us to do his work:—

"Let us go to Bethlehem—
Eastern sages worship there;
Let us strive to rival them
With the incense of our prayer:
And our hearts as offerings bring
To the glorious new-born King."

We all have naughty hearts; will Jesus take them?

We all have naughty hearts, but if we give them to Jesus he will make them good. The Bible tells us that God will not despise the "contrite heart;"—that means, a heart that is truly sorry that it is naughty. When we have done any naughty thing, and feel very, very sorry, we should pray to Jesus to pardon us and give us a "new heart."

VERSES TO BE LEARNED.

"When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matt. 2:11.
"My son, give me thine heart,"—Prov. 23:26.

"A broken and a contrite heart, O God, thou wilt not despise,"—Ps. 51:17.

HYMN.

Though God preserves me every hour,
And feeds me day by day,
I know it is not in my power
His goodness to repay.

The poorest child, the greatest king,
Alike must humbly own,
No worthy present they can bring
To offer at his throne.

For we and all our treasures too,
Are his who reigns above,—
Then is there nothing I can do
To prove my grateful love?

A contrite heart he'll not despise,
For 'tis his chief delight;
This is a humble sacrifice,
Well pleasing in his sight.

This is an offering we may bring,
However mean our store;
The poorest child the greatest king,
Can give him nothing more.

The Great Secret.

"Why have you prospered while so many around you have failed?" inquired a man of a rich merchant one day.

The merchant turned to the Bible and read the words:

Miscellaneous.

Mount Sinai.

For the Herald of Truth.

A Bible Lesson.

The Lord with his disciples twelve,
Upon a mountain high
Was seated, and great multitudes
Of people gathered nigh.
The people came because they saw
Christ's miracles were great;
Far from their homes they followed him,
Until the eve grew late.

The Savior with compassion looked
Upon the multitude,
Then unto his disciples said
That they should give them food.
Now all the food that was near by
Was carried by a lad:
Five barley loaves,—two fishes small—
And this was all they had.

Yet 'twas enough; for Jesus, filled
With power from above,
First bade the men be seated all,
Then taking up each loaf.
He blessed and break, and gave to all
From his unfailing store;
Five thousand men he fed therewith—
Twelve baskets full left o'er!

And thus we see, the little which
An humble lad had bought,
Was by Christ's glorious might into
Good food for thousands wrought!
Dear children, you who this may read,
Hereby you all may see,
How, even in this wondrous work
"A lad" could useful be.

'Tis even thus; for the Lord has work
For every one to do;
Think not because you may be young
He has no need of you.
You may not always understand,
Still patiently obey;—
'Tis sweet to labor for the Lord,
We know he will repay.
Visalia, Ind. SIMON P. YODER.

FOOD FOR THE LAMBS.

Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

The exact location of this memorable spot, sacred in the minds of all Christian people as the place where Jehovah appeared to man in fire; where the Ten Commandments were written by the finger of the Lord upon two tables of stone and delivered to Moses—has always been unsettled. But a Cable telegram announces that all doubt is now removed. Dr. Beke, the celebrated scholar and traveler, gives as the result of his recent expedition the discovery of Sinai and the finding of verifying inscriptions, of which he has made copies. The cable despatch says that the expedition places the holy mountain at "a day's journey northeast of the village of Akaba, Arabia, at an altitude of five thousand feet above the level of the sea."

Dr. Beke has long maintained that Sinai was an extinct volcano, and the correctness of that opinion is now said to be fully confirmed by his personal explorations. Indeed, the Biblical account of the manifestations, which took place at Sinai in the presence of the tribes of Israel, corresponds in several respects to the descriptions given in these modern times of the volcanic eruptions of Vesuvius. In the nineteenth chap. of Exodus the following graphic narrative is presented:

"And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood on the nether part of the mount.

And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

Moses then went up the mount, and the Ten Commandments were proclaimed; the inspired narrator adds:

"And all the people saw the thunderings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off."

Subsequently, it will be remembered, the Israelites forgot their vows and went back to heathenish practices of idol making, and set up a metallic calf. Moses, on coming down from the mount, had the tables of stone in his two hands; and when he saw the molten calf, he threw down the tables and broke them in pieces. Then he broke up the idol, pounded it into fine dust, which he scattered in a brook that came down from the mount. The inspired narrative then tells us how, by prayer, the Lord was appeased, and he commanded Moses to fetch out another pair of tables, and take them up

the mount, which he did. Whereupon the Lord again wrote out the same ten commandments as at first, and gave the two new tables to Moses, who brought them down from Sinai and put them in an ark which he had made of shittim wood, "and there they be," Deut. 10:5.

It would be interesting to know what kind of stones are conveniently found at Sinai, out of which Moses might have hewn the tables. From their light weight, indicated by his carrying one in each hand, going up and down the mountain, it would seem as though they might have been composed of slate or other laminated formation. We presume that Dr. Beke's report will give full particulars of the geology of the neighborhood, and perhaps tell us something new about the Mosiac stones.

Russian Relief Fund.

CASH RECEIVED.

From the Switzer church in Summerfield, St. Clair co., Ill., by Daniel Baer.....	\$400.00
Jacob Krans, given as a loan.....	150.00
A Friend.....	5.00
Blosser's church, Elkhart co., Ind., by Jacob Wisler.....	\$28.00
Right Hand.....	20.00
From Amish church, in Noble co., Ind., by G. Z. Boller.....	85.50
Samuel Hisey.....	2.00
From church at Long Green, Baltimore co., Md., by S. Yoder.....	50.00
From Linn Grove, Adams co., Ind., by Chr. Augsburgers.....	40.00
From church at Yellow Creek, Elkhart co., Ind., by J. C. Buzzard.....	140.50
As a loan by John Buzzard.....	100.00
Abm Funk (Genesee).....	20.00
Christian Schlatter.....	1.00
J. P. Swartzentruber.....	5.00
Chr. J. Swartzentruber.....	7.70
Jacob Smith.....	20.60
David Kreider, as a loan.....	100.00
From church at Sherktown, Ont., by New Mennonites.....	\$3.00
Dunkards.....	13.03
From others.....	9.28
Sent by Abm. Sherk.....	\$8.25
From church at Bowne, Kent co., Mich., by Herman Bentler.....	8.50
From church at Crestville, in Douglas co., Ill., by Daniel Schrock, as a loan.....	\$20.00
Free gift.....	62.50
The amount reported in the April Herald was incorrect; should read \$380.00 for \$350.00.	
Amish Mennonite church in Milford, Pa., 82 years old.....	16.00
From church in Logan co., O., by S. Plank.....	100.00
From Amish church, near Goshen, Elkhart co., Ind., by John L. Miller.....	61.50
From Maria Hershey and others by C. J. Von der Smitten.....	5.00
From Gardner, Grundy co., Ill., by Andrew Bachman.....	21.60
John Troxel.....	5.00
From Hopewell, Ill., no name.....	12.00
From West Liberty, Logan co., Ohio, by John P. King.....	140.00
From the church in Bureau co., Ill., by J. Burky and C. Zebr.....	\$28.00
A Loan by Jos. Schert.....	50.00
" " Daniel Yoder.....	25.00
" " from Haber's church, in Clark co., Ohio, by J. M. Greider.....	56.25
From the church in Adams co., Ind., by Chr. B. Lehman.....	120.00

From church at Trenton, Butler co., Ohio, by Joseph Augspurger.....	100.00
John A. Walter.....	20.00
Church at Elida, Allen co., Ohio, by A. A. Good, as a loan.....	153.00
Free gift.....	219.50
Church at Willsburg, Holmes co., O., by Jacob Kilmer.....	25.50
Church at Trenton, Tazewell co., Ill., by John Burk.....	218.00
Amish Mennonite church in Fulton co., Ohio, by John Wyse.....	315.00
Church in Franklin co., Ohio, by Jacob Bowman.....	31.00
From the Apostolical Mennonite church in Butler co., O., by Jacob S. Augspurger, as a loan.....	173.00
Peter Funk, Marion co., Kan.....	50.00
Maria Martin.....	15.00
John Pletcher.....	5.00
From Shamm's church, Elkhart co., Ind., by H. Christophel.....	7.00
Church at Etta Mills, Clinton co., Ind., by Jacob Ehresman.....	50.00
From Summerfield church, St. Clair co., Ill., by Daniel Baer.....	153.25
From church at Dayton, Washington co., Iowa, by John Rupp.....	30.00
From church at West Point, Iowa, by Henry Weber.....	36.75
From church at Ashland, Wayne co., O., by Geo. Shum.....	25.00
From Shum's church, Wayne co., Ohio, by Geo. Shum.....	25.00
From church at Silas, Davis co., Iowa, by Chr. Prehn.....	71.30
Church at McFetown, Mifflin co., Pa., by D. Naffziger.....	33.00
From Amish church at Berlin, Holmes co., O., by Moses J. Miller.....	48.50
From church at Spring City, Chester co., Pa., by J. K. Kolb.....	100.00
Amish church, Marshall co., Ind., Valentine Yoder.....	82.80
From church at Linn Grove, Adams co., Ind., by Jacob Goldsmith, as a loan.....	400.00
From church at Sharton Tp., Johnson co., Iowa, by E. P. Hershberger, as a gift.....	100.00
From church at Belleville, Mifflin co., Pa., by Samuel Yoder.....	15.25
From church at Elkhick, Somerset co., Pa., by David Keim.....	201.05
From River Sixty, O., no name.....	81.50
From church in Sharon Tp., Johnson co., Iowa, by E. P. Hershberger, as a gift.....	3.00
From Bishop Coffman's District, Rockingham co., Va., by M. Shenk.....	178.65
From church in Cass co., Mo., by J. C. Kenagy.....	60.90
From church at Elkhick, Somerset co., Pa., by David Keim.....	432.75
From church at Elkhick, Somerset co., Pa., by David Keim.....	58.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	1.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	41.50
From church at Elkhick, Somerset co., Pa., by David Keim.....	31.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	31.50
From church at Elkhick, Somerset co., Pa., by David Keim.....	60.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	72.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	5.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	2.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	1.50
From church at Elkhick, Somerset co., Pa., by David Keim.....	62.10
From church at Elkhick, Somerset co., Pa., by David Keim.....	38.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	56.30
From church at Elkhick, Somerset co., Pa., by David Keim.....	125.00
From church at Elkhick, Somerset co., Pa., by David Keim.....	10.00

North Branch Sunday School, Bucks county, Pa.....	7.00
Church in Wood co., Ohio, West Millgrove, by H. Tyson.....	110.00
From German Baptist church, Lattsburg, Ohio, by Jacob Garvey.....	31.55
From church at Leota, O., by N. Nold.....	100.00
From Moses Miller's little church, Holmes co., Ohio.....	58.00
From Bishop Geil's District, Rockingham co., Va., as a loan.....	31.75
From Bishop Geil's District, Rockingham co., Va., as a loan.....	63.00
From Archbold, Ohio, by Joseph Rupp.....	10.00
From Vincent and Coventry churches.....	60.00
Chester co., Pa.....	125.00
From church at Chatsworth, Livingston co., Ill., by Abm. M. Blosser.....	10.00
D. Wetzel.....	10.00
Joel Kaufman.....	10.00

GIVES AS A LOAN.

Holdeman's church by J. Bentler.....	151.85
Michael Shenk, Lakeville, Ind.....	5.00
Henry Wiebe and Boehr.....	100.00
From church at Leota, O., by N. Nold.....	25.00
Sham's church, by H. Christophel.....	50.00
Conrad Eisenmaier, Summerfield, Ill., loan 3 years without interest.....	100.00
Jacob Leisy, Summerfield, Ill.....	250.00
G. Wiebe, Newburg, Ohio.....	300.00
Hertzel's church in Cumberland co., Pa., reports \$85.00 which reads in March No., loaned—should read, free gift.	

Gems of Truth.—I will send seven copies Gems of Truth to one address prepaid for \$2.00. One copy of Josephus' complete works (English), for \$2.85; or one copy of Josephus, and one copy Gems of Truth, for \$3.10. Address, Brother Henry, Elkhart, Ind.

Died

April 17th, in Fairfield co., Ohio, DANIEL SCHLUBACH, aged 61 years, 1 month, and 21 days. He was a member of the Amish Mennonite Church. Funeral services by Jonathan Beck and Jacob Good, from Rev. 14: 13.	
April 17th, near Matkawana, Mifflin co., Pa., VERONICA ZOOK, wife of Shem Zook, aged 70 years, 2 months, and 2 days. Through several years of increasing infirmity she never complained, but quietly and submissively yielded to the will of her heavenly Father. It seemed to her prayer that she should not have to linger in helplessness, and her prayer was granted, for she was able to go about and attend to light household duties until within an hour of her departure. For many months she seemed as one who had "set her house in order" and was daily expecting to be called away. She was a faithful mother, a kind neighbor, and an earnest and charitable member of the church.	
March 26th, in Cambria co., Pa., Sister LYDIA, wife of Henry EASH, and daughter of David Yoder, aged 26 years, 11 months, and 23 days. On the 28th her remains were buried in her father's family grave-yard. She leaves a bereaved husband and five small children to mourn their loss. Appropriate remarks were made by Samuel Blough from 1 Peter, 1: 23, 24.	
March 24th, at the residence of her son in law, John Kelly, in Rapho township, Lancaster co., Pa., Sister MOLLY STONER, widow of the late David Stoner, aged 75 years, 1 month, and 18 days. Funeral services by the brethren Henry Engel, Henry Shenk, and J. M. Drubacher.	

April 10th, in St. Joseph co., Ind., of Consumption, JOHN W. LONGENECKER, aged 36 years, 6 months, and 10 days. During his sickness he came to himself about his sins, and he prayed to God that he would create within him a clean heart, and acknowledged that he had received the same—that his sins were forgiven—when he united himself with the M. E. Church. He bore his sickness with Christian fortitude and was perfectly resigned to the will of his heavenly Father. When the time of his departure drew nigh he exclaimed in the language of one of old, "Lord Jesus receive my spirit." Then raising his feeble hand he said to his weeping father, brothers and sisters, "Good by; I am going to Jesus." We believe he died in the triumph of a living faith in God and has gone to that heavenly land where we may meet him again. "Let me die the death of the righteous, and let my last die be like his!" Buried on the 12th, at Shamm's burying ground. A long concourse of relatives and friends followed his remains to the grave. Discourse from 1 Thess. 4: 13.

January 15th, in Conoy township, Lancaster co., Pa., after a short sickness, Bro. AMOS EBERSOLE, son of Pre. Daniel Ebersole, aged 25 years, 1 month, and 23 days. He leaves a wife and two children to mourn his early death. May God comfort the distressed family. Bro. Ebersole was an earnest and affectionate member of the Mennonite Church. His mortal remains were conveyed to the grave on the 19th. Discourse from Philippians 1: 11.

January 27th in West Donegal township, Lancaster co., Pa., after a lingering illness, Bro. PHILIP DITTENBERGER, aged 84 years, 3 months, and 1 day. He was a faithful brother in the Mennonite Church. He leaves a crippled but affectionate wife to mourn her loss.

February 1st, in Lebanon co., Pa., Bro. JOHN FORZ, aged 67 years, 4 months, and 16 days. He was highly esteemed, having won friends wherever he was.

February 2nd, near Lancaster City, Lancaster co., Pa., after enduring many afflictions, Sister (widow) CATHERINE KOHRER, aged 87 years and 7 months. She often wished to leave this world, and though she is greatly missed and many tears were shed over her grave, yet we believe our loss is her eternal gain, as she gave evidence of having made her peace with God.

March 27th, in Marion co., Kan., of Lung fever, HENRY G., infant son of Henry G. BRENN, aged 3 months and 27 days.

"It is well with the child, it is well, And he is now freed from his pain; Ah yes! with the child it is well, In heaven you may meet him again."

March 23rd, in Wayne co., Ohio, of Heart disease, JOSEPH TROST, aged 47 years, 5 months, and 6 days. He was at work in the mill with his two sons, with which there was something wrong. He told one of the sons to stop the engine, after which he fell and in a few moments expired. He was a faithful member of the River Brethren Church. Leaves a wife, four children, an aged father and mother, four brothers and five sisters to mourn their loss.

"Farewell my wife and children dead, I am not dead, but sleeping here; I prepare for death, for die you must, And with me slumber in the dust."

March 28th, in Wayne co., Ohio, of Typhoid fever, JEREMIAH, only son of Jacob and Magdalena MILLER, aged 20 years, 9 months, and 24 days. Discourses by J. K. Yoder in German, from Ps. 90: 12, and J. B. Shoemaker in English, from John 3: 16.

April 10th, at Mill Grove, Wood co., Ohio, with dysentery, JOHN LAGERS, Jr., aged 44 years, 4 months, and 14 days. He suffered much during his sickness, which he bore with great patience. Professed religion about a year ago, when he was

28 days. She was specially anxious to leave their old home in Virginia and come where his labors were more useful; but they had been here only one month when she was called away to her eternal home, leaving a sorrowfully afflicted husband and six children to mourn their loss. She was a faithful sister in the church and departed in a full hope of a blessed immortality, being sick only about two weeks. May the Lord stand by the afflicted ones. "He has wounded and he only can heal."

March 22nd, near Morgantown, Pa., of Apoplexy and infirmity of age, CHRISTIANA, widow of Henry ZOOK, aged 72 years, 6 months, and 2 days. She was a faithful member of the Amish Mennonite Church; was helpless a considerable time, but bore her afflictions with patience and Christian fortitude. Funeral discourses by Daniel Mast and Gideon Stolzfus, from Rev. 14: 12, 13.

April 15th, near Elkhart, Elkhart co., Ind., after a brief illness, Sister VERONICA F. RESSLER, aged 29 years, 9 months, and 19 days. She was a faithful and beloved member of the Mennonite Church, and we believe that she is now safe within the fold of Christ, where there are no more tears nor sorrow, but where all is love, joy and peace. A bereaved husband and two small children are left to mourn their loss. Buried on the 17th, in the presence of a large concourse of relatives and friends. Discourses by the brethren C. Christopher, J. Culbertson, and H. Shum, from Matt. 24: 44.

Sister thou was mild and lovely, Gentle as the summer breeze; Pleasant as the air of evening, When it floats among the trees. Fearful be thy silent slumber, Peaceful in the grave so low; Thou no more will join our number, Thou no more our songs shall know.

March 2nd, near Peabody, Marion co., Kan., of Typhoid fever, ANNA MARY, daughter of Bro. Henry HORNBERGER, late of Lebanon co., Pa., aged 15 years, 6 months, and 15 days. Though she was here but a short time she had gained many friends who bewail her sudden departure; and though she is greatly missed and many tears were shed over her grave, yet we believe our loss is her eternal gain, as she gave evidence of having made her peace with God.

March 27th, in Marion co., Kan., of Lung fever, HENRY G., infant son of Henry G. BRENN, aged 3 months and 27 days.

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April 10th, at Mill Grove, Wood co., Ohio, with dysentery, JOHN LAGERS, Jr., aged 44 years, 4 months, and 14 days. He suffered much during his sickness, which he bore with great patience. Professed religion about a year ago, when he was

baptized and united with the Winebrethren Church. He acknowledged a willingness to die, and gave evidence that all was well. Buried on the 12th. Services by Rev. Smith from Rev. 14: 13.

On the 14th of March, in Greene co., Ohio, Bro. HENRY HUBER, aged 68 years, 8 months, and 15 days. He was a minister of the gospel, and an exemplary Christian. Discourse from 2 Tim. 1: 1-8.

On the 24th of March, in the same vicinity, JOHN W. KENDIG, aged 8 months, and 13 days. Remarks from Matt. 18: 1-5.

On the 10th of April, of Consumption, ANGELO, wife of Franklin SULZBACH, aged 25 years, 10 months, and 8 days. Remarks were made from Matt. 24: 42-46.

"We have carefully folded her cold white hands, Lovingly over her breast; We have pressed the cold lips forevermore closed, And laid her down gently to rest.

We have laid her to rest with a void in our breast, In anguish wept over her tomb; Yet we could not recall her where earth's chilling winds, Blight the flowers in their earliest bloom.

We would not recall her, Ah, no! she has gone, Where life's surges can trouble no more, To that beautiful home in the land of the blest, On that beautiful shining shore.

For we know there is a home in the Father's house, A home for us all in the skies; And we hope that the one we loved so well Has gained that happy home—Paradise."

March 24th, in Plumstead, Bucks co., Pa., WILLIAM, son of William and Anna GROSS, aged 8 months. Services by J. M. Haldeman and Isaac Rickert.

On the 14th of March, in Greene co., Ohio, Bro. HENRY HUBER, aged 68 years, 8 months, and 15 days. He was a minister of the gospel, and an exemplary Christian. Discourse from 2 Tim. 1: 1-8.

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April 19th, in Haw Patch, Noble co., Ind., L. M. A. wife of Jacob MILLER, and daughter of Joseph and Leah WEAVER, aged 28 years, 8 months, and 6 days. She was buried on the 11th, in the presence of a large number of friends. She was a faithful member of the Mennonite Church. Funeral remarks were made by Isaac Schmucker, from 2 Tim. 4: 6-8, in German, and David Hochstetler, from Matt. 24: 44, in English. The deceased leaves a kind husband and two children, a daughter and son. On the 12th, at three o'clock in the morning, the son died also, and was buried on that afternoon. Remarks were made by Isaac Schmucker, from Matt. 18: 4, 5.

March 31st, in Elkhart co., Ind., DANIEL MARION, son of Jacob and Catherine LONG, aged 11 months, and 29 days. Funeral Sermon by H. Shum, from Matt. 19: 14.

Ye who have mourned when the sweet flowers were taken, When the ripe fruit fell richly to the ground, When loved ones slept in brighter homes to waken, Where now their brows with spirit-weathes are crowned.

April 3rd, in Mexico, Juiaita co., Pa., DAVID P. KURTZ, aged 82 years, 9 months, and 7 days.

April 4th, in New Britain, Bucks co., Pa., HANNAH DELT, at the advanced age of 93 years, 3 months, and 20 days. Services by J. Haldeman and Isaac Rickert.

April 17th, in Whiteside co., Ill., JOHN J. BYERS, aged 29 years, 10 months, and 29 days. He was a member of the Mennonite Church, and leaves a wife and two children. Services by Henry Nice and C. C. Beery, from 2 Kings 20: 1, and Matt. 24: 14.

February 10th, in Fairview, Montgomery co., Pa., NATHAN CUSTEL, aged 82 years, 7 months, and 10 days. Services by—Rodenaubach and J. M. Haldeman.

March 19th, in Montgomery co., Pa., BARBARA WHELAN, aged 74 years. Services by Jacob Loux and J. M. Haldeman.

March 10th, in Warrington, Bucks co., Pa., CHRISTIAN S. LOUX, aged 82 years, 10 months, and 8 days. Services by Wm. Yerrick and J. M. Haldeman.

March 24th, in Plumstead, Bucks co., Pa., WILLIAM, son of William and Anna GROSS, aged 8 months. Services by J. M. Haldeman and Isaac Rickert.

On the 14th of March, in Greene co., Ohio, Bro. HENRY HUBER, aged 68 years, 8 months, and 15 days. He was a minister of the gospel, and an exemplary Christian. Discourse from 2 Tim. 1: 1-8.

On the 24th of March, in the same vicinity, JOHN W. KENDIG, aged 8 months, and 13 days. Remarks from Matt. 18: 1-5.

On the 10th of April, of Consumption, ANGELO, wife of Franklin SULZBACH, aged 25 years, 10 months, and 8 days. Remarks were made from Matt. 24: 42-46.

"We have carefully folded her cold white hands, Lovingly over her breast; We have pressed the cold lips forevermore closed, And laid her down gently to rest.

We have laid her to rest with a void in our breast, In anguish wept over her tomb; Yet we could not recall her where earth's chilling winds, Blight the flowers in their earliest bloom.

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For we know there is a home in the Father's house, A home for us all in the skies; And we hope that the one we loved so well Has gained that happy home—Paradise."

April 19th, in Haw Patch, Noble co., Ind., L. M. A. wife of Jacob MILLER, and daughter of Joseph and Leah WEAVER, aged 28 years, 8 months, and 6 days. She was buried on the 11th, in the presence of a large number of friends. She was a faithful member of the Mennonite Church. Funeral remarks were made by Isaac Schmucker, from 2 Tim. 4: 6-8, in German, and David Hochstetler, from Matt. 24: 44, in English. The deceased leaves a kind husband and two children, a daughter and son. On the 12th, at three o'clock in the morning, the son died also, and was buried on that afternoon. Remarks were made by Isaac Schmucker, from Matt. 18: 4, 5.

March 31st, in Elkhart co., Ind., DANIEL MARION, son of Jacob and Catherine LONG, aged 11 months, and 29 days. Funeral Sermon by H. Shum, from Matt. 19: 14.

Ye who have mourned when the sweet flowers were taken, When the ripe fruit fell richly to the ground, When loved ones slept in brighter homes to waken, Where now their brows with spirit-weathes are crowned.

April 3rd, in Mexico, Juiaita co., Pa., DAVID P. KURTZ, aged 82 years, 9 months, and 7 days.

April 4th, in New Britain, Bucks co., Pa., HANNAH DELT, at the advanced age of 93 years, 3 months, and 20 days. Services by J. Haldeman and Isaac Rickert.

April 17th, in Whiteside co., Ill., JOHN J. BYERS, aged 29 years, 10 months, and 29 days. He was a member of the Mennonite Church, and leaves a wife and two children. Services by Henry Nice and C. C. Beery, from 2 Kings 20: 1, and Matt. 24: 14.

February 10th, in Fairview, Montgomery co., Pa., NATHAN CUSTEL, aged 82 years, 7 months, and 10 days. Services by—Rodenaubach and J. M. Haldeman.

March 19th, in Montgomery co., Pa., BARBARA WHELAN, aged 74 years. Services by Jacob Loux and J. M. Haldeman.

March 10th, in Warrington, Bucks co., Pa., CHRISTIAN S. LOUX, aged 82 years, 10 months, and 8 days. Services by Wm. Yerrick and J. M. Haldeman.

March 24th, in Plumstead, Bucks co., Pa., WILLIAM, son of William and Anna GROSS, aged 8 months. Services by J. M. Haldeman and Isaac Rickert.

On the 14th of March, in Greene co., Ohio, Bro. HENRY HUBER, aged 68 years, 8 months, and 15 days. He was a minister of the gospel, and an exemplary Christian. Discourse from 2 Tim. 1: 1-8.

On the 24th of March, in the same vicinity, JOHN W. KENDIG, aged 8 months, and 13 days. Remarks from Matt. 18: 1-5.

On the 10th of April, of Consumption, ANGELO, wife of Franklin SULZBACH, aged 25 years, 10 months, and 8 days. Remarks were made from Matt. 24: 42-46.

"We have carefully folded her cold white hands, Lovingly over her breast; We have pressed the cold lips forevermore closed, And laid her down gently to rest.

We have laid her to rest with a void in our breast, In anguish wept over her tomb; Yet we could not recall her where earth's chilling winds, Blight the flowers in their earliest bloom.

We would not recall her, Ah, no! she has gone, Where life's surges can trouble no more, To that beautiful home in the land of the blest, On that beautiful shining shore.

For we know there is a home in the Father's house, A home for us all in the skies; And we hope that the one we loved so well Has gained that happy home—Paradise."

Letters Received.

C. C. Beery, Annie N. Burkholder, Henry Goetz, Benjamin Huber, Aaron Eby, J. D. H. Aaron Good, Jos. Gascho, B. Lagron, F. L. Miller, J. K. Anderson, H. Dougherty, A. Metzler, R. J. Heatwole, C. Unruh, John Beard, I. Moyer, Philip Stauffer, H. H. Dietrich.

MONEY LETTERS.

A—David C. Amstutz, Magdalena Augsbarger, John Amstutz, John S. Amstutz, John U. Amstutz. B—John Burk, Daniel Berg, Joseph S. Baer, C. Y. Blank, Gabriel Baer, David Basinger, Samuel Blough, Herman Beutler, Joseph Burk, William Berg, E. Beller, M. Burkholder, Jacob Brubaker, Godfrey Brundley, Christian Breuneman, Christian Bar, Josiah Brewer, Joseph Byers, S. S. Byler, John Brunk, Andrew Barkey, Jacob Bauman.

C—John Coffman, A. B. Cassel, J. M. Culbertson. D—Henry Deister, Isaac F. Derstine, Samuel Diller, Christian H. Dohmer, Henry Danner, John F. Detweiler (but receipt not yet given).

E—Jacob Engel, Martin Eicher, Joseph Egli, F—Charles Fuhrman, Eliza A. Fultz, Joseph Forni, Stephen Future, A. J. Fritz, Josiah Farny, Daniel L. Forry, C. S. Fisher.

G—John Gascho, Jacob H. Gabel, George Groff, Christ Gebert, John Goldsmith, Christian Geiger, D. Greider, John M. Greider, J. N. Gascho.

H—Benjamin Helmutz, Jacob B. Huber, Samuel Haldeman, Samuel Hisey, Detrich Hoover, Noah Helmutz, Jacob Hershby, Elizabeth Hostetter, A. Huber, Jonas E. Hostetter, Benj. F. Herr, Christ Herr, John Hertzel, Amos Hunsberger, Carl Herr, Jacob Halseger, J. H. Homing, J. M. Herr, Peter Hochstetler, Ulrich Hertzel, Philip Hirschey, Jacob Hlauter, A. Hershberger, S. S. Hartler.

J—Albert Jenkins, Nicholas Johnson, John Jausi, Mary Johns.

K—C. M. Kaufman, Adam K. Kuriz, Jacob Kenagy, Jacob Krebbl, Annie A. Kulp, B. F. Kaufman, S. B. Kenagy, S. Kaufman, Jacob

TIME TABLE.

Lake Shore & Michigan Southern
Railroad.

Passenger trains on and after Nov. 2nd 1878,
except Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

No. 8, Chicago and St. Louis Express.....	2.35 A.M.
No. 72, Way Freight.....	4.00 "
Grand Rapids Express.....	6.15 "
No. 2, Mail.....	11.00 "
No. 50, Way Freight.....	1.30 P.M.
Grand Rapids Accommodation.....	2.35 "

AIR LINE DIVISION.

No. 74, Way Freight.....	4.40 A.M.
No. 12, Air Line Accommodation.....	4.20 "
No. 4, Special New York Express.....	12.50 P.M.
Wabash Express.....	12.50 "
No. 6, Atlantic Express.....	9.50 "

GOING WEST.

No. 3, Night Express.....	2.35 A.M.
No. 5, Pacific Express..... (Air Line).....	4.50 "
No. 7, Evening Express.....	6.00 P.
No. 1, Special Chicago Exp. (Air Line).....	6.15 "

KALAMAZOO DIVISION.

The Grand Rapids Express 6.15 a. m., and Accommodation 2.45 p. m., run direct to Grand Rapids, arriving there at 11.00 a. m., and 9.40 p. m. Returning leave Grand Rapids 7.00 a. m., and 4.45 p. m., arriving at Elkhart 12.80 p. m., and 9.45 p. m., making connections with Air Line trains.

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 12.—No. 6.

ELKHART, INDIANA, JUNE 1874.

Whole No. 126

"Pray without ceasing."

1 Thess. 5: 17.

Prayer raises the soul to the portals of heaven, Whence comfort and peace to the faithful are given;

It knocks, and it waits; on the promise it leans; It seeks till it finds; it asks and obtains.

It nerves for the conflict, it wins in the race; The crown everlasting—the garland of grace; It sheds on our path the effulgence of day;

Then cease not, my spirit, O cease not to pray. The prayer of the contrite doth greatly avail;

Believingly uttered it never can fail; Uphorne on the pinions of faith, if it rise, 'Tis winged for acceptance, and mounts to the skies.

Pray fervently, constantly, hopefully, then; Pray early and late; pray again and again; Persevere to the end; faint not nor despair;

For sure is the answer if instant the prayer.

Trust, and do Right.

Courage, brother; do not stumble, Though thy path be dark as night; There's a star to guide the humble;

"Trust in God, and do the right."

Let the road be rough and dreary, And its end far out of sight, Foot it bravely; strong or weary,

"Trust in God, and do the right."

Some will hate thee, some will love thee, Some will flatter, some will slight;

Cease from man, and look above thee, "Trust in God, and do the right."

For the Herald of Truth.

Prepare for Eternity.

Alas, it is to be regretted that the most of men neglect the salvation of their souls, mis-spending their lives, misimprove their health, and leave undone the work for which they were created and preserved. Surely a near prospect of death and judgment cannot but cause such persons to be uneasy. What a melancholy thought this must be for a dying man. I had all my time given me to make preparation for endless eternity; and alas, I never heeded it till now, when I must soon leave this world. Is there any hope for such a careless and miserable sinner? I acknowledge the case is

sad, but yet it is not without remedy nor hope. Yet there is a sacrifice provided for your sins, and there is an all-sufficient Savior to redeem you, who never did cast out any humbled soul, that came to him for mercy. You have great reason indeed to abhor and condemn yourself before God, for your sin and folly; yet despair not, but believe, whatever be your sins, your dangers, your fears, and temptations, Jesus Christ is both able and willing to save to the uttermost all that come to God by him; and that his grace aboundeth more than your sin abounds. Oh how glad would thousands be who died out of Christ, if they were but in your case, and had your offers and hopes! How diligently would they improve the time of mercy!

Oh be persuaded, then, to spend the little time that now remains with the utmost care, in making penitent confession of sin to God, and apply the blood of Christ for pardon. Nay, even the best of God's people need to be diligent at this time, in making actual preparation for death. God is now saying to you, as Joshua did to the Israelites, Josh. 1: 11. "Prepare you yourselves: for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord thy God giveth you to possess it. Lay in provision for your passing over this Jordan of death. You know not how rough the passage may be. The short time of your life that remains is all the time you have for working out your salvation. What you do for attaining heaven, and avoiding hell, must be done now or never; for there is no work, nor device in the grave whether thou goest; nor is there any coming back to this world to amend what has been done amiss.

Dying is a thing you cannot get a trial of, it is what you can only do once, and no more. Heb. 9: 27. It is appointed unto men once to die, but after this the judgment. Be diligent now, for as soon as death gets commission to cut you off, he will execute it. He will not spare you, nor allow you one minute more time to prepare for eternity. Consider that your eternal state and condition will be according to the state in which you die. Death will open the doors either of heaven or hell to you, in one of which you shall take up your abode forever. As the tree falls on earth, so will it lie through eternity. Consider what a serious and awful matter it is to fall unprepared into the hands of God. Put forth all your utmost activity for thy soul now, for Satan will put forth his utmost against it. If you are in a Christless state at this time he will use all his efforts and stratagems to keep you from Christ, either by flattering you, thereby to lull you to sleep in sin and security, or by telling you it is out of time to help matters with you and thereby drive you to despair. The devil will leave no method unattempted to ruin your soul, when death is near, for he knows his time is short, and if he catch not the soul then, he will never be able to do so, neither can he hurt the soul hereafter, for if once it enters heaven, he can trouble it no more.

If thou art a believer in Christ, Satan, thy malicious enemy will not fail to attack thee, at this time with all his might; for although he may know he cannot keep you out of heaven, he will labor to render the passage towards it, as dark, tempestuous, and uncomfortable as he possibly can. This cruel enemy is under a strong chain, and cannot do all he would, for Jesus Christ is the good Shepherd that hath triumphed for all his sheep. Nevertheless, by his wise permission, this adversary may sometimes give great disturbance to a dying saint; this

calls you to the greatest diligence and watchfulness at this time. It is the observation of one, that as the devil is most busy at the conclusion of a duty, as of prayer, that the Christian may be most disturbed and distracted when he is to close up all in the name of Christ and so all his desires be frustrated; so he is most busy in the conclusion of our days, and when death is at hand, seeking by temptations, distractions and false imaginations to do us all the mischief he can, and all because he knows his time is short. According to Rev. 12:12, the devil is come down, having great wrath, because he knoweth that he hath but a short time. He may fitly be called the wolf of the evening, mentioned in Jer. 5:6. He comes forth most fiercely in the evening of men's lives to overthrow their faith and assurance. It is the observation of a good man, that he seldom seeth a sick saint, followed close with temptations, recover of that sickness.

The children of Israel had never such hard work from their enemies as when they first came to enter into the promised land. What need then have you, O believer, to be diligent in your preparations on a dying bed to quicken grace. Put forth your utmost strength, bring all the assistance you can from the Captain of your salvation when you have such a cruel enemy to encounter. Now is the time for action, yet it will be wisdom in you to leave as little to be done at this time as possible. Be speedy; put it off not till another time; he who is not prepared to-day, will be less prepared to-morrow.

JACOB H. MARTIN.

Clearspring, Md.

The Words of Jesus.

THE UNFAITHFUL STEWARD.

Luke 16:1-13.

Most of Christ's parables are plain enough. This one is an enigma. There have been almost as many interpretations as interpreters. The history of these interpretations is one of the curiosities of exegesis. How divers they are is seen in the fact that the master in the parable has been taken by different commentators to represent respectively God, mammon, the Romans, and the devil; and the unjust steward has been regarded as a type of the Christian, Christ, the Pharisees, Judas Iscariot, Paul, and Pontius Pilate! I shall not attempt any discussion of these interpretations. The one I give is substantially accepted by Alford,

Lange, (in his commentary, but not in his Life of Christ,) Owen, Scott, Henry, Bloomfield, Trench, and Dr. Kirk. Barnes does not differ far from it. I shall give it without discussion, referring the reader, for that, to the commentators.

I find the key to the parable, in verse 14: "The Pharisees also, which were covetous, heard all these things; and they derided him." They understood it as a lesson against covetousness. And there is no critic like an angered conscience. The fact that it aroused them shows the purpose and the success of the story.

A certain rich man had a steward—literally ruler of his house. The custom is one not familiar with us, but common wherever there are large estates. The steward had absolute control of the master's estates. The rich man represents God; the steward, man. All that we possess we hold in trust for him, and are to administer in his interest.

The steward was accused of wasting his master's goods. Not as in our version, "had wasted," but "was wasting." The accusation came to the master while the fraud was going on, and he gave his steward notice of the fact, and that he must give account of his stewardship. So to every man comes the summons, in the testimony of his own soul. "Every man must give account of himself unto God." And who can say I have not wasted, scattered, misused, what God has intrusted to me?

The steward with all his shrewdness is unprepared for this. He is thrown into perplexity. If he is deprived of his stewardship he has no resource. What can we do if God were to withdraw his care, and cease to bestow on us his gifts? Apart from our stewardship we should be poverty-stricken indeed.

The steward devises a plan to secure favor with the tenants when he has lost it with his lord. He gathers them together, that they may be equally involved and none tell of the other's fraud. Then he takes the tenant's notes or bonds and bids each alter his own. He thus implicates all alike, and binds all to him by a debt of gratitude. And the lord, i. e., his lord, the master, when he learns the trick that has been played upon him, commends the unjust steward's wisdom. The steward gives of his master's money from motives of self-interest when it was a fraud to do so. We are intrusted with our Master's goods on purpose that we may bestow them on the needy. The same self-interest should prompt us to be generous with our Lord's money, and thus best do we fulfill our stewardship.

"And I say unto you make to yourselves friends of the mammon of unrighteousness," i. e., by means of the mammon of unrighteousness, by means of your worldly wealth; "that when ye fail," when death calls you to your accounting, and all earthly accumulations prove of no avail, "they," the friends whom your benefactions here have made, "may receive you into everlasting habitations," administering an abundant entrance by the joy

with which, having gone before, they receive you, or by the testimony of their prayers and thanksgivings if they still await below.

The difficulty of the parable is aggravated by one or two mistranslations, or rather misapprehensions of our translation. Thus "the lord commended the unjust steward" is often thought to mean Christ commended him, whereas it means his lord, the lord of the parable. So again the direction, "make to yourselves friends of the mammon of unrighteousness," is read as though it meant that we are to make money our friend, whereas the point of the parable is directly the reverse, viz., that we are to use our money so as to make friends to ourselves by our use of it.

The whole point of the parable is missed, also, by failing to observe that the very course which in the earthly stewardship is dishonest, becomes honorable in the administration of the divine stewardship. The earthly steward is appointed to make money for his lord out of the tenants. The true steward, you and I, reader, are appointed to serve our Lord with the money he has intrusted to us, by serving the tenants, our neighbors.

The point of the parable then is this: a true shrewdness, a really far-sighted self-interest, will lead every man to use his money so as to gather witnesses to his generosity in the last day. Covetousness overreaches itself. It is short-sighted and not even shrewd.—*Christian Weekly*.

For the Herald of Truth.

There is a City.

Dear reader, The city about which I intend to write was presented to me in a dream. In my dream the Savior came to me and said, "Arise." He was beautiful to behold; his face was fair, his cheeks rosy, his hair long black, and curly, hanging over his shoulders.

He stood by my side, and stretched forth his hand, and pointed to a wilderness, and said, "You must travel through this wilderness; and not turn to the right hand, or to the left, but take a direct course as I command." I started to see without looking back to see whether the Savior was following after me. When I approached the wilderness, it was dark and gloomy, all grown up with tall trees and strewn over with fallen timber. There were also sloughs, through which it seemed I could not pass without turning to the right or left to avoid large logs and other incumbrances. Yet I ventured on my journey, it became night, I could not see, where I was going. I still continued on my way crawling over logs, tops and through sloughs, so that I became weary.

I still tried to look ahead, but could see no end, to give me encouragement. All was dark around me. I pressed on, weary and tired. I heard the howling of wild beasts, but could not see them. I began to despair. I felt as though I would certainly

be devoured by the beasts. I expected every moment that they would lay hold of me, but I pressed onward. At length I began to step on firm ground, and the way was more open before me. At last the beasts ceased their howling. Before me I saw a great and high mountain, which gave me a great deal of trouble, as to how I was to cross over, seeing it was so high and the command was to take a straight course. I kept on; it became dark again, and I felt that I was underneath this great mountain.

Light began to appear. I felt glad, I pressed on with more courage and hope. Brighter and brighter came the light. I found myself in an enclosure. I first cast my eyes upwards, I saw nothing but a blue sky. I cast my eyes to the left of the enclosure. There I beheld a very small number of plain clad people in conversation, pointing to a large beautiful temple, as it appeared at my first sight of it. I do not remember of having any conversation with these people, more than to ask them, if they had ever been inside of that temple. They said that they had all tried, but could not ascend the bank. I gazed upon the beautiful building for some time. I then said to them, Let us go up. Some of them smiled. We all started, but had no conversation on the way. The distance appeared very short to the temple. Near the temple was a high bank, so that in climbing up, the temple could not be seen.

I made an effort to ascend, but my hold always gave way, and I would fall down. One of the company said, We have all tried to climb up, and have all fallen down. I told them that I must see it, so I spread out my arms rose high over the bank, and landed upon a porch in front of the temple. I looked into a glass and saw a beautiful city, the heaven of glory with all its beauty. To describe it is beyond my ability. I called aloud to those below to come up and see heaven. They stepped from the bank, and all raised their arms to fly but could not. I said, Have faith. They continued their efforts, but to no purpose. I raised my arms and lightly let myself to the ground, in front of the porch. As I walked, the ground gave way so as to leave a path. They all followed me up this path to the temple, but none of them could fly up to see the inexpressible glory. My joy was so great that I awoke.

Dear reader, there is a city which is not visible to the natural eye. It can be seen only with an eye of faith, as did Abraham. This city hath foundations, whose builder and maker is God eternal in the heavens. Let me ask you, beloved companions in tribulation, How often do you cast the eye of faith towards that beautiful city? How often do you, with Daniel of old, forget those things which are behind, and press forward, open the windows of your hearts, and with the eye of faith—yea a living faith contemplate the eternal joys which are kept in store for those who have no abiding city here, but seek for one to come? Reader, have

we this hope within, wrought by a true conversion and regeneration from death, to a new life in Christ Jesus? Are we no longer strangers and foreigners, but citizens of faith in the household of God?

The Savior says that he has chosen unto himself a chaste virgin, a pure bride, and undefiled. Now our hearts must become a pure, undefiled temple for the indwelling of God's Spirit. We are the temple of the living God. It may be asked, Is not the church the temple we must enter? The church cannot change your hearts. You must have the church of Christ within. Christ builds his church within the broken heart; but not with brick and mortar. It is not safe to trust in the virtue of an outward organization, called the church. The enemy will go with you there; he will go with you to baptism; he will go with you to the Supper; he will go with you to the washing of feet, but he will not go with you to Christ. If you stay at the feet of Jesus, and always look up to him for help to direct and keep your heart right, you will then have and keep the church within you—that is, the church which God calls the kingdom within. But if our hearts are defiled and left unchanged by the operation of God's Spirit, we have no church nor temple fit for the peaceable Spirit of God. We are then still strangers and foreigners upon earth, and have no city of refuge where the wicked will forever cease from troubling, and where the weary will be at rest.

Oh what a happy feast for the people of God, when they shall inherit that rest which remaineth for them. Should it not be our greatest concern to meditate day and night upon the word of God, and do his will; to root and establish our faith and salvation alone upon Christ; and so to live that in the end, we fall not to obtain that rest which is hoped for by living a life consistent with the will of God?

There is a city, the new Jerusalem which John saw and which cometh down out of heaven from God. This city must be built and consecrated within our hearts. Then we have our life hid with Christ in God. Then we are new creatures, heavenly minded; our affections are where we expect our rest. May God help us all to gain an entrance to that city. B. F. NEWCOMER.

Medway, Ohio.

Don't Despair of a Cure.

Some time ago the writer's attention was drawn to these words on a hand-bill: "Don't despair of a cure." It was the advertisement of some medicine. Men afflicted, it may have been, with consumption, were entreated, although they had tried every other remedy, although the doctors had given them over, although they were in the last stage of illness, by no means to despair till they had tried this sovereign cure.

The expression called up this thought: This is just what the gospel promises—just

what the gospel does for poor perishing souls. It cures otherwise incurable cases. Yonder medicine, no doubt, is overrated, and what is said of it very likely untrue. Not so the gospel of Christ. Who can overrate it? It is an infallible remedy. This, this is the medicine sinners need. Whatever your spiritual disease, till you have tried the grace of Jesus, O, don't despair of a cure!

Reader! kindly bear with us while we press this heavenly medicine on your attention. If you have not hitherto received it, a fatal disease, slowly or quickly, is working eternal death within your soul. Sin is your disease. Can it be that you do not know you are ill? Alas! this is a symptom of the plague of sin. All men by nature labor under it. It is a deadly, hereditary complaint, derived from our first father Adam; a distemper that ever grows worse and worse, fretted and inflamed by our daily transgressions. It taints all men from their birth; for we read, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v:12. Because you do not feel this disease, and suffer no sharp anguish from it, is no proof that you are free from it. In cases of mortification no pain is felt. And of some poor souls it is declared, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. xiii:15. In this day of grace strive for a knowledge of your diseased state. O that the Holy Spirit may now convince you of sin! It is his work. John xvi:7-9. A heart that is at enmity with God. Rom. viii:7; that does not love Jesus. 1 Cor. xvi:22; and so to have not experienced the grace of the Holy Spirit. Rom. viii:9; that regards not the preaching of the cross. 1 Cor. i:18; that indulges in sin. 1 John ii:4,9; that loves the friendship of the world. James iv:4; that trusts in its own good works. Gal. iii:10—manifests the general symptoms of this awful disease. Perhaps you have scarcely thought these things wrong. Yet have these filled earth with misery and hell with wailing. O that you may know the plague of your own heart! for Jesus Christ himself declares. "They that be whole need not a physician, but they that are sick." Matt. ix:12.

But it may be you have long felt your wretched condition, have groaned under a conscience ill at ease, and found all the boasted remedies of the world unavailing. Self-indulgence perhaps lulled you for a time, but you could not banish the startling cry, "Flee from the wrath to come." Riches filled your thoughts for a time; but they too, you found, were vanity and vexation of spirit, and the summons sent to the rich man, "This night thy soul shall be required of thee," confused and saddened your calculations. Fame and honor promised you relief for a season; you delighted in the good-will

of your neighbors; all men spoke well of you; but in your calmer moments of thought, those real hours of life, the truth of God's word would speak out, "Nevertheless man being in honor abideth not: he is like the beasts that perish." Isa. xlix: 12. Your heart-ache was not touched. The cancer still corroded your soul. Is this your state, unhappy friend? Have others given you up? have you given yourself up? Yet, we pray you, don't despair of a cure.

There is one remedy you have not tried, sure and certain, close at hand, free to all. God said to Israel of old, "Thus saith the Lord, Thy bruise is incurable, and thy wound is grievous;" and again, "Thy sorrow is incurable for the multitude of thine iniquity." Jer. xxx: 12, 15. Could there be a more hopeless case? does it not resemble yours? Yet be comforted; for what with men is impossible, is possible with God; for, hark, the Lord continues, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." Jer. xxx: 17. Only come to Jesus, the good Physician: for he says, "Him that cometh to me I will in no wise cast out." Tell him all your case; or, if words fail you, listen to him while he describes it in truer terms than you could find: "The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. i: 5, 6, is not this your condition? Answer truly, "Yes, Lord yes;" for lo! he proceeds: "The Lord hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv: 18.

Does hope begin to spring up in your heart, and with eagerness do you ask, "Lord, what wilt thou have me to do?" Mark well this answer: "Look unto me, and be ye saved." Isa. xlv: 22. The Israelites, when bitten by the fiery serpents, if they looked upon the serpent of brass, *lived*. So shall it be with you. For "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John iii: 14, 15.

Well has it been said, What the eye is to the body, faith is to the soul. The good Physician stands before you. He says, "I was wounded for your transgressions, I was bruised for your iniquities, and with my stripes (or bruises) you are healed." Isa. liii: 5. Poor sinner, poor sufferer, you deserved to die—to die forever! But I suffered and I died in your stead. The punishment is endured, the price is paid. I am now the Physician of dying souls. Look on me—believe—he healed!

Reader! it is a solemn thought that your soul is either under the healing treatment of this good Physician, or else wasting away under a fatal disease.

But suppose, after searching inquiry, you come to the mournful conclusion—I have never truly brought my case to Jesus; a deadly disease is at work within me, and yet my eternal life is at stake. Still, reader, there is hope for you; nay, there is certainty, if you will but apply to the good Physician. This paper brings good tidings to you from the God of love. *Don't despair of a cure.*

The good Physician is ever near you, ever ready, ever waiting, nay, inviting you to come. He offers his salvation "without money and without price;" and "He is able to save them to the uttermost that come unto God by him." Heb. vii, 25. Confide in this truth: and DON'T DESPAIR OF A CURE.—*Tract Society.*

Forbearance.

Christ denouncing the old maxim, "An eye for an eye, and a tooth for a tooth," exhorts, "*Resist not evil*;" but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Matt. 5: 39—41. This duty is also urged in several other passages. "Love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing." 1 Peter 3: 8, 9. "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." 1 Thess. 5: 15. "Be not overcome of evil, but overcome evil with good." Rom. 12: 17, 21. "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." Prov. 20: 22. "Walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love." Eph. 4: 1, 2.

The ordinary usage of society opposes but a slight barrier to the exercise of revenge. Although the rule, "An eye for an eye, and a tooth for a tooth," may not literally be practised in civilized communities, it is *in spirit*, if not in letter a fair expression of the public sentiment. Against this wrong principle Jesus opposes the precept, "*Resist not evil*." Where love to an enemy exists in the heart, obedience to his requirement will follow as its fruit. The forgiveness of an offender implies a meek endurance of the offense. As God, when forgiving, stays his avenging arm, and withholds that punishment with which he might justly crush us, so those who would imitate him must endure injuries with forbearance and long-suffering. Those resentful thoughts and deeds which are generally regarded as the natural right of all, are not to be viewed with any favor by those who obey the gospel. The very word revenge should be blotted from their vocabulary, as, when the gospel triumphs, the thing itself shall be blotted from the world.

He, then, who would practice the right way, will prove his love, and forgiveness by *resisting not injury*. As it is the part of love to suffer, rather than cause pain to its object, he will patiently endure wrong at the hands of another, and even rejoice in his enemy's exemption from it. Upon those occasions when some degree of assistance is necessary, he will offer it with reluctance, and instead of rejoicing at the opportunity for so doing will deeply regret its necessity. As a general thing, he will meekly yield to the hand that smites and the tongue that reviles him, and will respond to the insult, or disprove the slander, more by his life than his words. Not only will he avoid the retaliatory blow, but even the witty sarcasm or inconsiderate jest, which would provoke a laugh at the expense of his adversary. The only resistance he will offer, will be to the evils of his own heart; and he will unite against them all those energies with which others are accustomed to resist an outward foe. Desirous of following "the things that make for peace," he will obey that voice of God, "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12: 19. "Blessed are the meek, for they shall inherit the earth." "Blessed are the peacemakers, for they shall be called the children of God." Matt. 5: 5, 9. —*The Right Way.*

A Word to Husbands.

Dear reader, I am moved by love to speak a few words through the Herald to all; but in particular to such as have become the heads of families, but have not yet become Christians. Young friend, stop a moment, and think seriously of the sacred duties which you have assumed in becoming a husband; then think of the uncertainty of life. It is true, the husband performs a duty in providing for the temporal welfare of wife and family; but, is it not a most *important* duty on the part of the husband as the *head* of the family to accompany her to the throne of grace, to encourage her spiritually by leading a Christian life?

Again, how many dear young wives do we find who hunger and thirst after righteousness and who are almost willing to come to Jesus; but are hindered from so doing by an indifferent and cold-hearted—yea may I not say, cruel husband. O husband, think of this! How soon may the hand of death take your dear one hence; then how would you feel if you had hindered her from leading a Christian life.

But alas, it will then be too late; remorse will fill your heart, and you would give your all if only you could once more have the opportunity of performing a neglected duty.

Dear reader, I speak as one who in less than one short year became both the happy husband and the bereaved widower of a most affectionate wife. And, although I acknowledge my imperfections, and oftentimes fail to perform every duty; yet I feel thankful to God that while we lived together we tried to live as Christians, and that I do not feel myself condemned with that feeling of sorrow which must attend every husband that stands as a hindrance in the way of a dear bosom friend who is seeking the salvation of her never dying soul; and we know that there are many such husbands. Read, reflect and act.

Written in love by

A YOUNG BROTHER.

The Clown's Sermon.

SELECTED BY JOHN P. KING.

Deeming this too good to be lost I have copied it for the columns of the Herald of Truth, in order to open the eyes of our Christian professors.

One evening when a circus performance in one of the Southern states was about to close, the clown stepped forward and in a solemn tone addressed the vast assembly present, among which were hundreds of professors—Christians of the different denominations, Methodists, Baptists, Episcopalians, and Presbyterians, in the following style.

"My friends, we have taken about six hundred dollars here to-day—more money I venture to say than any minister of the gospel in this county will receive for a whole year's service. A large portion of this money was given by church members, a large portion of this audience is made up of members of the church, and yet, when your preacher asks you for money to aid in supporting the gospel, you say you are too poor to give anything; yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it, I make my living by it. You profess to be wise, and yet you support me in my folly, but perhaps you say, you did not come to see the circus, but the animals. Ah, now, this is all your excuse; if you came simply to see animals, why did you not look at them and leave? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this."

An earnest discourse was preached soon afterwards in the neighborhood; a stirring appeal was made in favor of the cause of

missions, the collection amounted to four dollars and thirty-eight cents, only think of it; *six hundred dollars* for the circus, and only *four dollars* to preach the gospel, in all the world.

Oh how many there are who are seen at almost every show! You never hear one say, they are too poor, or have no time to serve the devil; but when it comes to the gospel cause, or to help the poor, then money with them is the great object. Take warning my dear brethren and sisters, and pay no one to act the fool or talk nonsense to you, for fear you may lead him and many more on the way of destruction; and at the Bar of God he will come up as a witness against you. Surely it is helping them along when we go and pay. If we are making ourselves guilty of hell fire by merely saying, "Thou fool, is it less to pay a man to act the fool? In your own estimation, which is the worst, the one who talks nonsense for pay, or the one who pays for it? We are commanded to let our lights shine; but are these shining lamps? I fear not."

They have no oil, Ah, whither shall they turn? They try to trim their lamps, and still they will not burn.

Professions empty lamps will not avail, When the great Bridegroom comes his saints to hail. But if their lamps were kindled first by power divine

Or fed by grace they'd never cease to shine.

—*Christian.*

For the Herald of Truth.

Strive for the Crown.

Young Brethren and Sisters in the faith. Mercy, Grace, and Truth be with you all. Amen. We have had great reason recently to rejoice that so many of you, dear young friends, have given your hearts to Jesus—to bear his yoke and obey his commandments. Your parents and friends, and the angels in heaven have been made to rejoice. There are many parents yet who could be made to rejoice by their sons and daughters taking the same step.

We hope you may all continue to grow in grace, ascend higher and higher in the Christian path, and remain the faithful children of God. We also ask the blessings of God in your behalf. We should all feel our dependence on him, for without him we can do nothing. James in 5: 16, says, "The effectual fervent prayer of a righteous man availeth much." Remember, then, if we wish our prayers to be heard we must first live righteously before God.

There will be many things to draw us from duty, and many things to avoid as we press forward in the good work. If there is but a will,

by prayer we can overcome. We all know that we cannot do anything toward the growth of things for the support of our natural bodies. We can plant, and sow, and reap, but God must give the increase. It is, notwithstanding, required of us to labor for the sustenance of our bodies, but we are not to set our affections on riches, or make a great effort to become rich.

Thus it is with the spiritual body; we can do nothing to promote eternal life, or the salvation of the soul, if it is not given us from heaven. Notwithstanding every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning, we are required to strive and pray for the blessed gifts and endeavor to preserve them to the end. We sometimes experience difficulties in performing our temporal concerns, so that some things may be neglected and lost; if such were the case it would be but a small item in comparison to the spiritual concerns, which should not be the least neglected, or delayed.

The kingdom of heaven suffereth violence and the violent take it by force. If we often meditate upon the solemnities of our events, it may make us earnest, careful and prayerful during our whole lives. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Our actions, walk, and conversation must show that we are Christians, otherwise our profession will be in vain. Strive to enter in at the strait gate, and walk the narrow path which leadeth to life everlasting.

J. D. H.

The Christian Law of Dress.

BY W. I. BUDINGTON.

To do all things for the glory of God is the Christian's law. *All things*; the apostle specifies among them *eating and drinking*. He means evidently that a Christian is to eat and drink those things and in those measures which conduce to his highest efficiency of mind and body, for this reflects honor upon the Creator; the healthier, the happier, the better in all respects a man is, the more glory is reflected upon the wisdom and goodness of God. The rule, to *eat and drink of the glory of God*, is not obeyed by merely stopping short of drunkenness and gluttony; it is not enough that a man do not hurt himself, but be not a slave to appetite,

he must make his eating and his drinking a revenue of good to himself and honor to the Being who made him.

By parity of reasoning must the Christian dress to the glory of God. This surely is included in the *all things* to which the rule applies; and it is not a *little* thing, but a *great* thing; it is to be ranked next to, if not alongside of eating and drinking, as a manifestation of the Christian life. Estimates are often made of what intemperance costs in respect of money; the amount transcends conception, and rises among the infinities. Who has ever computed the expense of extravagant dressing? Who can do it? It is at the present moment, beyond question, at the root of the most frightful evils of society. Bankruptcies innumerable and most disastrous are to be traced to it. To meet it, husbands and fathers are incited to speculation, and so to disgrace—to over-exertion, and so to death. Many a woman, who has not a father or husband, to gratify this passion for display, has been led by it to self-immolation. Honor, peace, immortal hope, all have been paid as the price.

But this is only the first item in the long catalogue of miseries produced by the extravagant dressing. It acts as an incentive to envy, malice, crime, and every evil. Every new dress that is a novelty of fashion and costliness, is responsible for a new era of fashionable folly; the crowd are set in motion, and pride or envy, and oftenest both, rule the hour. The poorer classes envy the rich; the rich envy one another. The toiling seamstresses toil later and later into the night, competition presses harder and harder upon the lower order of workers, they must add more hours, or take less pay per hour. The complicated and terrible problem of the *relation of capital to labor* is made more complicated and terrible; and who shall tell how much fashion and extravagance in dress is responsible for, in the bitterness that is springing up between the employees and the employers? How happens it that the city, which is the focus of fashion and luxury, from which come the *modes*, and where are made the *trousseaus* of brides in the lands, has become the gazing-stock of all nations, while her palaces have gone up in smoke to heaven, and her artisans, male and female, and especially female, drunk with blood, have danced amid the flames? Will any one dare to say that it has nothing to do with the boundless extravagance of our times? Will any one be bold enough to deny that *Communism* is in part the outburst of the envy which the enormous prodigality of the age has provoked?

However this may be, the Christian law is too plain to be misunderstood. St. Peter and St. Paul alike have laid it down. "Outward adorning" is in the express terms put under the ban, specifications are made, just such as the times need. "Broidered hair, gold, pearls, costly array." In precise and well-considered terms, "modest apparel" is required; good works in place of gay clothing; the manifestations of "the hidden man

of the heart," even the incorruptible "ornament of a meek and quiet spirit, which is in the sight of God of great price."

Now is this an impracticable law for a Christian in these later times? So far from it, it is as reasonable as it is scriptural. The extravagance of the reigning fashions is as *truly*, perhaps it is not going too far to say, as *much* forbidden by good taste as by apostolic precept. Character comes out in dress, and it cannot be helped; its varieties and delicate shadings are indicated by color, shape, and stuff. A worldly, material nature publishes itself by the clothes it wears. The vain, the ostentatious, the not oriety-seeking, are to be distinguished by it, as are the unobtrusive, the meek of heart, the intellectual and the spiritual. If there be any truth in the inspirations of St. Peter and St. Paul, it is enough to see the dress of some women and some men, to know they are not Christians, and cannot be, no matter what their professions.

Dr. Johnson used to say that a *gentleman* ought to dress so that after he has left you, you cannot remember what he had on. This is the dictate of common sense. The *man* should be so much more apparent than his clothes that *he* should be thought of and they not. Now the Christian law is only this maxim of good taste enlarged and consecrated. Let the Christian dress so that Christian manhood shall not be overlaid, disguised, or misinterpreted. Let Christians, or misinterpreted. Let Christians, so dress as to show that their hearts are not on these things, but heavenly. Whatever goes to indicate that dress is a supreme object in life, and whatever implies this, is just so far forth wrong and unchristian. There is no better definition of an *idol* than that it steals the heart away from God; and when dress does, it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worshiper no less cruel and bloody.

Christians Shining.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
Matt. 5: 16.

The people of God are the light of the world—bright bodies, shining amid the moral darkness around them.

Two kind of bodies, in the physical world, are mediums of light. Those which are in their very substance bright, as the sun, the fixed stars, or a burning lamp. These shine by virtue of their own properties. Their light is inherent and undervied. Another class of bodies shine only by reflected light. Opaque in their nature, they send back only those rays which are sent upon them. Such are the moon, the planets and the satellites—luminous only upon the surface, but dark within.

In a certain degree, Christians resemble this latter class of bodies; but not altogether. The light they possess is indeed a derived

light, and not self-originated. They are by nature dark and rayless; but the light which has shone upon them penetrates beyond the surface, and makes the very inner soul luminous with its radiance. It generates light: it transforms them into living light bearers. They not only reflect the beams which fall upon the surface, but send forth from within new rays of moral brightness. "God," says the apostle, "who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Christians, then, are not mere reflectors, luminous only on the surface; but they radiate light from their own inner being. This light is owing to the illuminating power of the Holy Spirit, awakening, converting, and sanctifying them. By that power they are made in the image of Christ, and saved. Such is the light they possess—a light enkindled within them, and reflected from them.

Our Savior teaches, in the text, that this light which they have must *shine through their practical life and conduct*. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is the very nature of light to shine. Christians shine through their holy lives. Their good works are the rays which they emit. The world sees them, and judges of them. In all they say and do for God, in the spirit which they manifest, and the example they exhibit, they scatter light around them. Other men see it.

The tendency of this is to prompt others to glorify God the Father—"that they, seeing your good works, may glorify your Father which is in heaven." This too must be the motive to prompt Christians to diligence in good works. It is not to exalt themselves, but to honor God. Not to establish a ground of merit in the sight of God, not to build up a righteousness of their own, do they for a holy life, but to glorify God. Not to shine and bedazzle others by the splendor of their virtue; but to shed around them that light which has illuminated them, and thereby lead others to praise and glorify God for his wondrous work of grace in them.

Again as has been already remarked, Christians are not mere reflectors of God's glory; but there is a light beaming from within them which *makes them luminous*, for they are made to resemble Christ in their character; they are created anew in the image of Christ; they are begotten of him, and are said to "put on the Lord Jesus Christ." All true Christians do thus resemble, at least in some degree, the Savior.

But Christ is the grandest manifestation of the Godhead ever made to creatures. He was "the brightness of his Father's glory, and the express image of his person." No other display of the Godhead can be compared with that of the Word made flesh. And surely it must follow that creatures who resemble him must reflect, in the highest degree, the glory of God. Angels may

be perfect in holiness, but their character does not present the same moral aspect as that of Christians who have been saved and sanctified. Both will be holy; but in the character of a perfectly sanctified Christian there will appear many things which an angel never can exhibit. It will resemble that of Christ more than that of Gabriel, and in so doing will manifest the glory of God as it shone in the face of Jesus Christ.

Depend upon it, we can give no light to others without first having our own hearts illuminated by the Holy Spirit. A mere profession of religion, unaccompanied by the active virtues of piety, will give no light. Let us then look closely within, and ask, Have we any light of grace ourselves? And in connection with this, and following it, will come the inquiry, What good are we doing to the world by it? Oh, my brethren, the Savior bids us look around us upon our fellowmen and ask, What has all our religion amounted to? What have we accomplished for God's glory? How much light have we scattered? Whom have we enlightened and saved through our Christian influence? What souls have we led to repentance and belief in Jesus Christ? Has our light shone to any purpose? Have we been the instruments of instructing and saving others? Inquiries like these must come up, for God's people are the light of the world, and their mission is to reflect his glory as no seraph even can do it.

Every Christian has a positive influence for good. All do not shine with equal power and brilliancy, but they shine. Some scatter their rays far and wide, and become the moral lights of their generation, and some only glimmer like a feeble taper; but even the taper gives light to some, and so every Christian must shed rays of light upon some soul.

Christian friends, where are those rays falling from your lives and conversation? Whose way do they enlighten? Do your children see them? And have you, by the luster of your Christian example, led a single soul to Christ? Oh look well to the influence you are exerting. Beware lest your profession be in vain; for "if the light that is in you be darkness, how great is that darkness!"—*Bible Emblems*.

Sunday-school Hymns.

Dr. Wentworth, of the *Ladies' Repository*, continues his criticism of Sunday-school hymns with great vigor. In a recent article he says:

"William A. Pond & Co., in advertising their own wares in 1872, call the attention to the public to the comparative worthlessness of the publications of some of their neighbors. 'It is well known,' they say, 'that the singing-books' now multiplying so fast do not, on a fair average, contain more than five or six really good and serviceable pieces, the rest being a 'filling in' of inferior compositions, which, though of good moral sentiment, lack point, as an arrow may be of

good timber, and yet very dull. It would be hard to find a more perfect characterization of nine-tenths of the stuff indited upon a patient and good-natured, yet sadly abused public.

"Hymn-writing is a special gift, that belongs only to minds of the highest order. Only the best hymns, written by those especially gifted geniuses in moments of highest inspiration, are permanently popular and useful. Only one song in ten thousand becomes popular and useful. Only one song in ten thousand becomes immortal, sung through the ages, the joy of the world, the heritage of humanity. Charles Wesley wrote six or seven thousand hymns, but only six or seven hundred of these are in use in the church, and not one tenth of these are universally known and popular. Hymn-writing for children is even more difficult than hymn-writing for adults. Watts and Wesley both tried it; but how few of their effusions are known to the Sunday-school song to-day! It appears to be the fancy of numerous unfledged poets and interested publishers that nothing is easier than to write hymns for children. The fancy obtains currency that the sillier they are the easier they will be understood, as fond mothers suppose that the infant will appreciate 'baby-talk' when it is too young to understand English. The idea that verse must take the dilly-form in order to be level with the comprehension of children, is a very erroneous one. By the profuse use of sentimental songs and baby melodies we degrade the taste and discredit the understandings of children. A very narrow round of songs will do for the infant-school, and these need not be nonsense."

Dr. Wentworth gives also some instances of the nonsense in verse that he is protesting against, which, when attention is called to them, seem glaring enough:

"In the song 'Beautiful'—which, because attached to a lively tune, has been very popular—the machine poetaster in default of genius for any higher flight has tagged sixteen 'beautifuls' to very prosaic rhymes, and brought 'beautiful' beginnings to very 'lame and impotent conclusions.' The meagreness of the writer's resources appears at the end of the second and third verses.

"The second verse ends with

"There shall I join the chorus sweet,
Worshipping at the Savior's feet."

"The third verse rhymes the same words—

"Thither I press with eager feet,
There shall my rest be long and sweet."

"Child-singers are treated to floods of such painted abstractions—the 'bright forever,' the 'golden hereafter,' the 'valley of blessing,' the 'mountain of' ditto—and to such un-biblical representations as 'golden-winged angels,' 'Calvary's mountain,' and 'jeweled walls of jasper!' The Bible and canonical hymns talk sense, and not nonsense, about 'pilgrims,' 'race-courses,' and 'goals,' and never mix the figures or use them improperly. In Sunday-school song-books they are thrown

together in indiscriminate jumble. One popular writer makes

"The strand
Of the promised land
The long-sought final goal."

"A goal belongs to a race-course, and a strand is a shore or beach of the sea.

"What sense is there in the lines

"When life's labor-song is sung,
And the ebon arch is sprung
Over the shaded couch of death so still!"

"Children are told that

"There are little crowns in heaven;
There are little harps of gold;
There are little shining dresses."

As though they were to remain in a state of infancy perennially! We have higher ideas of growth in

"The beautiful Summer-land."

than these lines would seem to intimate.

"Our conclusion is, that the great mass of poetry of the Sunday-school song-books is a poor substitute, even temporarily, for the sanctuary. Every parent should take his child to church, and as soon as he can read, should put a hymn-book into his hands and encourage him, by precept and example, to learn the verse that is standard with the Christian world."—*Methodist*.

The Fall of Jericho.

Joshua did not take Jericho by storm, or siege, or by the engines of war. But he followed the directions that he had received from the Captain of the Lord's host, and for six successive days the whole body of the Israelites marched around the city.

First went a long train of the army of Israel in warlike array. Next came the priests, seven of them furnished with trumpets, resembling in form the horns of rams, which they sounded as they went, and after them another body of priests bearing the ark of the covenant. A multitude of people—probably unarmed, men women, and children—also accompanied the procession. Once each day, this long train encompassed the city, sounding the trumpets.

On the seventh day they began early in the morning, and made the circuit of the city seven times in the same order.

This was not an unmeaning ceremony, but a solemn, religious service—a noble exhibition of faith and obedience. But we can imagine that the impious idolaters within the city would scoff and ridicule the procession. To them this marching round and round was a display of idle pomp, fit only to excite merriment.

But on the seventh day, when the seventh circuit was completed, at a signal from Joshua, the trumpets sounded loud and loud, the people shouted with a great shout, and the walls of the city fell to the ground. The Israelites immediately entered and took possession. They burnt the city with all its treasures, and utterly destroyed all the inhabitants except Rahab and her father's household.

Herald of Truth.

Elkhart, Ind., June 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

New Meeting-house.—It is expected that the new Meeting-house, built on the farm of Henry D. Bowman, three miles north of Halifax, Dauphin Co., Pa., will be opened for public services on the 9th of August. A cordial invitation is extended to all.
J. D. H.

Changes.—Bro. C. D. BEERY, who a year ago, had moved to Kansas, returned to Branch Co., Michigan, where he arrived on the 5th of May, making the journey with his team, and being 50 days on the way. His address is, Bronson, Mich.

Bro. C. C. BEERY, removed early in the Spring from Fairfield County, Ohio, to Stephenson County, Ill., where his ministerial services were much needed since the death of Bro. Snyder. His address is Freeport, Stephenson Co., Ill.

Explanation.—A brother inquires the reason why the names of persons and of churches, with the amount of money given to the Aid of Russian brethren, are published in the Herald when we are commanded not to let the left hand know what the right hand doeth, nor to sound a trumpet before us when we give alms. In reply we remark that it is done so that each person may see that the money he sent has been properly received and credited. It saves us the trouble and expense of writing a separate receipt to each person, and enables even the members of the different churches to see that their money has been properly forwarded, and hereafter, if any question occurs, this record will show how the matter stands. If a mistake occurs all who know anything about it have the opportunity to have it rectified. It is only a simple way of keeping our accounts in such

a way that all may see how the matter is conducted, and no one should be so foolish as to expect to make himself a name or gain honor for himself, for this would be wrong, but let us all give, what we have to give, with an eye single to the glory of God, and for the good that we can do to our fellow-men.

English Catechism.—This little book which was originally published by the Mennonite Church in Germany, and republished in 1824 by the brotherhood in Canada, and previous to this two Editions have been issued from this Office, has now been published in the English language. This question-book is especially adapted to the use of children in schools and Sabbath-schools and wherever our brethren maintain Sunday-schools, they should be used so that our children may become acquainted with the foundation of our faith. May be had at this office. Price, per single copy 10 cents; per dozen, \$1.00, Postage paid. Per hundred by Express \$7.50.

Christianity Requires Peace.

This is the title of a beautiful poem, written and published by S. P. Yoder, an invalid young man who, for about five years has not been able to do any kind of work, and has been confined to his couch of affliction nearly all the time. He is compelled to write while lying, on account of spinal weakness, and spent the best part of four days in re-writing this poem. It is nicely printed in colors and will be sold at ten cents a copy, or \$1.00 a dozen, and the proceeds given to the Russian Aid Fund.

Address, SIMON P. YODER,
Vistula, Elkhart Co., Ind.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of postage for 25 cents.

The Menno Simon (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

The Russian Emigration.—Since our last issue, a party of about 40 Mennonites, mostly from Poland, arrived at New York, with Bro. William Ewert, from Prussia. They stopped temporarily at Summerfield, Illinois, and intend to settle in Kansas. On the 18th of May another party of 55

arrived, also from Poland, with Bro. Andreas Schrag; these went to Yankton, Dakota. And on the 5th of May, eleven families, comprising 58 persons, sailed from Hamburg, on the steamship, City of Paris, and were expected to arrive on the 25th. These are also from Bro. Schrag's Church, from Poland, and in the course of a few weeks we may expect about 100 families as appears from letters recently received.

Of the number yet arrived only three persons needed assistance from the Aid Fund; two from Hamburg to Kansas, and one from New York to St. Louis. But of those that are coming now, however, there probably will be quite a goodly number who need assistance. The money which we have deposited in New York bears interest from the date of deposit until it becomes due for passengers brought. As will be seen by letters published in this number, still others are preparing at as early a date as possible to come.

Bro. Jacob Y. Shantz, from Berlin, Ont. writes us that he intended to start on the 25th of May for Manitoba, taking with him 70,000 feet of lumber, a team and a plough, and build four emigrant houses, 20ft. by 100ft., and thus provide a temporary shelter for those who may first arrive there. He received information that 450 families are making ready to come to that place. We trust that God will prosper all these brethren on their way, give them a safe and prosperous journey and a happy and peaceful home in the land they have chosen.

Russian Emigration Relief Fund.

TREASURERS REPORT.			
Cash on hand Mar. 7th as per			
Report in Mar. Herald.....	\$1004.85		
Received during Mar.....	\$1002.21		
" " April.....	906.46		
" " May.....	4707.65		
" " to May 27th			
not on list.....	763.00	15539.32	
		16544.17	

PAID OUT.			
For Expense of Board traveling, Telegrams &c.....	\$48.70		
" Stationary, traveling			
Expenses, &c.....	67.80		
Apr. 20th Draft to New York, Dep.....	5000.00		
Apr. 30th Draft to New York, Dep.....	5000.00	10116.50	
Balance on hand		\$6427.67	

Those having funds for this purpose collected will hold them in readiness, and as soon as we get information that we need more, we will notify them.

J. F. FUNK, Treasurer.

Mis-statements.

We have several times called attention to certain mis-statements in reference to the Russian Mennonites, which have been going the rounds of the papers. Recently we found another article from the pen of a certain M. E. Clergyman, of New York, who says, he visited the Russian Mennonites in Clay County, Nebraska, that they came to America, on account of religious intolerance in Russia, that in their worship and faith they much resemble the Presbyterians, are very wealthy, have bought a great deal of land and machinery, started a bank &c., &c.

The people here spoken of are German Lutherans, not Mennonites, who have emigrated from Russia to America for the reason stated. Their religion of course resembles that of the Presbyterians, just as much as Lutherans are like Presbyterians.

For the information of all concerned we here repeat that there is as yet no settlement of Russian Mennonites in Nebraska, but it is quite possible that some may settle there during the present Summer. It seems a little singular that a Methodist Clergyman should make a visit to these people and not know whether they are Mennonites or Lutherans.

Mennonite Emigration.

From despatches in the Russian Papers from Berdiansk (Government Tauring) we learn that the emigration of the Mennonites, who desire to be free from military duty, has assumed large proportions. From Berdiansk alone, not less than three hundred families have set out for America. It is not alone religious scruples that compel these colonies in South Russia to emigrate, for many who are not Mennonites, are emigrating.

A writer from Odessa to the Russian "Vied", says, that the emigration among the German colonies at this time is of no less magnitude than that of the Tartars, from the Crimea, in the years 1859 and 1861.

During the last two months, whole trains have gone loaded with emigrants. Whole sections in the government of Cherson, have become depopulated. In Landan, and New Danzig, an effort is being made to convert their lands into money.

The Russian correspondent gives the following three reasons for necessitating the emigration of the German colonies: A steady decrease in the annual crops; A recent law repealing the original law granting perpetual freedom from military duty to the German Colonists in Russia; and making their sons subject to military duty.

A Question.

I have had my attention called to 1 Samuel 18:10, 11, in reference to the meaning of the words, "The evil spirit from God, came upon Saul." Reading further we find, it was the evil which caused Saul to cast the javelin to smite David. We read first of

the evil spirit the 16th chapter, 14th verse, where it is said, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." In 1 Jn. 4:8, 16, we read, "God is love." Whence then this evil spirit from God? Will some one please give us an explanation of this passage.

Letter from Russia.

Kronsthal, March 22nd, 1874.
To the Mennonite Board of Guardians.

Beloved in the Lord. The grace and communion of the Triune God be with us all. Amen.

Since by means of the great efforts made recently here in Russia, and by the law given by his Imperial Majesty, on the 16th of January, 1874, the Mennonites will also be required to render military service, although only the service in the hospitals and other services, belonging to the care of the army; but as we wish to continue to live faithful to the profession which we made in our baptism, we cannot accede to this requirement of his Imperial Majesty, and since we have heard both by personal conversation and also through writings that in America there is an asylum where we may enjoy religious liberty, we feel prompted by true Christian love to write to you and inform you of our condition, and in true Christian love to entreat you, to assist us by aid and counsel as much as possible in our distressed condition that we may be released therefrom. We would much sooner have applied to you, as already many of the churches in Russia and Poland have done, as we have seen by the Herald of Truth, and thus by the true Christian love which you have manifested for us poor sinners we felt encouraged also to make this appeal.

The reason why we have not applied sooner was this, We still hoped to obtain freedom from military service, as we sent a deputation to St. Petersburg again this winter, to pray his Imperial Majesty for religious liberty, but without effect as they were not even admitted into his presence.

Then again, dissensions arose in our church, as some wanted to accept the hospital service &c. while we of the other view, did not wish to separate ourselves from them yet, as we hoped, in time, and with prayer all might be rescued, so that not one might be lost, and as we sent to St. Petersburg the last time all agreed not to accept any service.

In the third place as the deputation returned from Petersburg, our beloved Bishop convened the church and counseled with them about sending a deputation to America, to seek for us there also a home, and also to collect means to defray the expenses of the journey. At this meeting it was also generally agreed to, but when it was brought into the villages to be actually carried into effect, nothing was done. It has, however, now been determined upon to take voluntary contributions in all the villages, for this purpose, and to choose a deputation

which, as yet, however, has not been done. And the reason why it has not yet been done is because no passes can be obtained, and if this is the case what benefit would there be in sending to America? It may be, however, that only those who have sons, which are of the age required for military service can obtain no passes, while others who have not may probably obtain them, which we sincerely hope. Since the government has already ordered the recruiting lists for the young men of twenty years of age to be completed, and handed in, some of the brethren have determined to get ready for the journey (with whom I have also joined), without sending a deputation. In order, however, not to separate from the church, we went to see our bishop, and conversed with him in regard to the matter. He advised us to write to you and he would confirm and sanction it and assist us. We also determined that in case we should send a deputation to America during the present Summer, which should select land for us, that we would move on it. Should this not be done, however, then we would join the Berghaler Church, which were represented in the deputation by Wiebe and Peters.

These were the reasons why we did not open correspondence with the Mennonite Board of Guardians.

Since the sending to St. Petersburg accomplished nothing, and we are to accept the provisions of the new military law, we feel prompted to write to you to find out whether we may not also obtain a little assistance, and much more that you may earnestly remember us in your prayers, that the Lord may strengthen us in the coming conflict, for the bitter waters of sorrow will reach even unto the soul; therefore, I entreat you help us to pray and strive that we may stand and hold out to the end in the true warfare. We also will strive and pray for us and you that the Lord may strengthen us.

According to the law we have yet six years free, but, as it appears, the law perhaps will not be observed, as the names of the young men are already put on record, and may also be taken into the service. The law also provides that boys having arrived at the age of fifteen years must remain. We always thought that this only applied to Russians. But since we have already made out the lists, and handed them in, the idea occurred to us that this provision might also apply to us. Therefore some of us who have boys of fourteen years of age have agreed to prepare to emigrate this fall in order that we may get away with these sons. Here, however, the question arises, Where shall we obtain means for the journey?

We have here farms, cattle, and household goods, but what will they bring? Very little, as we have sold only very few, and realized scarcely half their value, and if more must be sold, what will they bring? Very little. Hence, then, we once more make our friendly, Christian appeal; if possible, help us.

And as you may see from this there is no

time to lose. It is our sincere desire that you should as early as possible, inform us how many families you could help over from Hamburg this Fall so that we can then get ready. As it seems, at present, there will be only about fifty families that will emigrate this Fall. But on account of new events transpiring there might be double this number; rather more than less. Therefore it would be well if you would inform us how many families you could assist? And if our number should be too great this Fall, then, such families that have no sons liable to military duty could wait till Spring, and then perhaps receive help.

Some are entirely without means, others can help themselves to New York, or Quebec. The aid we ask only as a loan. Then when we get there we hope by farming and laboring to pay back the money received, as soon as possible. With the firm assurance that you will not unwillingly receive our petition, and that you will help us out of our distressed condition, we anxiously look for your reply, and I subscribe myself on behalf of a number of our brethren, as ever your brother in the bond of love, and the union of Christ Jesus.

The grace of God be with you all. Amen.
PETER WIENNS.

To the Mennonite Churches in America, our humble petition, I hereby certify that it has been the desire of many of our brethren, through the preceding article to form an acquaintance with the brethren in America, for the purpose of settling there, and if possible to obtain assistance.

GERHART DICK,
Bishop of the Mennonite Church in Chortitz.

For the Herald of Truth.

Longings for Immortality.

What means this longing in my breast,
For things I cannot see?
I here can find no blissful rest,
This earth is not for me.

All things that God has made, I know,
Are beautiful to see;
If man would only leave it so,
How happy he might be

How pure and innocent the child
When first its smiles we see;
When touched by art how soon defiled,
And lost its purity.

With smiles and plays its life begins,
Soon longs for better days:
But when it sees this world of sins
Then cease its smiles and plays.

The rich may have their coffers filled
With all that they can hold;
Can thus the longing voice be stilled?
He longs for more than gold.

As onward glides life's shattered bark,
The past doth fade away.
Man's future looks to him so dark
He longs for endless day.

His own poor men'sry cannot see,
When his own thoughts begun;
Their end—he feels it cannot be.
When life on earth is done.

What means this longing then for more
That here can find no stay?
It means a life beyond the shore.
That life of endless day.

Oh, may we reach that blissful rest
Where friends have gone before;
With love and peace forever blest.
We need not long for more.

S. P. YODER.

For the Herald of Truth.

1 John 2 : 17.

"And the world passeth away,
and the lust thereof, but he that
doeth the will of God abideth
forever."

Beloved friends, This we see almost daily; we are passing away and cannot stay; our Master calls and we must obey. Therefore let us ask ourselves, How do we stand before God? If he should call us away now to a never ending eternity how would we appear before his great throne, before the judgment seat? If we have the hope that dying will be our eternal gain, then all will be well. But if we have not this hope O, how sad!

Let us all then remember that we are passing away, and that by and by, not one of us will remain, and in view of this sure end let us consider, too, whether we are doing as well as we ought, or as well as we could. The German Poet says,
"Mein Gott das Herz ich gebe dir."

"Ich geb's so gut ich's geben kann."

But I fear we are not always doing as well as we can, not always giving our hearts so fully and freely to Christ as we might. Paul says, "The spirit is willing but the flesh is weak; but at another place he says, "I can do all things through Christ which strengtheneth me." What a glorious promise is this, and how happy may we feel if it is ours.

How busy is man in his effort to find out all things which will benefit him, or bring him gain; no labor or care is too great for him, and after all in the end must say, with Solomon of old, "All is vanity, all is vanity." How sad I sometimes feel when I see that so much good might be done and it is not done. O that we could only all be more of one

mind, bear with one another, and learn the ways of our Savior in all humility and meekness. Often when God blesses us with many good things, we become selfish and proud, and instead of its being a blessing to us, it is only a curse. We have had many earnest calls in seeing so many dear friends recently passing away from time into eternity, and therefrom, we should learn so to live that when this earthly tabernacle is dissolved, we too, may have a house not made with hands, eternal in the heavens.
A. N. B.

For the Herald of Truth.

Exhortation.

To the readers of the Herald, we have a great work to perform, and a short time in which to do it. In the days of Noah, God said man's days should be one hundred and twenty years, and man became so depraved that God destroyed all with a flood, but eight souls. Since then man's days have become shortened. We are told to seek the Lord while he may be found, and call upon him while he is near. With Joshua we should feel like saying, As for me and my house, we will serve the Lord.

Jesus said to his disciples, I have chosen you out of the world, therefore the world hateth you. If we are the followers of Jesus, the world will hate us; therefore we should rejoice, when men shall revile us, and say all manner of evil against us falsely for Jesus' sake. We should discharge our duty faithfully, watch and pray, and not get weary of well-doing. When Peter performed a miracle on the lame man, the men of Israel marveled; but Peter said unto them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." We should examine ourselves, and see if we have come to true repentance. If we have not yet had true repentance there is yet great danger from the enticements of the enemy. He will use every effort to draw us from Jesus.

We must crucify the old man with his deeds, and put on the new man—that is, we must be renewed in knowledge and in truth, after the image of him that created him, so that if the outward man perish, the

inward man shall be renewed day by day.

Dear readers, Have you obtained the new birth? Do you hate pride and all the worldly fashions? Do you read the word of God, and give heed to its divine teachings? "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" It is our highest duty to observe and obey all the commandments of God. There are those who make light of feet-washing, but, Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. It is a fearful thing to fall into the hands of the living God; for our God is a consuming fire to the wicked.

If our works are stubble or as wood, they shall be burned; they should be as pure gold, then like Shadrach, Meshach, and Abed-nego, they will come out of the fire purified from dross. Our God was their strength. The gospel is the power of God to all them that believe, and to them that believe not it is a judge: for Jesus says, The word that I have spoken, the same shall judge him (he that rejecteth Jesus) in the last day.
BENJAMIN LEGRON.

For the Herald of Truth.

The Love of God.

Dear brothers and sisters, how thankful we ought to be to God for the love he has shown us, in giving his only begotten Son to redeem us, and in opening the way by which we can gain admittance to heaven, and in giving all an invitation to come and partake of the waters of life freely, without money, and without price. Jesus is ever ready and willing to receive all that call upon his name; Come unto me, all ye that labor and are heavy laden, and I will give you rest. Oh, what consolation in these words of the Savior. He commands to love one another, and to keep his commandments; now if we love God we will keep his commandments, and love the brethren.

It is not the will of God that we should hate one another: Oh no, he

commandeth us to love, and to pray, "Our Father which art in heaven" &c., thus we are to call upon his name, and render unto him due praise, and obey his righteous laws. James 2 : 10, reads, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Let us examine ourselves closely, and see if we are living according to the words of Jesus.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

MICHAEL KILMER.

Lines.

Written on the death of Sarah A. Lantz,
who died in Haw Patch, Indiana,
May 12th, 1874.

Sarah was a faithful sister
Full of happiness and love;
She was working for her Savior.
And a happy home above.

She was gentle kind and loving
To all whom she'd chance to meet;
And the words that she did utter,
Always sounded very sweet.

All who knew her dearly loved her,
All their love to her extend,
For her pleasantness and kindness
She was every body's friend.

But with sickness she was taken,
And was sorely racked with pain;
Yet it was not her desire,
Ever to get well again.

But she longed to go to Jesus,
To that heavenly home above;
Where there is no toil nor sickness,
But where all is joy and love.

She saw the Savior at the gate
Waiting for her to come in;
She saw the angels round her bed;
O how good she must have been!

She called her friends to her bedside,
Asked them to follow her home;
To that good land beyond the sky,
To that land beyond the tomb.

Yes, she called them to her bedside,
Giving each a farewell kiss,
Knowing that she must soon leave them,
And go to that land of bliss.

In a short time she departed,
Not to return any more;
Yet by faith we hope to meet her,
On that bright and shining shore.

E. K. GREENAWALT.

Grace in the human heart is an exceeding-ly tender plant for so cold and hard a soil. Nothing but intensest care and most sedulous cultivation, can avail to keep it alive.

A few more Years.

A few more years shall roll,
A few more seasons come,
And we shall be with those that rest
Asleep within the tomb;
Then, O my Lord, prepare
My soul for that great day;
Oh wash me in thy precious blood,
And take my sins away.

A few more storms shall beat
On this wild, rocky shore;
And we shall be where tempests cease.
And surges swell no more:
Then, O my Lord, prepare
My soul for that calm day;
Oh wash me in thy precious blood,
And take my sins away.

A few more Sabbaths here
Shall cheer us on our way,
And we shall reach the endless rest,
Th' eternal Sabbath-day:
Then, O my Lord, prepare
My soul for that sweet day;
Oh wash me in thy precious blood,
And take my sins away.

'Tis but a little while,
And he shall come again
Who died that we might live, who lives
That we with him might reign;
Then, O my Lord, prepare
My soul for that glad day;
Oh wash me in thy precious blood,
And take my sins away.

The Fashions.

"Fashionable" dress and equipage are the uniform of the army of "the god of this world," and "fashionable customs" are his tactics. Why should Christians adopt them? See Rom. 12 : 1, 2, and 1 John 2 : 15, 16.

Many a soldier of Christ has been infected with the clothing, or taken prisoner by the tactics, and millions of the Lord's money have been taken from His work by these devices of the enemy. How long shall this course continue? Shall Christians still ask of Paris, or any other fashionable center, instructions how to live?—*Am. Mess.*

He Loves the Little Ones best.

"When he was with us, our Savior said
"Suffer little children to come unto me."
Still I see him with arms outspread,
Wanting to gather us round his knee.
And though there's room for all the rest,
I think he loves the little ones best.

Here we are, poorest of God's poor,
Tolling for bread from day to day;
But laid up in heaven a treasure is sure,
While the earth is round and rolls away.
And though there's room for all the rest,
I think he loves the little ones best.

Little hearts make merry and sing:
How his love to children warms!
Little voices prattle and ring—
How he takes them in his arms.
And though there's room for all the rest,
I think he loves the little ones best."

Selected by CLARA FUSKROESER.

To suffer well is as acceptable as to do well.—*Nehemiah Adams.*

Children's Department.

Bible Stories No. 6.

THE FLIGHT BY NIGHT.

When wicked Herod found that the wise men had gone back to their own country without coming to tell him if they had found the Great King, he was very angry. He said that he would kill this Baby King that they had come to seek, and that he would find out a way to do this, whether they came to tell him any more about him or not. He knew well enough the time that the wise men had come to Jerusalem; he had asked them what time the star appeared to them; he knew to what town the Baby King was to come, so he was quite sure that if he were to cause all the babies in Bethlehem to be killed, the Baby King would be killed among the rest. He counted the time, and he found that the wise men might have taken perhaps four months to come from their far-away land; they had taken a little more time to go to Bethlehem, and he had lost a little time when he was waiting for them to come back. Besides, he thought that perhaps they might not have left home just at first when they saw the star. But he was sure that, counting all this time together, the Baby King could not be two years old; so if he were to make his cruel soldiers kill all the babies that were younger than two years old, the little Baby King would be killed too. So he said that this cruel, wicked thing must be done. The soldiers were told to go and kill all the dear little babies. They were to go in secret, to tell nobody, that no mother might be able to hide her poor baby.

They set off. They had only six miles to go; they could soon get to Bethlehem. How could the Baby King be saved now?

No man could save him from the cruel soldiers who were coming to kill him; but God could save him. There can be no secrets from God; for he sees what everybody does, and he knows what everybody thinks;—none can hide anything from him. He sent an angel to Joseph, when he was asleep; and the angel told Joseph that the bad king wanted to kill the Baby, and that Joseph must get up as fast as he could, and tell Mary to get up, and get the Baby ready, and go to another country, to keep the Baby safe from the wicked king.

You may be sure that Joseph did not lose any time when he heard this. He got up at once, and told Mary to bring the Baby, and they went away as fast as they could out of Bethlehem in the dark night, when no one saw them but God who took care of them.

They had not been long gone when the cruel soldiers came. They opened every house door, and went into every room, and wherever they saw a pretty, dear little baby sleeping in its cradle, or lying in its mother's

arms, they took hold of it, and killed it, even in its poor mother's sight. In most of the houses in Bethlehem that terrible night there was a dead baby, and a mother weeping over it.

How did the Infant King, and his mother, and Joseph, go to the country which the angel had told them of?

Mary rode on an ass with the Baby in her arms, and Joseph led it. They are far away from Bethlehem now—and they are going as fast as they can out of the land where the cruel Herod is King. For a long time they go on and on, over a dry, desert country. Sometimes they come to low hills of sand; sometimes they must cross rough, coarse gravel. There are no pretty woods, and fig-trees, and vine-yards where grapes grow, and corn fields, and green hills, like the hills of their own land. But they do not care how rough the road is, or how weary they are, since they have the Baby safe.

Were they not afraid that the cruel soldiers would come after them?

They were not afraid, for they were good people, and they knew that God would keep them safe, when they were going where he had told them to go; so we may be quite sure that they were happy on their way, though it was a rough, stony road. God's people may be happy anywhere, for they know that he is with them,—if they are in the place where he chooses them to be.

Where did they rest?

Sometimes they came to a well by the wayside, where there were a few trees, and then they rested there and drank of the water of the well. People from our own land often go to see the country through which Joseph and Mary went. One of them tells us that the people of that country showed him a well by the wayside, and told him that it was one of the wells near which Mary rested with the Holy Babe. This traveler says that he was very glad to rest and drink there too, after his long, weary ride in that dry land.

They came into a country called Egypt. This was the country to which God told them to go; for the angel had said to Joseph, "Take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word."

What kind of a country is Egypt?

It is not so beautiful as the land where Joseph and Mary lived. It is a flat country. Plenty of corn grows there; and a large, broad river, called the Nile, runs through it. A great many years before this, another Joseph had gone from Canaan to Egypt. He was taken there as a slave, and became its ruler and the savior of his people. And it was in Egypt, beside the river Nile, that the little Moses was laid in his cradle of bulrushes. If you do not know the stories about Joseph and Moses, ask your mother to tell you about them. Mary knew these stories, and very likely she thought about them when she was going into Egypt too, with the Holy Babe in her arms—the Great King that both Joseph and Moses had heard

about and trusted in, as the Great One that was to come.

How far was Egypt from Bethlehem? Perhaps about sixty or seventy miles.

Had Joseph and Mary any friends there?

Very likely they had some friends there; for many Jews had gone there from time to time, and they had built several towns in that land. They were very kind to any of the people of their own country who came.

Did Joseph and Mary stay long in Egypt?

About two years, till cruel Herod was dead. Was he not punished for his cruelty?

Yes. You will read about that in the next number. But you see his cruelty was all in vain. He wished to kill the Holy Babe; but he could not, though he was a great king and had many soldiers, because God kept the Baby safe. No one can hurt those whom God keeps.

HYMN.

"I will trust, and not be afraid,"—Isa. 12: 2.

"I will not be afraid at night,
When alone I lie,
And darkness takes the place of light;
For God is nigh."

His sheltering arm supports my head;
And lovingly he keeps
A constant watch around my bed—
God never sleeps.

I will not be afraid of death,
Whenever it draws near;
Christ will receive my parting breath,—
Why need I fear?

Preserve me from the tempter's power,—
Be nigh to succour me;
And give me wisdom hour by hour.
To trust in thee."

For the Herald of Truth.

The Good shall all meet in Heaven.

I know many of you have often heard and read about the good as well as about the bad people in this world. How the good can be distinguished from the bad, and what will be the fate of each when they quit this life. So whilst I feel like trying to tell you something about this I have some fears that I shall fail to interest you. But when I think and am sure that this subject embodies in it a truth which we should reflect upon every day of our lives, that we can not think about it too much or too often, providing we do so with a right mind, I take courage and ask your attention and that you will please reflect on this matter with me.

This life we know is short. Some people live here only a few years, then they die and are gone. Some you know die quite young. Very many infants and children die before they get to be even five years old. Now are these children prepared to meet in heaven? Yes, the good shall all meet in heaven, and children are all good through Christ. It is true, the nature of all children are evil from their infancy and would not be good enough in themselves to go to heaven. But Jesus, our loving Savior lived here on the earth so pure and so holy without any sin in his nature, and then died and gave

Miscellany.

Frightful Calamity.

A frightful calamity occurred on the 16th of May in Massachusetts, involving great destruction of property and the loss of many lives. On the upper waters of Mill river, a small tributary of the Connecticut emptying near Northampton, three large dams existed, to furnish water-power for numerous manufacturing factories lining the banks of the stream. Between 7 and 8 A. M., one of these suddenly gave way, and the contained water rushing with fearful force down the narrow valley, swept over the villages of Williamsburg, Skinnersville, Haydensville, and Leeds, carrying away factories and dwellings with a large portion of their inmates, who had no opportunity to escape. Some efforts were made by riders on swift horses, to give the alarm in advance, but so rapid was the progress of the flood, that in many cases the first warning received was the roar of the torrent and the sight of an advancing wall of water over twenty feet high, carrying driftwood, buildings, rocks etc. The total loss of life cannot yet be accurately stated, but is believed to be about 150 persons; 110 bodies having been recovered up to the 18th. The destruction of property was also very great, careful estimates fixing the value at \$1,000,000. Many who escaped with life are left homeless and utterly destitute, and the destruction of large manufacturing throws many others out of employment. Contributions for relief have been made in the neighboring places, and aid is also going forward from Boston and other cities.

My dear young friends, let us all make the choice as early in life as possible to love and follow Jesus. Let us pray to him daily to keep us safe from all wickedness, and help us give our hearts wholly to him, so that he can lead, guide and direct us, that we may all be made worthy to meet with the good in heaven. There we shall have the company of all the martyrs, apostles, prophets and all the redeemed that have gone before; all the holy angels, and above all we shall meet our blessed Savior Jesus, and God the Father, to behold their glorious countenance forever. Now I hope and pray you will all try, with me, to be good. For the good shall all meet in heaven. B. F. H.

FOOD FOR THE LAMBS.

Happy is the man that findeth wisdom, and the man that getteth understanding:
For the merchandise of it is better than silver, and the gain thereof than fine gold.
Hated stireth up stripes:
but love covereth all sins.

The Granges.

[We have been most severely censured for admitting into our columns an article, designed to show that a union with the Granges was inconsistent with the spirit of the Gospel and Christ, and advising our brethren to keep themselves separate from these secret associations. We did this because we believe that whatsoever is secret does not correspond with the teachings of Christ, he admonishes us to walk in the light, that we may be the Children of light. We have knowledge also that other men are taking grounds against the institution, and as appears from the following article, taken from an exchange, our views on the subject are already beginning to be realized. The article is written in strong language but we give it entire that the people may see where the matter is leading to, and that all is not gold that glitters.]

THEIR COST TO THE FARMERS.

Before there were a dozen Granges organized in this State, I joined the movement, believing it to be an honest effort to help the farmer without wronging others. But, if not premeditated, the temptation has been too strong, and the leaders of this movement have taken the beaten track of pillage and plunder.

And what is this 'economical' movement likely to cost the farmers? The charter of each Subordinate Grange is \$15; Deputies charges, and express on books and circulars, not less on an average, than \$10,—making a total cost of at least \$25 for organizing each Grange. There are, or soon will be 2,000 Granges in this State, at a cost of \$50,000 for organizing. The degree dues paid to the State Grange will be \$30, 000 more,—making a total of \$80,000; besides \$20,000 per year as quarterly dues. This is one State alone. And what is done with the money? This thing is being adroitly worked. At first we had a constitutional guarantee that the members of the Order should know the amount of money received by the National Grange, and how disbursed. But this was too humiliating to these big-hearted fathers, and this guarantee was removed. Now we can only manage to get an occasional glimpse at the beautiful way the money is going. This self-announced and self-perpetuating oligarchy, styling themselves the National Grange, was prompt to provide that the farmers should pay the expenses of their wives in attending the National Grange; but the extortionate charter fee is left untouched. This \$15 fee is too good to be given up at once. They now have it secure until the next meeting of the National Grange; then by submitting to the State for ratification, they will get another year; and a two years 'run' will rake it about all in.

It is now proposed to establish a rival Agricultural Department at Washington. The government has been asked to do almost every foolish thing under the sun; and now the very thing it is doing these econom-

ical fathers propose doing themselves. The whole thing as now managed, is a medley of paradoxes. Under the head of economy the National lecturer is traveling from State to State at a heavy expense, and doubtless a fat salary, to instruct the farmers, not how to produce better crops, and make farming more profitable, but to teach them how to bend the thumb and crook the elbow! The "proper" angle, you know. The "beautiful" unwritten work occupies the time of the Grange meetings so that there is no opportunity for the consideration of agricultural questions. We have a State Agent who is trying to induce the farmers to buy their implements through him, thus monopolizing, the whole thing in the hand of one man. This, every one knows, would be immeasurably worse than purchasing implements through the hands of 500 or 600 competing agents.

Our State Grange is unequivocally committed to the non-political policy.

The subordinate Granges have done much good, and, in pursuing their own successes, they have naturally felt that all was going well elsewhere. But I believe a day of reckoning is near at hand. There is too much intelligence among the farmers to allow themselves long to be made the tools of grasping pretenders—*Chicago Tribune, May 9th.*

Remarkable Baptism.

It is stated that there has been an immense religious revival among the colored people in Petersburg, Virginia, and that on the 3rd of May, over five hundred converts were baptized in the Appomattox River. The scene of the baptism was between two bridges below the city, in a very beautiful spot, formed between the hills, in the river. Multitudes of people were present, and as the converts came out of the water they manifested the most extreme delight. Immediately after the administration of the ordinance, the converts were attired in a regular uniform, and afterwards marched back to the church, where their services were to be continued until midnight. This is no doubt the largest baptism, numerically, ever performed in one day in America.

Seven Resolutions of an every-day Christian.

1. I will, if possible, pray to God three times a day, kneeling.—Dan. 6:10; Eph. 3:14.
2. I will be honest in all my dealings with my fellow-men.—Acts 24:16; Matt. 19:19.
3. As a Christian parent I will read a portion of God's holy Word, evening and morning before prayer.—Deut. 6:6, 7; Eph. 6:1.
4. I'll take no part in sinful play.—Ex. 32:6. Nor trifling, throw my time away. Eph. 5:16.
5. As a Christian man, I will wear my hair so, that I can eat and drink decently at

any table, but especially at communion, not dipping my hair in the wine while drinking from the cup.—1 Cor. 11:14.

6. As a sister in Christ, I will keep close to Christ's feet, and not be proud with my hair.—Luke 10:39; 7:37, 38.

7. I will not wear the attire of a harlot.—Prov. 7:10; Isa. 3:16—23;—but will dress according to Scripture direction and example.—1 Tim. 2:9, 10; 1 Pet. 3:1—6.

Russian Aid Fund.

CASH RECEIVED.

From Amish Church, Green Tp., Wayne co., Ohio, by Jacob King.....	\$219.35
From Deer Creek Church, Johnson co., Iowa, by J. Schwartzentruber, as a gift.....	140.00
As a loan.....	591.00
From Amish Church, Yellow Creek, Ind. Wayne co., Ohio.....	2.00
From the churches at Clarence Center, Niagara Falls by Abm. Metz.....	77.50
From Slaum's Church, Elkhart co., Ind. H. Christophel.....	22.50
From Harmony, Butler co., Pa., by John Ziegler, Elder, as a loan.....	20.00
From the Amish Church at Orville, Wayne co., Ohio, by D. Z. Yoder, as a loan.....	31.00
John Steekly.....	570.00
From church at Hopedale Tazewell co., Ill., by Christian Nafziger.....	4.00
From church at Easton, Wayne co., Ohio, by David C. Amstutz.....	270.00
From the churches in Morgan and Monticau co., Pa., by Christian Welly.....	9.25
R. J. E. of Penna.....	120.00
From church at Mt. Pleasant, Westmoreland co., Pa., by C. Stoner.....	956.00
From church in Henry co., Iowa, by Joseph Schlegel.....	5.00
From the Amish Mennonite Church in Union co., Pa., by Michael Swartz.....	70.00
From church in Augusta and Naket Creek cos., Va., by J. Hildebrand.....	117.40
From church at Sonnenberg, Wayne co., Ohio, by Jacob J. Moser.....	133.00
From church at Wilmington, Lawrence co., Pa., by Shem King.....	25.00
From the Conemaugh Church, Amish, in Somerset co., Pa., by Moses B. Miller.....	100.00
John Brenneman.....	85.00
From church at Berlin, Holmes co., Ohio, by S. Miller.....	88.75
John Stultfus Schlegel.....	92.00
From Berry's Church, Perry co., Ohio, by Benjamin Huber.....	294.00
From several persons in Medina co., O., by Jos. Kulp.....	84.00
From church at Williamsville, Erie co., N. Y., by Abm. Metz.....	63.50
Mrs. J. Schmuck.....	5.00
From Bluffton, Allen co., Ohio, by John Moser.....	307.20
From Amish Church, Wayne co., Ohio, by J. K. Yoder.....	3.50
	14.95
	18.00
	35.00
	1.00
	184.25
	528.00

THE OLDEST HOUSE of public worship, in the state of Pennsylvania, is in Lower Marion township, Montgomery Co., about two miles from Maniunk. The old Meeting-house is a plain one and was built in 1695, as may be seen on one of the stones,

TRUST THE LORD.—Dear, weary, carc-worn ones, still persevere, and trust in the Lord, no matter what the conflict may be with sin and Satan; for God will always cause us to triumph through Christ. He is our refuge for every trouble. There is nothing so small, not even a sigh or a tear, but what finds sympathy in his loving heart; and we can make all our wants and wishes known to him, and he will never turn a deaf ear or the cold shoulder; but with open heart and arms he will receive us to himself. We receive these rich blessings by faith in God and his word; for they are yea and amen to those who believe. I can but testify of the things that I do know. Experience is a blessed teacher, and a true one. The Lord has done great things for me.

HOUSE WINDOWS.—The more light admitted to apartments the better for those who occupy them. Light is as necessary to sound health as it is to vegetable life. Exclude it from plants and the consequences are disastrous. They cannot be perfected without its vivifying influence. It is a fearful mistake to curtain and blind windows so closely for fear of injuring the furniture by exposure to the sun's rays, that rooms positively gather elements in darkness which endanger disease. Let in the light often, and fresh air too, or suffer the penalty of aches and pains and long doctor bills which might have been avoided.—*Globe.*

ST. PAUL, MINN., MAY 9th.—Fire is raging in the woods on the line of the Lake Superior R. R. at North Branch, and Pine City, with a strong wind.

Gems of Truth.—I will send seven copies Gems of Truth to one address prepaid for \$2.00. One copy of Josephus' complete works (English), for \$2.85; or one copy of Josephus, and one copy Gems of Truth, for \$3.10. Address. Brother Henry, Elkhart, Ind.

Obituary.

Died April 28th, on Pretty Prairie, La Grange county, Indiana, CHRISTIAN K. MAST, aged 53 years, 1 month, and 12 days. His burial took place on the 30th, at Pretty Prairie Meeting-house, and was attended by a large concourse of mourning relatives and friends.

The subject of this sketch was born in Lancaster co., Pa., in 1821. While young his father moved to Holmes co., Ohio, where he settled with his family, consisting of several sons and daughters. Here Christian married, and lived many years. By his acts of charity, his words of comfort and cheer, he became well known, and whom to know was but to love. In the fall of 1894 he removed to the Prairie where by his Christian course, walk and conversation, by his honesty and uprightness of character, he became endeared to the hearts of a large circle of acquaintances. He early made a profession of the religion of Jesus Christ: he was not only a professor, but as we believe, a sincere devoted Christian. Many will remember his friendly words of admonition. He was ever cheerful, and had a strong confidence in the promise of his Savior.

Our friend and brother is gone, and it is a source of great consolation to believe and hope that his soul is at this moment in the heavenly mansions prepared for them that love and obey their Savior. He is gone, his earthly work is done, his lamp of life is gone out, or rather placed upon the heavenly candlestick, where it will shine brighter than ever in the heavenly elime.

He leaves a greatly afflicted wife and seven children, besides many friends and neighbors to mourn their loss, yet our loss is his eternal gain. Dear young friends, children of the deceased, often do I think of you—of the many pleasant hours we have spent together in the schoolroom, as teacher and pupils. Remember our feeble counsels. Remember the counsels of your deceased father. He can no more return to you, but thanks be to God, there is a way by which you can go to him. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Early give your heart to Jesus. Although the Christian's path may be strewn with thorns, yet there is a pleasure in the fellowship of Jesus which the world never knows. The happiness or pleasures of the world are but fanciful—temporary, but the happiness of those who love and obey God is real. God loves you, and invites you to draw near unto him that you may enjoy that reality.

May God so direct us, and give us grace to hold out faithful unto the end, that we may all meet on the shores of immortality, and enter into that rest prepared for all them that love the appearing of our Lord Jesus Christ.

JOSEPH SUMMERS.

Died.

CORRECTION.—In the death notice of VERONICA F. RESSLER, wife of Levi Ressler, it reads "died 15th, of April," should be "died 15th," it should read, died 13th, and buried 15th.

March 1st, in Livingston co., Ill., ANNA SPRINGER, aged 6 months. Services by J. P. Schmitt.

March 4th, in Livingston co., Ill., ANNA STALTER, wife of Lewis Stalter, aged 34 years. Services by John and Joseph Rediger. She leaves a husband and 6 children to mourn their loss.

March 17th, in Livingston co., Ill., BRO. CHRISTIAN STEHLI, aged 33 years, 1 month, and 7 days. His death was caused by his horses becoming frightened at a train while he was unloading grain in a car, and the loaded wagon passed over his body, injuring him so badly that after nine weeks of suffering his spirit fled. He was a faithful Brother in the Amish Mennonite Church. He leaves a bereaved wife and one child to mourn their loss. Words appropriate to the occasion were made by Joseph Gasho, Christian Schlegel, and John P. Schmitt.

April 4th, in Franconia, Montgomery co., Pa., of Dropsy, LEON BENY, aged 73 years, 6 months, and 1 day. He leaves a wife and several grown children. Sermon by the brethren Clemmer and Allabach.

April 27th, in Hilltown, Bucks co., Pa., ELIZABETH ROSSER, in the 80th year of his age.

April 28th, at Souder's Station, Montgomery co., Pa., JACOB H. PUGH, aged 23 years, 9 months, and 21 days. He leaves a bereaved wife and one child to mourn their loss. Services by J. Clemmer, and W. Niec.

April 10th, at Souder's Station, Montgomery co., Pa., JACOB MOYER, aged 71 years, 10 months, and 1 day. Sermon by the brethren Landis and Loux.

Feb. 15th, at Lederachsville, Montgomery co., Pa., of Croup, WILLIAM, son of John and Deborah LEDERACH, aged 5 years, and 4 months.

April 10th, in Franklin co., Pa., Sister MARTHA R. BURKHOLDER wife of Henry B. Burkholder, aged 20 years, 6 months, and 23 days. She was sick only 6 days, and suffered greatly. She bore her affliction with a strong Christian fortitude, and was perfectly resigned to the will of her heavenly Father. She was a sincere and faithful Christian, and died in the full hope of Heaven. She admonished those around her to hold out faithful; and requested that the minister at her funeral should call earnestly to the young to seek the Lord early. When told that her end was nigh, she joined in prayer and singing; then bidding friends farewell she stretched forth her hands saying "Come, Come Lord Jesus," &c. She leaves a bereaved husband and infant daughter to mourn their loss. Sermon by P. H. Parret in Eng., and Jn. Hunsicker in Ger., from 1 Peter 1:24th and part of 26th verse.

March 12th, in Elgin co., Ontario, — wife of George KEXIO. Funeral services by Menno Cressman.

April 22nd, in Conemaugh, Somerset co., Pa., ELIZABETH YODER, (widow) aged 84 years, 8 months, and six days. Sermon by Moses B. Miller, and Jonathan Herschberger, from Jn. 5:24—29.

April 25th, in Livingston co., Ill., CHRISTIAN EXIST, aged 73 years. Five years ago he had a stroke of the palsy, since which time he has not been able to help himself, and most of the time he spent in the chair. Yet with patience the aged brother bore his Cross, until death released him from his trials. Sermon by Noah Augspurger, and Christian Naffziger, from 1 Cor. 15.

April 28th, on Pretty Prairie, Lagrange co., Ind., Bro. CHRISTIAN K. MAST, aged 53 years, 1 month, and 12 days. His remains were consigned to mother earth on the 30th, in the presence of many friends and relatives. He leaves a greatly bereaved wife and seven children to mourn the loss of a kind husband and father. He was a faithful brother in the Amish Mennonite Church. Sermon by Christian Werry, in German, and Peter Long in English from 2 Tim. 4:6—8.

May 4th, in Fulton co., Ohio, CATHERINE WERRY, aged 78 years, and 26 days. Six years ago her left side became paralyzed, since which she had to pass the time in a great measure in sitting, suffering much, yet she bore it with patience. Words of comfort were given by J. Weisz, C. Stacey, and C. Freinberger, from Heb. 12.

On the 6th of May, in Doylestown Township, Bucks co., Pa., of Typhoid fever, EROS SAMNEY, son-in-law of Abraham Bergery, aged 22 years, 9 months, and 5 days. He was buried on the 10th, at Doylestown Mennonite burying ground, followed to the grave by a large concourse of friends and relatives. He was a member of the Mennonite Church over 6 years; he leaves a wife and three children. He was sick not quite ten days; he bore his severe suffering with patience, and was earnestly engaged in prayer that all his sins might be forgiven; he experienced too, however, that the door was firmly closed, but he said, "I will leave all that is in the world," and in the last hours of his trial he said "I am going to Jesus." We can only say with the poet:

O therefore let us weep no more:
But with holy zeal prepare
Journeying to the land we love—
Bright and happy home above.

Funeral discourse by Samuel Godshalk, and Isaac Rickert from Rev. 14:13.

May 12th, in Noble co., Ind., of Erysipelas, SARAH LANTZ, daughter of Adam and Nancy Lantz, aged 18 years, 6 months, and 1 day. She was a sister in the Amish Mennonite Church. She had a desire to devote herself to the work of the Lord. She exhorted her comrades to be diligent in the

work of the Savior. Sermon in German by Isaac Schmucker, and in English by David Truby from Jn. 11:25, 26.

Letters Received.

M A B, John C Yoder, From Dalton, Wayne co., O., a letter with one dollar but no name to the letter, M D Eash, John Rupp, John Jans, Lizzie B Ressler, Elias Souder, from Strasburg Lancaster co., Pa., one dollar with no name to the letter, J M Stoltfus, Kate Haverstick, Christian Schmitt, H B Burkholder, Samuel Blough, John P King, Michael Swartz, Peter Giliom, Michael Kilmer, John P Smith, E K Greenawald, Peter Ziegler, Christian Herr, Magdalena Unicker, A Friend, W Thielehausen, David Morrell, Jacob H Martin, \$1.00 No Name, No P. O.

MONEY LETTERS.

A—John K Augspurger, Christian B Allebach, Jos Augspurger.

B—Leah Bergy, Martin Burkholder, H S Bear, Jn Brenneman, Joseph Bortreger, Joshua Bagley, Howard Barnes, Jacob Brand, S Berry.

C—Jacob L Cassel, Samuel K Cassel, Jacob J Coblenz, Noah Cockley.

D—Henry Dester 2, H Daugherty, Ruth Ann DeHaven.

E—Peter Esch, O S Engel, Daniel L Eaben-shade, Fanny Ehrisman, Reuben S Eschbach, J Emrich.

F—John Funker, John Fry Jr, S F Fisher, J D Gingrich, Benjamin Gerig, Nancy Gotwals, Isaac Gingrich, Samuel J Groves, Christian Garber, John Good, J M Goodnauer.

J G Hendricks, John Horst, Noah Hartsler, Chr Hertzler, David Hirschy, Jos Holdeman Sr, J H Haas, C Henning, S S Hochstetler, P Hofstetler, J H Hartzler, Benjamin Hochstetler, John Hege, Joseph D Hartzler, Jos Heertzel.

K—Christian Kriebner, Levi Kraz, Daniel R Kraz, S Kauffman, Susanna Keifer, F B Kraz, C I Kennel, M W Keim, Jacob Kurtz Sr, Jacob C Kenagy, Jonathan Kauffman, Isaac Kulp, John Kulp, Christian Kauffman, J K Kurtz, Malta Kemp, John O Kindig, John Y King.

L—John B Landis, J S Lehman, Solomon Lantz B W Landis, W Landis, Emanuel Licht, D D Lehman, Daniel Latschw, Elias Latschw.

M—Jacob H Miller, Daniel J Mast, L J Miller, C J Musser, Samuel Martin, Jacob Millard, Jonas Y Miller, Dan Metzler, Moyer Robert & Co, Mrs S B Minnich, Adams Mummert, A Myers, Lysler C Miller, Henry Myers, Allen Moyer, Martin Miller Sr, John B Miller.

N—Benjamin Niesly, Christian Nafziger, Daniel Noll, Christian Neuhauer, J S Neuenlander, John K Niesley.

O—John Otto.

P—Fanny Plank.

R—Jacob Richl, Jacob Raymer, Rev George Rupp, Magdalena Rolegep, A L Rupp, Chris E Rupp, Martin Realy.

S—C B Stemen, Abraham A Schantz, Susan F Shenk, C Stutzman, Joseph Shnaum, Jacob Swartz, H S Shellenberger, C Stoner, Christian Stauffer, Simon Stoltzfus, John H Steekly, David Spangler, C S Sauder, Peter Sauder, N Summers, Peter Summers, John Stultzfus Sr, Philip Stauffer, Daniel Schmucker, Catharine M Stauffer, Hiram Shaffer, Joseph Stuecky, Jonah Stoltzfus, B H Shavely.

T—Jonas Troyer, Abraham A Tschant, Z.

U—Leah Umble.

W—Cran Widdler, Daniel K Walt, Susanna Weaver, Gideon Weaver, Henry Wismer, C P Wyse, Jos Willmann, John G Weaver, Abm K Wismer.

Y—J S Yoder, Val Yoder, J H Yoder, John C Yoder, Levi N Yoder, Magdalena Yoder.

ratio that his self-reliance increases, his trust in God decreases; and the more he casts it off, and denies God, perhaps not with words, but by works. Observe that Paul says: "Cast not away therefore your confidence, which hath great recompense of reward." So also the exhortation: "Set your affection on things above, not on things on the earth." Pit. Schw.

For the Herald of Truth.

Good Reading.

Mercy, Grace and truth be with you all, Amen.

Dear readers of the Herald, I hope, with me you may have been encouraged and blest by perusing its pages, especially if carefully and prayerfully read. It embraces a variety of good reading matter, which cannot but be profitable to every reader's case. It can well be called a counselor, admonisher, reprover, comforter, and instructor for the soul. By it many gospel truths are presented to us, and authentically expounded, which may perhaps be very consoling and edifying to many, but were it not, much might remain hidden, and many souls less consoled.

Those of us who hunger and thirst after righteousness should feel thankful for this monthly visitor. Some may say: The Gospel is preached to us weekly, whereby we can be consoled and encouraged in the way of life; but we are so forgetful and inattentive that often the most useful or applicable portion of a sermon is soon forgotten. Yet we must confess that sermons preached with spirit are encouraging to the soul; all must work together for edification. Paul says: Faith cometh by hearing, and hearing by the word of God; therefore he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

There are many brethren and sisters scattered here and there, isolated from the church, who seldom get to the house of worship, and by the means, or through the instrumentality of the Herald may be kept alive in the faith. We have reason to believe that our faith and doctrine are not known everywhere, and through it they may be spread abroad.

Among the young there is much reading, but much of it is of a light,

seductive nature, and is calculated to poison their minds, and if the Herald is widely disseminated, it may displace much reading of a very trifling character. Many through it may be led to reflect on their sinful course; see their danger, begin to pray, repent; lead a new life; give their hearts to Jesus, and thus be saved.

Jesus came into this world to save sinners, and all who come to God through Jesus will receive forgiveness. Without faith no one can be saved. All who will be saved must come in this day of grace. O then, let us commence to-day to lead a Christian life, if we have not yet done so! May God through the Holy Spirit direct us in the way of righteousness and true holiness.

J. D. H.

From the Herald of Peace.

Peace better than War.

We have much pleasure in laying before our readers an important and interesting letter from Titus Coan, a veteran missionary from the United States to the Pacific Islands, addressed to Louis Street, also an American, a missionary of the Society of Friends, laboring in Madagascar. It is one of the most valuable testimonies which has ever been published, as showing reference to the reality of God's protection over those who trust in Him—a protection incomparably stronger and safer than that of weapons of war.

Titus Coan's letter is forwarded to us by Catharine Charleton, of Bristol, at whose residence Louis Street and his wife have been staying. Catharine Charleton also sends the following note respecting Titus Coan:

"Titus Coan, the writer of the accompanying letter, has been for many years a missionary in the Sandwich Islands.

"When a young man, at college, the American Mission Board had under consideration the subject of a visit of inquiry to Patagonia, about the year 1825. It was brought before the various colleges; and each student in one of these was requested to retire to his own room for prayer and guidance, as to whether he was required to go. Titus Coan arose from prayer convinced that he must offer himself for the service; and another young man felt prepared to accompany him. Having heard of the savage character of the Patagonians, the friends of the two young men desired that they should be supplied with weapons for defense, but Titus Coan had a strong belief that all these, even his pocket knife, must be discarded.

"On nearing the Patagonian shore, the captain of the vessel in which these devoted followers of the Prince of Peace sailed, said that, as the natives were so savage and un-

trustworthy, he could not allow his crew to land; and he could only put T. C. and his companion on the beach, in the little boat, with their goods, and that if they lighted a fire the natives would come into sight. It was a very lonely position for the two young missionaries—but the natives were soon seen lining the brow of the neighboring hill. They came near, and sought to satisfy themselves that the strangers were entirely unarmed—by examining every part of their dress, and even taking off their stockings and turning out their pockets—but, finding nothing, they expressed their friendly regard by taking their new friends in their arms, and receiving them into their tribe, as related in T. C.'s letter to Louis Street."

LETTER FROM TITUS COAN TO LOUIS STREET

"Hilo, Hawaii, Sept. 5, 1873.

"My Dear Brother: You ask for a sketch of my missionary experience in Patagonia, and the Hawaiian Islands. My sketch must be quite brief, and perhaps unsatisfactory.

"In company with one companion, I visited some of the clans in Eastern and Southern Patagonia in 1833, under the patronage of the American Board of Foreign Missions. We landed in the Straits of Magellan. We searched two days for inhabitants, and, on finding a wild clan of roaming savages, threw ourselves at once, unarmed, into their hands for sustenance and protection. They received us kindly, gave us horses to ride on, and we traveled with them about three months, east, west, and north, visiting their camps and hunting grounds, and falling in with several other clans. In this way we saw nearly all the savages of the Eastern Patagonian Pampas. The tribes are wild, and in the wildest state of savagism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them.

"Our mission among them was to explore and report, not to remain permanently, unless, after due consideration of facts, our Board should determine to establish a mission in the country.

"At that time, no one but themselves knew the Patagonian language, and we had no interpreter; all our communications to the natives were through signs. Some of our friends advised us to go armed into Patagonia. We said: "No, our weakness is our strength; our apparent unprotectedness our shield. And so it was. The savages saw we were defenseless, and our God made them our protectors. They were not jealous or afraid of us, and we left them unscathed, under the wing of our Immanuel.

"The Dyocks killed Murser and Lyman with their own rifles. After we left Patagonia seven armed missionaries were starved to death on Terra del Fuego, because they feared to go with the natives, and the natives feared them. At a later date eight missionaries were slaughtered, at one time, by

the same savages; and I am told that these were armed, not of course, with hostile designs, but with the view of self-protection and to procure game.

"The foregoing are a few of the many facts connected with our Patagonian expedition in 1833.

"You are aware that a band of English missionaries have since made considerable impression upon the Patagonians by establishing a school, and other means.

"With the history of Christianity in the Hawaiian Islands, you are doubtless acquainted. The mission has been a peaceful one, not however without more or less 'strife of tongues,' and much bitter opposition on the part of lawless foreigners, residents and visitors. There have been times when some of the older missionaries have 'endured contradiction of sinners,' and when they have been in peril by English, French and American visitors. But their feeling has been for peace, and their counsels, to the chiefs and people, peace. Our churches we regard as Peace societies, temperance societies, missionary societies, Bible societies, etc. With in these organizations we endeavor to train the converts to every good work.

"When the French, at three several times, threatened the independence of the nation, some rash councilors advised fighting. But the king and the council sent proclamations over the group calling on churches and missionaries to pray for deliverance, and help came from God alone. So when the English Lord George Paulet took the islands with a small frigate, there was no smell of powder, not a sword drawn, not a gun fired. The invader was sole monarch of the realm, doing his pleasure for five months. The British flag floated triumphantly over our custom houses, our forts, and our ports of entry. The king and all the rulers of the land sat, as it were, in sackcloth and ashes; meanwhile the missionaries and all the pious, throughout the land, were praying, night and day, to God for help. And help came from Him who made heaven and earth. The British flag came down, the royal Hawaiian signal went up. Our nation shouted jubilee, and breathed again the fresh air of liberty, while the English lord retired with his stifled thunders, and he has never again been seen on our coast. God has been round about us as a 'wall of fire.' Our forts have all been demolished, their materials utilized, and our war vessels have been converted to commercial uses. The nation has now only one small battery, for saluting, on the top of an old crater behind Honolulu. Such are some of the facts of our Peace record. We trust that our people 'will burn war no more.'

"Excuse this hasty and imperfect sketch. I shall be gratified to hear from you again, on any subject of interest to you.

"In Christian love,

"Your friend and brother,
TITUS COAN."

Was der Mensch fäet, wird er eenten.

Advantages of early Religion.

Among those things which have most influence on the minds of men, are profit and pleasure. While recommending early religion to you, think not that I wish to render you poor or unhappy. Far from it; I rather wish you to be truly rich and truly happy, not merely for the little span in which earthly pleasures or riches are enjoyed; but merely for a period so short as ten thousand thousand ages, but forever and ever. Where is that treasure to be found that will enrich you for eternity? not amidst the wealth or greatness of this world. "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me, and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof." Where are they, that, but a few years back, possessed pleasures and honors, parks and palaces, crowns and kingdoms? all vanished from the world. While entreating you to pursue more solid good, I would recourt to you some of the advantages of religion in youth.

Early piety is comparatively easy. The total corruption of man's heart is such, that at every period of life there are difficulties in turning to God. At any time it is needful to strive to enter the straight gate; but it is much easier to turn to God in youth, than it is in later life; the heart is not then so hardened, as it is by a longer life of iniquity and sin. The mind is not so averse to instruction, as it is when prejudices have so darkened all its faculties as almost to exclude the heavenly light. When Satan has long reigned triumphantly; when Satan has long led the sinner captive; it is hard to escape from his tyranny, and many have experienced this. The Scriptures confirm the doctrine of the difficulty of conversion late in life. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." In this sense we may apply, with dreadful propriety, the words of Nicodemus: *Can a man be born when he is old?* When is it that disease is most easily checked? Not when it has laid fast hold on the vitals; but when its first symptoms appear.

If you delay to turn, God may afterwards delay to manifest his forgiving love; and may lead you through tedious scenes of doubt and pain, anxiety and fear, which, but for these refusals, you would have never known. Before your sins are more multiplied, before your heart is hardened, before Satan gains a firmer hold upon you, Oh turn to God! Make not work for future repentance. Hard-en not your heart now, lest God, in righteous judgment, should harden it forever.

Another advantage attending early piety is, that it is that which is most honorable to God and to yourself; and it is that which has the fairest prospect of becoming eminent piety. Religion is honored, when the young but faithful votaries of the Lord are seen renouncing the world in the prime of

their lives. The world seems to imagine that religion is only suited for gloom and age; but they show that it has charms that win the hearts of the sprightly and the young. The world seems to suppose that what Satan leaves is all that should be devoted to God; but the young followers of the Lamb show, that such are the excellencies of his service, that it calls for their youth, their health, their prime, their all.

Glance at a few of the blessings, as described in the Scriptures, which the real possessors of religion enjoy. *There is joy at their conversion in the presence of the angels of God; joy over one sinner that repenteth. They are new creatures in Christ Jesus; in them old things pass away, and all things become new. They have a hope laid up for them in heaven. Being justified by faith, they have peace with God, through the Lord Jesus Christ. The Son has made them free, and they are free indeed; and being made free from sin, they have their fruit unto holiness, and the end everlasting life. The world is without Christ, without hope, without God; but they are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God.*

Reader, does not your heart burn within you, when reviewing such a catalogue of blessings? Yet it is an imperfect one, and only a small portion of them has been told. Do you not exclaim, Let these blessings be mine! They may be yours. Listen to Jesus; commit your soul to him, and they shall be yours! The Christian with all these blessings is rich in every sense; rich for time but richer for eternity.

Another advantage of early religion is that its possessors avoid the evil of an entirely unprofitable life. It is an awful fact, that while destitute of early piety, you answer none of the ends of your being. You are unprofitable to God, for you bring him no glory; you are unprofitable to Christ, for you make him no thankful return for all his dying love. You are unprofitable to the world around you; your associates are not encouraged by your example to follow the ways of peace, but by your negligence and folly are hardened in their sin. You are unprofitable to your dearest relatives. If they are the friends of Christ, instead of cheering them by your piety, your religion is their grief and sorrow; and if they are unacquainted with the Gospel, instead of striving to lead them earnestly to seek its blessings, ye go madly with them to destruction. You are unprofitable to yourself; for, alas! while negligent of God, you are adding sin to sin, and are making the heavy load of your transgressions heavier; are filling up the measure of your iniquities; and thus you are heaping up wrath against the day of wrath.

Oh, how much of divine grace must they lose whose best years slide away before the work of life is begun! Those years that might be inestimably beneficial to themselves, are but a dismal blank; worse than a blank, are years marked with the stains of

black ingratitude, neglect, and sin. Should you neglect obeying the Gospel, you will lose much grace here, and then may expect to lose much glory hereafter.

But, my dear friend, reverse this scene. Imagine religion to be your early choice; Jesus chosen betimes as your Lord, and prized as your salvation; and God adored as your God: and, O, how changed do all things appear! Then would you, in some humble measure, glorify his dear name, who bought you with his blood. Then would you recommend his Gospel, and display the influence of his love. Then, though you would ever feel yourself an unprofitable servant, an unworthy creature, yet your five talents, or two, or one, would be employed for the honor of your beloved Lord. — *Persuades to early Piety.*

A Law of the Divine Government.

"With what measure ye mete, it shall be measured to you again." Matt. 7: 2.

This principle or law of the divine government extends through every part of the administration. Every character and every condition in human life, are affected by this general law, and subject to its limitations. There are no evasions or exceptions that can annul or avoid the application of this principle.

The Creator of mind, and the great Legislator and the Judge of human beings, has declared this rule of the divine government, that men may know they are themselves the arbiters of their own destiny. What they do, shall be done to them again; and the dispensations of nature and of grace shall work for them nothing more nor less than the fruit of their own doings.

We are ever receiving from the hand of our Maker and Judge, according to the nature and intention of our conduct toward him and his creatures. It is written, "Forgive and ye shall be forgiven; and if ye forgive not men their trespasses, neither will your heavenly Father forgive you;" and also "to the merciful then will show thyself merciful;" and "with what measure ye mete it shall be measured to you again."

We should however understand, that the visible expression or outward manner is not the standard by which actions are weighed. But the hidden motive or secret desire of the heart is that which determines the nature and value of our conduct. We cannot indeed know or decide whether others will be benefited or injured by what we do; because the Governor of human beings holds in his own hands the consequences and results of our conduct. Sometimes when we intend to do good, evil results follow; and sometimes when evil is intended, good is the result. But though we know not how others will receive or be affected by what we intend to do for them, we may know the same measure of good we desire and resolve to do, shall be measured to us again, however others may be affected thereby. The good that is done to others through the influence of

our doings, is not of us, but is of him who works with good or evil actions of his creatures, such results as his own infinite wisdom sees best.

In order to be useful and enjoy the fruit of our doings we must first be reconciled to God, and receive his love shed abroad in the heart; and then be constrained by the power of his love to help such as need help, and as we have opportunity do good to all men. The good that is done in the earth the Lord doeth it, and those who act in harmony with his will are co-workers with him, receive again the same measure of good which they desire and consent to mete to others. The Lord accepts and rewards their upright intentions and sincere endeavors to benefit his creatures as if all were done to himself, and the same as though they accomplished all the good intended. But without Christ in the heart, and unreconciled to God, the good that may result from our labors is far from us. It is done by him who works with our actions such results as seemeth him good; and however great and blessed may be the effects that follow our doings we have no part nor lot in the matter if our hearts are not right with God. The reward of well-doing, and the good done, belong only to those unto whom divine providence will apply them.

Pleasant words are empty and deceptive to him who utters them, and benevolent actions are deficient and unfruitful to him who performs them, unless they flow from the love of God shed abroad in the heart. Without the presence of this heavenly principle to enlighten the understanding and purify the affections, we cannot know nor intend to mete to others, what we desire to receive from the hand of our Judge; and without the help of the spirit of truth, we are unable to do anything that shall not make us ashamed when we receive the same measure again, and eat the ripe fruit of our doings. The principle of divine goodness must dwell in the heart, in order that good desires and right intentions flow on of it. We may deceive ourselves in this matter, but we cannot deceive our Maker in whose sight the outward appearance of good works, without this inward principle, avails nothing; and who will measure to every creature according to the true character of his own motives and doings.

We ask ams, and our prayer is vain, if we consent not, nor desire to do unto others what we pray should be done to us. Our iniquities testify against us, and our sins are not blotted out, if we from our hearts forgive not every one their trespasses against us. The desires and intentions of the heart are not more availing when directed in prayer to God, than when they are expressed in our conduct toward his creatures. The heart is always naked and open before him, and he will as surely do unto us what we desire and resolve to do to his creatures, as he will do unto us what we pray him to do. The law and the gospel declare this precept, and enforce this command. — *Mirror of the Soul.*

Divided Hearts.

This is one of the most painful of diseases, and no human skill can cure it. But it is curable; Jesus Christ is able to make us whole, and his blood is a perfect and universal cure. Why, then, should any remain sick, often disabled and agonized, when they may have perfect and instant deliverance?

Yet how many of the children of God retain many, many years afflicted with this grievous complaint. They are double-minded, and consequently unstable in all their ways. They love God, and his cause and people; but they have also opposite affinities. They are selfish, or proud, or vain, or sensual, or passionate, or covetous, to a degree that cannot be mistaken. The gracious heart prompts them to zealous effort for God and his cause, to be liberal in religious contributions, to be patient under provocations, to be generous when they have the advantage, to be loving toward all, and have their conversation in heaven. But the other heart prompts to a selfish use of God's favors, to revenge injuries, and imagine them, to be self-indulgent, and, generally, to live for this world. There is, therefore, often a strife between the two opposing forces; and sometimes one, and sometimes the other, gets the advantage; and in either case the conflict is painful both in the process and result. Whichever part is defeated, it will murmur, and be dissatisfied; so that divided hearts are never entirely pleased and happy. Often when they have done right they regret it, because it does not turn out according to their wishes, and gratify the bad nature, as well as the good; and so they give with the right hand, and take back with the left. If the good is victor now, it may be vanquished in the next encounter; and so instability and uncertainty are among their characteristics. You cannot depend upon them, except on the lowest plane. Their liberality is irregular; their fiery zeal soon dies; and their fervid love may soon become as cold and dead as a stone.

Now, Christ stands ready to make us every whit whole. There are only two conditions, than which nothing could be easier, and which all may fulfill; be willing and believe. The latter includes the former; because we cannot exercise a true faith till we have surrendered our will to Christ, that he may have unlimited and unquestioned control. Then we are prepared to give him an unlimited and unquestioning faith and trust. He never fails, then, to exercise his unlimited power; and none can peep or mutter, or move the wing, but by his permission. He makes our heart his exclusive temple, and drives out all the profane intruders which make it a den of thieves. It is now only a house of love and prayer and joy and praise. Now we have only one heart, — a whole, sound, pure heart; and Christ is its life, and our eye is single to the glory of God. Eternal storms have passed away, and there is a great calm: not a calm of indifference, which many of the godless feel;

or of carnal security, which formalists may feel; or a calm of moral stupefaction, which the vicious and criminal may feel; but the calm of quietness of spirit before God; the calm of a divine peace, of a sweet and holy unity of conscious life in God and from God; the calm of an all-pervading, ineffable rest of soul, which Christ gives to the meek and lowly in heart, who are willing, without reserve, to wear his yoke, and no other; who come to him by faith that he may put it on with his own hands.

Fellow-christian, let us thus go to Christ, and see if we shall not find all needful balm in this Gilead to heal our wounded hearts. You hear others tell that they have been there, and still would go; that it is their heaven below. Go with them. Do as they have done; and you will soon tell the story that they tell, and fragrance will exhale from your character, and a delightful honey will distil from your lips. — *Advocate of Christian Holiness.*

The Lord's Prayer.

The Lord's prayer is the Prayer of prayer, as the Bible is the Book of books and the Apostle's creed the Creed of creeds. It is the best and most beautiful, the simplest and yet the deepest; the shortest, and yet the most comprehensive of all forms of devotion. Only from the lips of the Son of God could such a perfect pattern proceed. An ancient father calls it the summary of Christianity, or the Gospel in a nutshell. It embraces all kinds of prayer, petition, intercession and thanksgiving; all essential objects of prayer, spiritual and temporal, divine and human, in the most suitable and beautiful order, commencing with the Glory of God, gradually descending to man's needs; then ending in the final deliverance from all evil, and ending in thanksgiving and praise. All prayer must end at last in heaven, where all our wants shall be supplied.

It accompanies the Christian from the cradle to the grave; it can never be superseded; if we have exhausted the whole vocabulary of devotion, we gladly return to his model Prayer as infinitely superior to all our own effusions, it may indeed be abused like every gift of God and become a dead form; it may be called in this respect the greatest martyr on earth; but this is no argument against its proper and frequent use.

It is not intended to supersede all other forms, or extemporaneous prayer, but it should serve as a general pattern or directory to all our devotion, and should breathe into them the proper spirit. The address in the Lord's Prayer introduces us at once into the very heart of the Christian religion. It contains three important ideas; the word Father, the most endearing and attractive name under which God Almighty may be known, but which can only be properly appreciated and enjoyed in the Gospel dispensation.

It teaches us the paternal relation which

he sustains to us in Christ, and the filial relation which we sustain to him by faith in Christ, his only begotten and eternal Son. The word our refers to the brotherly relation of Christians to each other, or the communion of saints; and the words, *who art in heaven*, remind us of our celestial destination. It is faith which prays, *Father*; love which prays *our*, and hope which adds, *who art in heaven*. The three cardinal Christian graces unite harmoniously in every true prayer; the full meaning of this address could not be understood by the disciples before the outpouring of the Holy Spirit.

If we now look back to the whole prayer, we must admire its order; symmetrical arrangement seems to be based in allusion to the mystery of the Holy Trinity. God and the daily bread — naturally refer mainly to God as the Creator and preserver (the Father,) the second and the fifth petitions — the kingdom of God and the forgiveness of sins — to God the Savior and Redeemer (the Son.) The third and sixth petitions — the will of God and the deliverance from all evil — to God the sanctifier and finisher, (the Holy Ghost.) Selected by J. G. LONN.

Elkhart, Ind.

For the Herald of Truth.

Disciples of Christ.

The disciples of Christ are governed by the gospel of Jesus Christ. It leads, guides, protects, frees, and comforts all those that live agreeably thereto. By the gospel and Spirit of God we become disciples. Now to become the true disciples of Christ we should serve in newness of spirit, and not in the oldness of the letter.

How careful and decided, then, should Christian professors live, and not be found clinging partially to the Mosaic Law which said: "Eye for eye, tooth for tooth, hand for hand, burning for burning, wound for wound, stripe for stripe," and which was tolerated under the Old Dispensation, but strictly forbidden under the new; and alas, it is yet practiced, in a great measure, by many professors of Christianity — that is they render evil for evil.

We must understand it to be nature that does those things. Under the Mosaic law it was not necessary for nature to yield; but under the new dispensation, nature must yield. The law was given by Moses, but grace and truth came by Jesus Christ. To come to Christ, we must come out from under the law and serve God in spirit and in truth. Jesus says: God is a spirit; and they that worship him must worship him in spirit and in truth. But now we are delivered from

the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

The old law said: An eye for an eye. The gospel says: Love your enemies; bless them that curse you; pray for them that despitefully use you. Here nature or self-will must vanish, and self-denial must come in. If we hope to be obedient to the gospel, it will be a daily work — a daily strife to keep nature swayed; we must die daily — daily put off the old man — the former conversation, which is corrupt according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness.

Paul writing to the Galatians 5: 5, says: For we through the Spirit wait for the hope of righteousness by faith. 13, For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. 18 But if ye be led of the Spirit, ye are not under the law. Wherefore comfort yourselves together and edify one another even as also ye do. See that none render evil for evil unto any man, but even follow that which is good, both among yourselves, and to all men. Rejoice evermore. J. D. H.

For the Herald of Truth.

Tilling the Ground.

When thou tillest the ground, it shall not henceforth yield unto thee her strength. Gen. 4: 12.

We say and frequently hear it said, "I have cultivated my land well and manured it heavily, and yet it produces but little good fruit; I know not whence this is." But if we consider the words of our text, we can plainly see that here a two-fold curse or punishment was placed upon the earth; and I believe that this curse or penalty is yet upon the earth as well as when the Lord said, "Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. 3: 17.

These words were spoken to Adam, and this curse remains yet upon the earth, namely, that in sorrow we must support ourselves, and that the ground will not henceforth yield unto us her strength.

The Punishment of a Liar.

Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

While the Syrians were at war with the Israelites they took a little maid of the Israelites captive, and she waited on Naaman's wife. And she said, "Would God my lord were with the prophet in Samaria! for he would recover him of his leprosy." This was told to Naaman. The king of Syria sent a letter to the king of Israel with Naaman, and he also took gold, silver and raiment as a present that the king of Israel should recover him of his leprosy. The Israelitish king thought this was done to seek a quarrel against him, and he rent his clothes. When Elisha the man of God heard this, he sent unto the king and said: "Let him come now to me, and he shall know that there is a prophet in Israel. Naaman then came to Elisha, and he commanded him to go and wash in Jordan seven times, and his flesh would come again.

This seemingly little thing offended Naaman and he went away. He expected that Elisha would come out to him, and call upon the Lord his God, and strike his hand over the place, and cause the leper to be clean. He went away in a rage, for he thought the waters of Abana and Pharpar were better than all the waters of Israel. And after he had gone, his servant said unto him: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, wash and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again, and he was clean." Surely the waters of Damascus had as much healing virtue as the Jordan; but the healing balm consists in obedience to God's commands. Hence it was necessary for Naaman to dip in the Jordan to show forth his obedience.

When Naaman saw that he was made whole he desired to reward the man of God for that which he had done to him; but Elisha would receive nothing; so Naaman de-

parted from him a little way. Now when Gehazi, the servant of Elisha, saw that he would not accept of any reward from Naaman, his covetous spirit caused him to run after Naaman to receive that which was intended for Elisha. When Gehazi overtook Naaman, Naaman lighted down from his chariot, and said: Is all well? With a lie in his mouth, Gehazi said: *My master hath sent me*, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them I pray thee, a talent of silver, and two changes of garments: and Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants: and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, thy servant went nowhither. And Elisha said unto him, Went not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep and oxen, and men-servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence as white as snow.

Thus, dear reader, you will see that the lying heart was punished; and thus it will be with all who tell lies. No falsehood or sin of any kind will be overlooked by the justice of God. We have abundant evidences in the Scripture of God's aversion to lying and in which it is forbidden. Keep thy tongue from evil, and thy lips from speaking guile. Ps. 34:13. Put away lying, speak every man truth with his neighbor: for we are members one of another. Eph. 4:25. All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21:8.

To-day God is watching many a humble worker, many a patient sufferer, many a faithful teacher, all unknown to fame, who shall yet wear an eternal crown, when the crowned ones of earth shall be eternally forgotten

God's Mercy.

"I will never leave thee." Heb. 13:5.

No promise is of private interpretation. Whatever God has said to any one saint, he has said to all. When he opens a well for one, it is that all may drink. When he openeth a granary-door to give out food, there may be some one starving man who is the occasion of its being opened but all hungry saints may come and feed too. Whether he gave the word to Abraham or to Moses, matters not, O believer; he has given it to thee as one of the covenanted seed. There is not a high blessing too lofty for thee, nor a wide mercy too extensive for thee. Lift up now thine eyes to the north and the south, to the east and to the west, for all this is thine. Climb to Pisgah's top, and view the utmost limit of the divine promise, for the land is all thine own. There is not a brook of living water of which thou mayest not drink. If the land floweth with milk and honey, eat the honey, and drink the milk, for both are thine. Be thou bold to believers, for he hath said, "I will never leave thee nor forsake thee." In this promise, God gives to his people everything. "I will never leave thee."

Then no attribute of God can cease to be engaged for us. Is he mighty? He will show himself strong on the behalf of them that trust him. Is he love? Then, with loving kindness will he have mercy upon us. Whatever attributes may compose the character of Deity, every one of them to its fullest extent shall be engaged on our side. To put everything in one, there is nothing you can want, there is nothing you can ask for, there is nothing you can need in time or in eternity, there is nothing living, nothing dying, there is nothing in this world, nothing in the next world, there is nothing now, nothing at the resurrection-morning, nothing in heaven which is not contained in this text—"I will never leave thee, nor forsake thee."—*Spurgeon*.

Christ an interceding Savior.

It was a law in Israel, that in the seventh month, the tenth day of the month, the high-priest should enter into the Holy of Holies and make an atonement. Once every year

this general atonement must be made for the sins of the people. Day by day, year by year, did they sin, and hence their continued need of sacrifices and sprinkling of blood on their behalf.

The same thing is true to the followers of the Savior now. Daily they sin, daily they need forgiveness. But there is now no earthly high-priest that can make an offering for their sin. This is, however, of little consequence, for the Savior, by one offering, "has perfected forever them that are sanctified," and having offered this complete sacrifice, he has now entered, not an earthly Holy of Holies, but "heaven itself," to intercede in the presence of God for his people.

Fellow Christians, meditate much on this fact. It will encourage your heart to know that your Savior is engaged in, and is fully qualified for successfully prosecuting the work of intercession for his people.

There is only one advocate allowed to plead in the court of heaven; but he is always there, "He ever liveth to make intercession for us," says an apostle; and on this he bases his declaration, "He is able to save to the uttermost." He is always ready to plead your case, for he entered heaven "to appear in the presence of God for us." Hence it is written: "If any man sin, we have an Advocate with God the Father: Jesus Christ the righteous." Yes, he is engaged in the work of intercession, and for all his people—he forgets not a single one of them.—*The Christian's Friend*.

Watch.

Matt. 25:13.

My beloved friends, I have been a reader of the Herald a long time, and I enjoy myself in reading it, and I hope you will also benefit yourself by reading it. I ask you to be watchful and prayerful for you will not know what day, hour or minute you may be summoned away; as quick as the turning of your hand, you may be called away, therefore what I say unto you, I say unto all. Watch, and pray lest ye enter into temptation. There is no appointed time when he will come. He will come as a thief in the night. He may also come when you are hard at labor. We do not know, and for that reason I ask you to watch and pray. Watch, therefore; for ye

know neither the day nor the hour wherein the Son of man cometh. Beware, he will come when you are not aware of him! He will not only come to one but to all. We read in that precious Book, that God gave his life for ours. O, only think how terrible it must have been to be nailed to the cross and to suffer! Christ Jesus also came into this wicked world to save sinners, not to save one but all that will believe in him. I. M. M.

Christian Duty.

The world has claims upon us, and to them religion itself demands our attention. We are not yet entitled to the constant employment of saints and angels. We are pilgrims in the wilderness, and we can but view the land of promise as afar off. We are not yet privileged to pluck at will of its golden fruits, nor join in ceaseless praise of the songs of Zion. We have many battles yet to fight. We have many victories yet to achieve. Our Jordan still is to be crossed. We are still aliens and strangers to our Father's house. Yet, let us neither faint, nor despond. Our leader is gone before to prepare the mansions for us; and his servants who are faithful unto death shall enter into the New Jerusalem, and shall go no more out forever.—*Simpson*.

Holy Gratitude.

Gratitude is a noble and generous sentiment! It elevates man above the beasts that perish; unites him to the superior intelligences; and, as it were, repays the benefactor with an acceptable interest; gratitude is one of the fairest plants in the garden of the heart. It is the sunflower of the soul. Roused by the first gift of life, it follows the whole course of the solar orb. With drooping head it mourns his absence, and with upraised gratitude welcomes his return. Let this be the emblem of our souls. The Christian's heart should blossom with perpetual gratitude. Looking unto Jesus with glowing feelings, we should mark his course, and follow it with thankfulness. Shall he declare to us the parental name by which we may address Jehovah, and shall we not cry Abba, Father, with all the love and gratitude of which our hearts are capable?—*Stevenson*.

A sad Accident—Warning.

Last evening about six o'clock, Amanda Johnson, a young woman, not quite seventeen years old, (the daughter of a widow, of feeble health, residing in Jamestown, Elkhart Co., Ind.,) who was working for a family in Elkhart, while endeavoring to kindle a fire took the kerosene can and poured some oil on the wood; there still being some fire in the stove, it immediately caught, exploded the can and set fire to the clothes of the young woman, who ran out of the house and with some difficulty was caught and the fire put out, but not until her limbs and body were so badly burned that she died about 12 o'clock. To-day (June 25th) she was brought home to her mother and buried. The mother's heart was filled with the deepest sorrow, and it seemed almost impossible for her to give up her daughter. On Monday morning she had left home in the full enjoyment of health and little did the mother think that so soon she should be brought back a corpse, but indeed there is only a step between us and death. The girl was entirely resigned to the will of God. She did not wish the word to be brought to her mother till she was dead; as she felt her mother could not survive the shock; she requested that all her clothes should be kept for her younger sister. She seemed willing to die, and said she was going home, amidst her suffering sung,

"It will soon be over—
I am going home
To die no more."

She was a good girl, kind to her mother and her mistress. Mrs. Harrington had become warmly attached to her and in her suffering they did all that could be done for her relief.

This should be another solemn warning never to bring kerosene near to fire.

The Gem, is the name of a new Singing Book, published by Reubush & Kieffer, Singer's Glen, Rockingham Co., Virginia, and embraces the Shoolday Singer, Christian Harp, Glad Hosannas and Golden City Songster, four books in one containing 352 pages. The above book will be sent by mail, one copy, post paid \$1.00. Per dozen by mail \$9.00. By express \$7.50. For sale at this office.

Herald of Truth.

Elkhart, Ind., July 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

New Meeting-house.—At Chestnut Hill, in West Hempfield Tp., Lancaster County, Pa., a new Meeting-house has been built during the present Spring, which it is expected will be ready and opened for public service on the 12th of July next. A cordial invitation is extended to all.

Sunday School.—The brethren in Columbiana and Mahoning Counties, Ohio, have organized a German Sunday School. We hope they will be blessed in their efforts to teach the pure principles of the religion of Jesus Christ to the young.

German School.—The brethren in Franconia Church, in Montgomery Co., Pa., have organized a German School, which meets every Saturday afternoon, in the Meeting-house and, if we are rightly informed, is conducted in the same manner as a Sunday-school. The ministers and others capable of giving instruction in German, with a large number of children and young people, meet together and sing and read and pray. A similar school is conducted at Berkey's School-house in the same township, on Sunday afternoon. We are glad to see our brethren manifest such an interest in this matter and feel sure, with proper effort and attention, it will prove a benefit both to the young and old who participate in it, and no doubt will prove a blessing to the church. Let other churches follow the example of the Franconia brethren. There are localities and churches where our people are not able to maintain such schools on Sunday, and where one might be maintained on Saturday. Let the young people be taught the precious truths of Jesus, whether on Saturday or Sunday. We have no respect for days, and feel to say, God speed the work whether on one day or the other.

The Emigration Movement.

We have this month very little to give to our readers on this subject. Several families more arrived about the 18th. Part of them went to Dakota, while the others are stopping in Elkhart. A large number of families are expected shortly.

Russian Emigration.

The report in the last issue of our paper stating that a second party of eleven families from Bro. Schraag's Church had arrived on the 5th of May, was a mistake. This was the party with whom Bro. Schraag came, consisting of some 35 persons and arrived on the 18th of May.

Immediately after the issue of the last number we received information that about 80 families from Bro. Tobias Unruh's Church, in Volhynien, may be expected, all of whom desire to remain with the brethren in the more thickly settled portions of our country, and labor for a time until they can help themselves. To supply this need, we hope our brethren wherever they can will furnish house room where one or more families may be accommodated. Many of our brethren have already offered to take such families and many more we feel sure will "do likewise."

English Catechism.—This little book which was originally published by the Mennonite Church in Germany, and republished in 1824 by the brotherhood in Canada, and previous to this two Editions have been issued from this Office, has now been published in the English language. This question book is especially adapted to the use of children in schools and Sabbath-schools and wherever our brethren maintain Sunday-schools, they should be used so that our children may become acquainted with the foundation of our faith. May be had at this office. Price, per single copy 10 cents; per dozen, \$1.00. Postage paid. Per hundred by Express \$7.50.

Peace Envelopes.—We are now printing an envelope, with a very neat design representing the peace doctrines taught Isaiah 11: 6, and Micah 4: 3 &c. We send them by mail 25 envelopes for 15 cents, 100 for 50 cents and 1000 for \$3.00. Send for them.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided

in 22 parts, each part containing 48 pages and will be sent by mail free of postage for 25 cents.

The Menno Simon (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

Christianity Requires Peace.

This is the title of a beautiful poem, written and published by S. P. Yoder, an invalid young man who, for about five years has not been able to do any kind of work, and has been confined to his couch of affliction nearly all the time. He is compelled to write while lying, on account of spinal weakness, and spent the best part of four days in re-writing this poem. It is nicely printed in colors and will be sold at ten cents a copy, or \$1.00 a dozen, and the proceeds given to the Russian Aid Fund.

Address, SIMON P. YODER,
Vistula, Elkhart Co., Ind.

Sad Accident.

A very painful accident occurred in Canada, on the 31st of May. On Sunday morning between eight and nine o'clock, Bro. Henry W. Brubaker, with Bro. Albright's little boys went to the Thames river to wash; he got into deep water and was drowned. His body was found a few hours afterwards, placed in a coffin and sent to Waterloo county followed by his bereaved wife, and Bro. Abraham Martin. He was buried in the Conestoga burying-ground. Aged 26 years, 11 months and 29 days. He was born in Juniata county, Pa. Sermon by Bro. Abraham Martin.

Information Wanted.

Edward Riesen, born in Ellbip, West Prussia, Germany, spending some time in Australia, and returning to Germany, afterwards, came to America. Seven years after he wrote to Russia that he had had the yellow fever, but had been restored to health again. This letter was written from Ohio. Since then nothing has been heard of him. He is about 58 years old, if still living. Any information as to his whereabouts, or if dead where he died, and where buried will be received with the deepest gratitude by his brother, RUDOLPH HERMAN RIESEN -
Marion Centre, Marion Co., Kansas.

Loss by Fire.

During the latter part of March the house of Brother John Fried, of Hancock County, Ohio, was entirely destroyed by fire. His loss was about \$1200.

Since Conferences have for certain rea-

sons, advised the brotherhood not to insure their buildings in insurance companies, the said brother in obedience to the decisions of Conference, conformed himself to these instructions and did not insure his buildings, therefore our church feels it their duty to assist the unfortunate brother and as far as possible make good his loss. Our church here, however, is small, and many are not able to do a great deal, inasmuch as they also during the present Spring gave what they were able, to the Russian cause. I was prompted to bring this matter before the church in general through the columns of the Herald with the assurance, that the brethren will lend us their aid as we also shall feel it our duty under similar circumstances to help others when we are able. The receipt of money sent in will be acknowledged in the Herald or privately as may be desired.

DAVID BOESINGER,
Deacon of the Reily Creek Church,
Bueflon, Allen County, Ohio.

Answer.

In the June No. of the Herald, page 105, a question is asked, and an answer requested on the words, "The evil Spirit from God, came upon Saul." 1 Sam. 18: 10. In 1 Sam. 16: 14 we first read, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

We do not understand that the Spirit of the Lord, and the evil spirit from the Lord came from the same place, neither can they abide in the same house at the same time. Doth a fountain send forth at the same place, sweet water and bitter? James 3: 11. God is love, and he is holy and righteous; hence that that evil spirit was not of God, but the spirit of that wicked one, who had permission from God, after the Spirit of the Lord had left Saul to come upon him to trouble him because of his disobedience towards God. It was also that same wicked one, who, after having permission from God went forth from the presence of the Lord and came upon Saul to destroy him. Read Job 1: 12; 2: 7.

M. W. SHANK.

Something to think about.

The following is an extract, from a letter written by the Mennonite Missionary Dirks, on the Island of Sumatra, in East India, to the Mennonites in Russia, in reply to the question, what they should do, in regard to the requirements of the Russian Government, demanding of them now the performance of military service. Dirks was educated in Germany by the Mennonite Church of Gnadenfeld, and afterwards sent to Sumatra by the so called Holland Mennonite Church, where he is now supported by the Mennonites of Europe and America.

Pankaten, July 18th, 1872.

"I for my part, much regret that the reorganization which is now taking place in the Russian Empire, proves detrimental to our privileges, and proposes to compel us

to participate in military services, I cannot see that we are going, thereby to be placed in a condition, in which those who are sincere, may not just as well work out their soul's salvation as before. Should there, finally, by the new order of things, much that we love and highly prize, be lost; should the German element more and more lose itself in the Russian, should indeed the German language and German habits and customs, finally, be swallowed up by the Russian, and should it finally be that most of the Mennonite young men, instead of performing hospital service, would voluntarily join the ranks of the combatants, it will no doubt, even then yet be possible to worship God in spirit and in truth. Hence whatever the result may be, I decidedly advise not to emigrate. Where will our despised Mennonite people, in this present evil time, find, in this corrupted world, a place, where they can be at home again, or where indeed they may even get again what the Russian Government would still give them?"

Those who advise too much to emigrate, positively do not know the world, neither the character of this present time, otherwise they must know that that from which they propose to escape will overtake them wherever in this wide world, they choose to settle. Let no man deceive you. When we do all that can be done to preserve our liberty, and are not able to do so, I maintain that it would be better to wait and see what will come. By all means let us not have step be taken."

How true, as Paul has said, the "wisdom of this world is foolishness in the sight of God." Oftentimes not only foolishness, but open wickedness. How do these words ring in our ears and ring the sound of alarm, to every faithful and sincere follower of the Prince of Peace. If it should be that most of our young men—our Mennonite young men, should voluntarily, join the ranks of the combatants, even then they may worship God in spirit and in truth. When they do that which the Savior has forbidden? Which they themselves have been taught to be wrong? that which their own consciences tell them is opposed to the teaching of the gospel and for which thousands of our forefathers have bled and died a martyr's death? And these are the words of a Mennonite Missionary? One educated by Mennonites? one sent by them to preach the gospel of Jesus to the heathen? one supported by Mennonite friends? What a blenheim upon the church which for so many hundred years, has maintained the principles of non-resistance against persecutions and death, and now in this enlightened, educated age of the world, when hundreds of men of other names and denominational beliefs are throwing their influence against the demon of war, which has filled the world in all ages with sorrow and woe, a man educated to the work of carrying the gospel of peace to the heathen, rises up and declares that to do this even voluntarily is not wrong. Surely, if the blind lead the blind shall they not

both fall into the ditch? We rejoice however, that this is not the sentiment of most of our Russian Brethren, as they are sacrificing much of their earthly possessions to come to America, to enjoy their full liberty of conscience.

We trust, however, our friend Dirks will harmonize his faith a little nearer with that of the gospel, and learn to give an answer to his friends, in similar questions, which will correspond nearer with the gospel. We trust that none of our friends in Russia nor yet in America will feel inclined to accept such teachings. Let us all hold to the true gospel principles and be faithful even unto death.

From the Church in East Tennessee.

To our Friends in the North who feel an interest in our Church in Tennessee.

We are separated in body from all other churches of our denomination, but in spirit we are probably more closely united in the bonds of love than our depraved natures would admit if it were otherwise. It is sad to think that the spiritual ties among us are so prone to give way to the strain of human differences. Let us not close our eyes to facts, but rather learn our depravity by them, and make new efforts to overcome them, and "press toward the mark, for the prize of the high calling of God in Christ Jesus," remembering the words of the Savior: "By this shall all men know that ye are my disciples, if ye have love to one another."

On Whitsunday we assembled at our place of worship, with a number, of visitors from several different churches in the North. From far distant homes we assembled together, and partook of the same spiritual manna that many centuries ago was so miraculously imparted by the apostles, to people of several different tongues and nationalities, when the convicted hearers were stricken in their hearts, and began to ask among themselves, "Men and brethren, what shall we do?" This was imparted to us by Bro. Gideon Stultzfus of Lancaster Co., Pa., Bro. Enoch Zook of Millfin Co., Pa., our old Brother John Stoltzfus, and lastly by Henry Wismer of Michigan. If any of us had yet in us a little self-righteousness, we had here abundant opportunity to ponder upon the truth that Christ is not here or there, but "as the lightning shineth from the East even unto the West."

During this time one soul made application for admittance into the church. Some others were expected to do likewise, but like Felix of old, it appeared they sent away the kind messenger to converse with him at a more convenient season.

O brethren, how manifold are the works of Satan, trying to detain us from entering upon our great duties of life; trying to bind our hearts to the perishable things of this earth; riches, luxuries, and worldly honors; trying to clothe us in self-righteousness;

trying to break the bands of love, and sow discord and contention; trying to entice us from the way of truth in a thousand ways.

"My soul be on thy guard,
Ten thousand foes arise;
And hosts of sin are pressing hard,
To draw thee from the skies."

O! watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

A FRIEND.

From Lena, Ill.

[The following extract from a letter from one who though personally a stranger to us, is very encouraging and shows what a little effort will do.]

"I have been laboring for your people, in my circle, among a community that knows but little of the church of the Mennonites, indeed my own personal acquaintance among your people is very limited, but they have always been represented to me as an honorable people, and because of that and your non-combatant principles, which we likewise hold sacred, and because I felt myself called upon, by you and your people in their oppressed circumstances, I canvassed and obtained (mostly in quarters, halves, and dollars, also a few V's), \$32.75. Some Catholics, even, gave some.

We desire to return our sincere thanks to our kind friend for his earnest effort, and to all those who lent a helping hand to the good work. May others go and do likewise.

Extraordinary Rulers.

From time to time in great emergencies, God raised up extraordinary rulers, that he might accomplish through them his gracious purposes towards the covenant people. Foremost among these in time, and in the dignity of his office, is Moses. The twofold office committed to him is clearly indicated in the sacred record. First, he is sent to deliver the Israelites from their bondage to the Egyptians. "Behold," says God to him, "the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Ex. 3:9, 10. How he executed this part of his office, with the miraculous help of Jehovah, is familiar to all. Secondly, he is the mediator of the covenant established at Mount Sinai between God, and his people.

God began by addressing the people directly from amid the thunders and lightnings of Sinai. But they could not endure this mode of communication. "Speak thou with us," was their petition to Moses, "and we will hear; but let not God speak with

us, lest we die." Ex. 20:19. In reply the Lord said: "They have well spoken that which they have spoken" (Deut. 5:28; 18:17); and immediately among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command them. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19. The two essential things here (so far as the mode of communication is concerned) are that God will henceforth communicate with man through the medium of man; and that such communications have the same authority as they would have were he to address man directly, as he did on Sinai. The Great Prophet of the latter days is to be a man speaking in God's name to his brethren; and the promise of such a Prophet contains in itself the pledge that, until his advent, God will make all needful communications to his people through men like themselves.

In both of the above offices Moses was an eminent type of Christ; and in neither of them could he, from their very nature, have any successor until the appearance of his great Antitype. Deut. 34:10—12.—*Sacred Geography.*

Secret Societies.

At the session of the Reformed Presbyterian Synod in Philadelphia, on Monday, May 1st, the Committee on the order known as the Patrons of Husbandry, or Granges, presented their report, which states that they emphatically and unequivocally condemn this and all other secret orders as ensnaring, deceptive, and sinful in themselves, as prejudicial to the best interests of society, and as a lawless and inefficient way of obtaining the redress of grievances. They also recommend that the Synod enjoin it upon all sessions not to acknowledge as of good standing members of this or any other secret order, and to warn all under their care to beware of the ensnaring influence of such organizations. The Synod adopted the report by a unanimous vote.

The Christian a Pilgrim upon Earth.

An important and pleasing view of the Christian's state and character is that of a traveler to a better world.

The Scriptures describe life as a pilgrimage, and the child of God as a traveler to a lasting home. "I am a stranger with thee, and a sojourner, as all my fathers were." "When a few years are come, then I shall go the way whence I shall not return." The aged patriarch Jacob said, "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been." Of him, and those who lived much longer than he it is

said, that they "confessed that they were strangers and pilgrims on the earth;" but they "desired a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared them a city."

Cherish the views these holy men professed. You, if a Christian indeed, are but a traveler here. Infancy, childhood, youth, manhood, and age succeed each other so rapidly that many scarcely reflect they are in one, before they find themselves advanced to another. Yes, life is a pilgrimage; and short is the passage from the cradle to the tomb: some find it a longer, some a shorter, but all a short and a hasty journey. It is hasty, though its haste be unperceived. A traveler in a packet, driven by steam and tide down the smooth surface of a river, may indulge the illusion that all he sees on shore, the trees, the spires, the villages, are in rapid motion, hurrying away; but it is he who moves, and all on shore are still. Thus even when least sensible of the speed with which you go, are you advancing with sure and rapid haste to the eternal world. Think when you lie down, think when you rise up, think when you walk, and think when you rest, I am but a traveler here. Amid the cares of life remember, these are but the cares of a journey; amid its pleasures, these are but the comforts of an inn. This world is not my world; for I am but a traveler here.—*Guide for young Disciples.*

I could not Go without Jesus.

A Christian sailor who was on shore, one morning left his boarding-house and went out into the street, but soon turned back, and going to his room, stayed there a little while.

As he came out the second time, a man said to him, "Why did you go back?" The sailor answered, "After I got out I found Jesus was not with me; I could not go without Jesus: so I went back to my closet to find him. Now he is with me, and I can go."

My friend, how is it with you? Let me beg you not to go out to your daily duties without Jesus. If you are a business man, you need him to help you on your farm or in your shop, to be with you in your store or office.

Every mother needs Jesus to help her in the care of her family, to give her patience, and to comfort her in her trials.

If you are a little child, you need Jesus to help you while you study and while you play.

How pleasant it is to have this best Friend near us all the time, to feel that he knows our wants, to lean on his strong arm while he leads us in the right way, to know that he has died for our sins, that we may be holy here on earth, and happy by and by in heaven.

Without me ye can do nothing. John 15:5.

If thy presence go not with me, carry us not up hence. Exod. 33:15.

The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. 2 Chron. 15:2.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isa. 40:31.

I can do all things through Christ which strengtheneth me. Phil. 4:13.

The Plain of Gennesaret.

Josephus' description of the plain of Gennesaret is interesting, as showing in a representative way what Palestine once was, and might now be under a stable and righteous government: "A region of the same name borders the lake Gennesar, admirable for its character and beauty: for the soil itself, on account of its richness, refuses nourishment to no plant, and all varieties are accordingly cultivated here by the inhabitants, the happy temperature of the air suiting those of different kinds; for nut-bearing trees, which flourish in the coldest climate, thrive here in endless profusion; then again palms, which are nurtured by heat, and figs and olives, which belong to a softer temperature grow by their side.

It not only produces, contrary to what one might think, crops of opposite kinds, but it preserves them also. Grapes and figs, the most noble of fruits, it furnishes ten months without interruption, and the other fruits ripening by their side all the year round. For, in addition to the genial character of the air, it is watered also by a most fertilizing fountain which the natives call Capharnaum. Some have regarded this as a vein of the Nile, since it produces a fish similar to the *caracius* of the Alexandrine lake."

PRAYER.—In the very moment when thou prayest, a treasure is laid up for thee in heaven. No Christian's prayer falls back from the closed gates of heaven. Each enters there like a messenger-dove. Some bring back immediate visible answers; but all enrich our store of blessings there, and all return to the heart with the fragrance of peace on them, from the holy place where they have been. The Christian, even when he is walking for recreation, in his converse with others, in silence, in reading, in all rational pursuits, finds time for prayer. And although he is only thinking on God in the little chamber of his soul, and calling on his Father with silent aspiration, God is near him and with him.

IF ALL CHRISTIANS did what they could in the single-eyed effort to lead others to Christ, what sights we should see! A plain farmer in Ohio, last spring, went out to a

country school-house, and started a Sunday school. With no more gifts of persuasion than the average of farmers—with less, we suspect,—he had an absorbing desire to lead sinners to their Savior. His love and zeal took hold of the "hardest" characters around, the drinking men and the railroad laborers as well as the farmers. The school has grown to a membership of 150. Conversion has followed conversion, and the revival is now reaching into town and kindling up the churches. And every church is full of members, so far as it is full, that might do just as much, if they should consecrate themselves as heartily as has this good brother.

WE MUST not forget that that is often the truest success, which men set down as failure. Men would have counted Paul's life a failure, a preacher to a despised sect, driven from place to place, oft hooted and stoned by mobs, and at last beheaded by Nero, yet who would not rather to-day be Paul than Alexander the Great? And if ever an earnest life seemed to the world to go out in failure, it was when Jesus of Nazareth, abandoned by his friends, made the laughing stock of a rabble in the streets, ended his life amid mockery and scorn on Calvary.

ESPECIALLY is this tenderness of heart our indispensable preparation for winning souls. Tell a man that he is in danger of losing his soul, and tell him as though it were a fact which you bore philosophically, and not as though it were a grief that was breaking your heart, and you will not move him except to anger and contempt. You can say anything to a man without offense, which you say through tears. If you fling your arms around his neck, and weep upon him, he can not resist you. You can not go hopefully on your errand of salvation unless you go tenderly. Love and longing don't use cold words.—*Rev. A. L. Stone.*

IT IS COMMON-SENSE and self-deception to suppose that we are spiritual, because we talk and busy ourselves about *technically religious matters*. To be true to God always, and to find him everywhere, to live ever by faith in Christ Jesus, to be simple, innocent, natural and loving in all relationships, to be filled with the Holy Ghost, to rise easily and spontaneously from fact to truth, from nature to God, from the human to the Divine, to accept with the same spirit of consecration and obedience whatever seems to lie in the order of Providence for us to do, whether it be private or public, little or great, secular or ecclesiastical, work or play, is what we mean by true spirituality.

THAT is a spurious goodness which is good for the sake of reward. The child that speaks the truth for the sake of the praise of truth is not truthful. The man who is honest because honesty is the best policy, has no integrity in his heart. He who endeavors to be humble, and holy, and perfect, in order to win heaven, has only a counterfeit religion. God for his own sake, good-

ness because it is good, truth because it is lovely—that is the Christian's aim.—*F. W. Robertson.*

The National Conference of Dunkards.

The National Conference of Dunkards (Tunkers) went into business sessions at Girard, Ill., on Tuesday and adjourned on Wednesday. The first question considered was the propriety of having the conference published, giving the nature of the discussion and the names of disputants. This was warmly discussed, some contending for the liberty of press, while others were opposed to any thing being given, believing a full report would be calculated to create discord among the brotherhood, and exhibit a degree of pride on the part of the Conference that would be unscriptural and dangerous. A majority were not in favor of departing from primitive customs, and only a synoptical report will be published. It was then decided to send out ministers on missionary work to preach the doctrine of peace to the nations.

A question was presented to have the old minutes of the previous Conference compiled and published, which was granted and a special committee appointed on the subject. A long discussion then took place on the proper manner of wearing the beard, and it has been decided that while it has ever been the rule of the church to wear a full beard, it is not permitted to wear mustaches only. The question of allowing members to engage in banking business was discussed, and was decided in the negative, as it would lead to covetousness, litigation and usury, all of which was forbidden by the sect. On the question of collegiate education it was decided to be unadvisable to send children to college. It was determined not to permit the use of their names in the establishment of High Schools controlled by the church. The Standing Committee was authorized to appoint a sub-committee to visit and to reconcile inharmonious churches, after which the conference adjourned till to-morrow.

The question of saluting the colored brethren with the holy kiss was settled by permitting each church to make their own rules on this subject, though some brethren thought that a rule ought to be made forbidding any question on account of color in ordination. The question as to the propriety of Dunkards joining farmers' clubs produced a long discussion, and it was finally decided that it would be inconsistent with the religion of the sect for members to join any such societies. The use of musical instruments was advised against in such congregations where their use causes offense. The session will meet next year in the Miami Valley, Ohio. About 500 of the preaching brethren were present, representing an approximate membership of 150,000.—*Tribune.*

Children's Department.

Bible Stories No. 7.

THE YOUNG KING AMONG THE LEARNED MEN.

In Bible Stories No. 6, the Infant King is represented as being in his mother's arms, a little babe. In this story he is presented as twelve years old, standing among the learned men in the Temple.

Where has he been all these years?

He was in Egypt for about two years, and then the angel of the Lord came again to Joseph when he was asleep, and said to him that he must now go back to his own country. Then was wicked Herod dead?

Yes. Very soon after he had made the cruel soldiers kill the babies, Herod became very ill. God punished him, by making him suffer very, very much, even in this world. He felt as if a hot fire were burning within him, always tormenting him. He was very, very hungry, and he made his servants bring him every kind of nice thing to eat; but though he ate, nothing seemed nice to him, and he was hungry still. He was in pain all day, and in pain all night; and he sent for a great many doctors, to see if they would make him better. They told him to go a long way off, to a place where there were warm baths; and he went and bathed many times,—but he was no better. Then he came home again, and the doctors told him that he must be bathed in oil; so he was put in a bath of oil,—yet he was no better, but rather worse. He could never be better, for all that the doctors had told him to do, because God had sent him this terrible illness to punish him for his cruelty. He was so very miserable, that one day he told his servants to bring him an apple to eat, and a knife to pare it with; and he meant to kill himself with the knife. But just as he was going to kill himself, his cousin, Achabius, came in, and held his hand, and kept him from hurting himself.

At last Herod felt that doctors could do him no good—that he must die. Now he was quite sure that no one would be sorry for his death, for every one hated him; so he said that he would make them sorry at his funeral for something else. What do you think he did? He sent for all the chief men in the country, and every man that was much liked, and every man that would be much missed by his wife and children, or by his neighbors; and he made these men be all shut up in one place; and he told his sister and her husband that as soon as he was dead all these men must be killed, that there might be many to lament and mourn when he died.

But Herod's sister, Salome, was not so bad as he was. So, after he was dead, she did not seek to kill these men, but let them go home to their own houses.

Herod's son Archelaus made a grand funeral for him. His body was carried in

a bier of gold, with precious stones, and it was covered with purple,—the color used by kings. A crown of gold was put on his head, and a sceptre in his hand. Five hundred servants followed him, carrying spices; but not one of them was sorry for him. There were gold, and spices, and precious stones for his funeral,—but *not one tear*. Every one was glad that he was dead; no one wept for him. Few are sorry when bad men die.

Did the angel tell Joseph that Herod was dead?

The message of the angel was,—“They are dead that sought the young Child's life.”

What did the angel mean by saying, “They,” for was it not the bad king Herod that sought the young Child's life?

It was Herod, but it was most likely his son Antipater too; because he was as wicked as Herod was, and he had tried to get his two brothers killed; so most likely he wished the young child killed too, that he might get the kingdom to himself.

Then did not Antipater live to be a king after Herod was dead?

No; for Herod did not like Antipater, though he was his son; and he had put him in prison.

Five days before Herod died, he made his soldiers kill Antipater in the prison. So now you see, that both these wicked men died about the same time, and the angel's message was quite true.—“They are dead who sought the young Child's life.”

When Herod and Antipater were both dead, did Joseph and Mary go back to Bethlehem?

No; for another son of Herod was then king in that part of the country. His name was Archelaus, and he was as cruel as his father Herod. He made thousands of people be killed. It was a common saying among the people, “It were better for us to be without a king than that Archelaus should reign over us.” So when Joseph heard that Archelaus was king, he went back to his own village, Nazareth, in the country of Galilee, where Antipas was the ruler, who was not so cruel as Archelaus.

Very likely the gold which had been offered by the wise men had been all spent in the long journey; and when Joseph went back to Nazareth he began to work at his trade. Though he was the true king of Israel, he knew that since God had made him poor it was his duty to work for his bread. He worked every day in his carpenter's shop;—and most likely the young King of the Whole World helped him in his work; for he always did everything that is right, and you know it is right that children should help in their parents' work, or be useful to them in any way they can.

So time passed on, till the young King was twelve years old, and then he went up with Joseph and Mary to Jerusalem. It was a pleasant time of the year; and a glad company went up together to worship God in the Temple. And as they went they often sang the song of David, “I was glad

when they said unto me, Let us go up to the house of God.”

Did they stay long in Jerusalem?

Not very long; and when they were going back, the party went but a very short way the first day. When they stopped to rest, Mary and Joseph found that the young King was not with them. They turned back to seek him, very sad and sorrowful; and at last they found him in the Temple, talking with the wisest men in the land,—hearing what they said, and asking them questions. You see he did not go with idle, foolish children; he liked to be with the wisest and best, in the house of God. Do you, too, love the house of God? Do you like to hear and ask questions about God and holy things? Remember Jesus says, “I have left you an example—follow me.”

When Mary asked him to go back, he went at once; he did what his mother wished. Though Mary and Joseph were good people, yet, like all the other children of Adam and Eve, they had naughty hearts, and sometimes did wrong. Yet Jesus who was quite good, “was subject to them.”

Why was he subject to them? Because he came to obey God, which Adam did not do. The King of the whole world was to learn to obey. God tells every one to obey the parents he has given them; so even Jesus obeyed his mother and Joseph.

Jesus did no wrong; and while he was a child he did everything that Mary told him to do. We must try to be like him for he is our example.

VERSE TO BE LEARNED.

“He went down with them, and came to Nazareth, and was subject unto them.”—
Luke 2:51.

HYMN.

“JESUS CHRIST, my Lord and Savior,
Once became a child like me;
O that in my whole behavior
He my pattern still might be!”

All my nature is unholy,—
Pride and passion dwell within;
But the Lord was meek and lowly,
And was never known to sin.

Let me never be forgetful
Of his precepts any more;
Idle, passionate, and fretful,
As I've often been before.

Lord, though now thou art in glory,
We have thine example still;
I can read thy sacred story
Try to do thy holy will.”

A Talk to the Children.

Dear children, It is a long time since I wrote to you, so long that I suppose many of you have wondered why I have been silent so long. I have by no means forgotten you, and if it had not been that other kind friends have written and there was plenty of good matter for the *Children's Department*, you should have heard from me.

Since I last wrote to you, I have received but few letters, and now I hope, my little

Miscellany.

The Patrons of Husbandry, from One Who Knows.

friends, you will write again. Let us keep up our friendship by writing together often; and thus put each other in mind of our duty towards God and our fellows, which we are so apt to forget and neglect.

O, my dear little friends, let us not become careless in the service of God; because there is so much to do, and we may have but little more time in which to work; and if we neglect our duty, and do not try to do some good in the world, we shall be very sorry when the time comes that we must die. Then we will wish we had done more; but when God calls for us, we must go, whether we have done much or little.

Then let us never idle be.

But let us watch and pray—

There's work enough for you and me

To do from day to day.

What have you been doing, little boys and girls! Have you been trying to be good and obedient to your parents, and loving and kind to every one else? Have you read in the Bible, and tried to keep the commandments, or have you forgotten and neglected this great duty? We may forget these things, but he who gave us this good book never forgets; and every day that we forget and neglect to read it, or to do what he tells us, he will write it down; and Oh! what a big account there will be against us at the great day when we shall be called before him to answer for our conduct while in this life.

As it is summer again, and the Sabbath-schools are all opened, I hope many of you are attending them, and learning all you can about God and our duty towards him. I should like to have a talk with every one of you; but as we cannot see each other, let us write to one another often, and in this way, at least, keep up our friendship. Now let this be sufficient for this time. I will write more at some other time, and I hope you will also write again to your old friend,
BROTHER HENRY.

Gems of Truth.—I will send seven copies *Gems of Truth* to one address prepaid for \$2.00. One copy of Josephus' complete works (English), for \$2.85; or one copy of Josephus, and one copy *Gems of Truth*, for \$3.10. Address, Brother Henry, Elkhart, Ind.

FOOD FOR THE LAMBS.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter days
Prov. 19: 16, 20.

reasons, and were ready for a discussion, which of course ensued. It was not long, however, until one of them got up and said he thought I had acted the man with them, and they could see that my mind was fully made up and I could not be changed, and he would make a motion that they excuse me honorably from the Grange, which motion was seconded and carried. They then invited me to remain until the Grange closed, but I thanked them, bade them good-night and retired from the room.

Now I will proceed to give some of the evils I discovered.

1st.—When I was taken in, I had to take a pledge of sacred honor.

2nd.—In that pledge, I pledged myself to help the Grangers in time of need, and always reveal to them the fact, if in my power, when I see that they are about to be cheated by a third party. The latter may not be in the pledge, but in the order.

This I deem wrong, to yoke ourselves unequally with unbelievers in a society, and do our alms and favors inside that clique; and not entirely for the purpose of helping the poor and needy, but with the view of doing it in obedience to the order. I think that outside of the church of God, our alms should have no limit, but should be given to all men equally, wherever the poor and needy may be found. The above is not unlike the Masonic order.

In our pledge we pledged ourselves not to have any religious or political discussions tolerated in the Grange. No sooner was I in the Grange than our Grand Master made a speech proclaiming with what a mighty hand the Grangers would put down monopolies. He declared it would be but a short time until we could rule the legislature for we could send Grangers there, and we could easily get a majority of votes; and we could even govern the freights on Railroads, etc. I began to think he had already broken his pledge, and if we discussed the subject with him our pledge would be broken also. They may tell me it is not a political affair, but I look to a man's works, not his words.

4th.—There are a great many formulas to go through that very much resemble the plays of children; and there is also religious worship which has its turns, and I do not think it becomes Christians to participate in them. They even go so far as to have a form by which to bury the dead.

5th.—They permit dancing in a grange where there are none that oppose it, and even have a formula by which to carry it out.

6th.—They tolerate picnics, oyster suppers, festivals, big dinners and a great many other gatherings, all of which tend to drift us off in the vain pursuits and pleasures of the world. It is there we go and eat to excess, which the Scriptures term drunkenness. Fathers and mothers, remember that if your children are permitted to run to such places of merry-making while young, it will be hard for them to break off when they get older; and you may live to see the day that they will be led into bad habits and bad so-

ciety, by the lust they have in going to such places, and perhaps they will pick their companions from among them, and then the true old saying will be felt, that "when children are young they trample your toes, but when they get old they trample your heart."

7th.—In the sign of recognition they tell a falsehood and leave a false impression. Now, this comes so near to the promise that I gave them, not to reveal their sign of recognition, that I cannot give a full explanation. But I will explain it so that all those that are Grangers can tell what I mean.

Suppose you were in a bar-room, or in a train, and desired to recognize each other, which you are compelled to do, in obedience to your pledge. You first throw out some signs, and when you have satisfied yourself that you have found a Granger, you open a conversation with him, and the first language that you make use of, you are involved in a falsehood, but you leave a false impression on all in the room who are not Grangers. This I deem inconsistent for Christians.

Now, dear reader, I have given some items that explain the wrongs in the Grange, and I will add, my opinion is, that the present monopolies which it seems to be their great object to put down, are not as great a curse to the nation as the monopolies that they will generate. For it will only be throwing it from one side of the fence over to the other.

They oppose things that add to our prosperity. Such as Railroads and Commerce, which has much to do with the enterprise of the nation.

Now, I wish to continue my article by referring you to a passage of Scripture, though I want it fully understood that in placing it before you, I give you no assurance that it is my belief that it should be applied to the Grange; for I do not know that it should. I simply place it before you for your own consideration and to ponder well; for surely all the brethren and sisters that are Grangers, and who are trying to live a Christian life, if it would run into what the passage points to, would be sorry in that day that they had been a leaf in the bud of its youth.

The passage of Scripture to which I refer is the 15th chapter of Revelations, from the first to the eleventh verses inclusive. I believe that most commentators agree that this should be applied to the Roman Catholic Church, which appears very plain; but in the 11th verse we are told that he beheld another beast, and it appears that most commentators think this beast has not yet made its appearance, and still look for it. And who knows that it will not appear in the form of the Grange? For we are told that it came up out of the earth. Not as the first beast, which came out of the sea at Rome, on the peninsula, in the Mediterranean.

Notice the following:

"And he causeth all, both small and great, rich and poor, free and bond, to receive a

mark in their right hand, or in their foreheads: And that no man might buy or sell, save he, that had the mark, or the name of the beast, or the number of his name."—Rev. 13: 16, 17.

Every Grange is named and numbered. I acknowledge that the Grange does not fill this prophecy yet; but it should be remembered that it is only in its infancy, and how easily it may become precise. For you should notice the great lust they have to gain the control of the legislature, they say to put down monopolies. But I assure you, if they get the control they will exercise authority.

If I were to refer you back over the pages of history, you would perhaps find that in but few instances, where the government was wielded by any denomination, or society, that they did not exercise their authority to the full extent of their power. And as a general rule, martyrdom ensued.

I will now close my article by answering the question, "Is there any money to be made in the Grange?"

I believe there is; but that is 'one of Satan's ways to get sale for error, by mixing truth and error together; that is the way he first introduced sin into the world. But who among us is willing to sell his soul for money. I advise all those who are on the floor to never start down the stairway of evil. Those that have already started, and have only taken the first step, yet see not its evils, remember the second, third and fourth are the same size as the first; and if you can not detect the evil of the first, you may not see it in the others, though you are now four steps from the base or the floor.

Thus you go, step by step, with the light to your back, and the dark shadow you cast before yourself so dims your eyes, as you descend, that finally, you lose sight entirely of the glorious light from heaven, and consequently lose yourself in the dark dungeons of death and sin.

O! brethren, hearken to the loud calls of the hosts of heaven, and of the Lord God Jehovah, and all his servants that are crying with a loud voice, warning you to turn about that once more you might behold the pure light and glorious promises of heaven.

—Companion and Visitor.

—DON'T BE TOO CRITICAL.—Whatever you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society. It will not do any one any good, and it will do you harm—if you mind being called disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste: recollect that as you go along life's pathway day after day, take things as you find them unless you can alter them. Even a dinner after it is swallowed cannot be made any better. Continual faultfinding, continual criticism of the conduct of this one and the speech of that

one, the dress of the other and the opinion of the other—will make home the unhappiest place under the sun.

—A MAN industrious in his calling, if without the fear of God, becomes a drudge to worldly ends; vexed when disappointed, overjoyed in success. Mingle but the fear of God with business, it will not abate a man's industry, but sweeten it; if he prosper, he is thankful to God that gives him power to get wealth; if he miscarry, he is patient under the will and dispensation of the God he fears. It turns the very employment of his calling to a kind of religious duty and exercise of his religion, with damage or detriment to it.—*Sir Matthew Hale.*

—A CHRISTIAN friend visiting a good man under distress from an afflictive dispensation, which he bore with much patience and composure, asked him how he was enabled to comfort himself. The good man replied:—"The distress I am under is indeed severe, but I find it lightens the stroke to creep near to Him who handles the rod."

—ONE POUND of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity.

—MEMORY.—The great point in cultivating the memory is to gain command of the attention. A habit of continued, unrelaxing attention, especially if acquired in early years, is the foundation of a good memory. A habit of attentive thought is better than all the artificial memories ever contrived. To the formation of such a habit, sufficient efforts have not often been directed. There fore it is that we hear many persons complain of the want of memory. They cannot remember the lectures, sermons, and addresses which they hear, nor the books which they read. All seem to run through their mind like water through a sieve. They were entertained, and even edified, they would say, but ask them what entertained and instructed them, they cannot tell. Close attention or rather persevering efforts to give close attention, will help even such a memory. The too common practice is to fill the storehouse of the memory before the foundation is laid, or a habit of attentive thought is formed.

—The inhabitants of Jerusalem are threatened with famine, and measures have been organized for their relief by the Jews living in England.

—Advices from Calcutta state that the famine stricken districts of India are very much relieved, and cases of starvation are rare. Refreshing rains generally prevail.

—It is said on good authority that if a damp cloth be placed in the hat, so as to keep the scalp moist, there is not the least danger from sun-stroke. The effects of sun-stroke are painful, the preventive a simple—try it.

—If I wanted to punish an enemy, it should be by fastening on him the trouble of constantly hating somebody.—*Hannah Moore.*

A writer in the *Christian Worker*, who had been "a member and an advocate of secret societies for twenty years," thus gives his views of the Granges:

"These are secret societies in their mildest form, calculated to give a relish for something stronger. They are only monopolizing monopoly, overcoming evil with evil, and carrying out the spirit of retaliation. Their tendency is, like that of all secret societies, to nullify the Declaration of Independence where it says that 'All men are created equal.'"

Russian Aid Fund.

CASH RECEIVED.

From Amish Mennonite Church in Me Lean co., Ill. by Chr. Nafziger	\$150.00
From Amish Mennonite Church in Woodford co., Ill. by Chr. Riesser	80.00
Chr. Honderick	5.00
From Church in Tuscarawas co., O. by Peter Bitsch	74.75
From Church in Juniata co., Pa. by S. K. Beiler & J. Riehl	67.00
Jacob Buzzard, Yellow Creek	2.50
From Deer Creek Church, Johnson co., Iowa, by J. J. Swartentruber	64.00
D. Z. Yoder sends as a loan, loaned by Peter Kaufman	100.00
From Church in Stark co., O., by David Mourer	130.00
From Amish Mennonite Church in Holmes co., O., by Sam. Miller	3.00
Christianity Requires Peace 2.50 & 10.00	12.50
From Church in Whites co., Ill., by L. Hendricks	46.03
From Church at Danvers McLean co., Ill., by Jos. Stuckey	143.00
Anna Sangree	2.00
From Church near Davidsville Pa., by S. Foust	28.00
G. Brown	3.00
From Amish Mennonites at Croghan Lewis Co., N. Y., by Joseph Stri	112.50
D. K. M.	25
Holdeman's Church, by J. K. Reutler	36.00
From the Community at Lena Stephenson co., Ill., by Allen Boyer	32.75
John Rupp	6.00
Daniel B. Smith Ottawa O.	31.50

Married.

June 18th, Bro. DANIEL HOOVER of Elkhart Co., Ind., to Sister NANCY MYERS, of Putnam Co., Ohio. On the 21st of June LEON R. CAVITT of Me Leary co., O. to LEAN YODER of Columbiana Co. In Me Leary co., Ill., by John Stebbins. Bro. PETER ZIEHR to Sister BARBARA NEWBOSER, both of Livingston co., Illinois.

Died.

April 5th, in Stark co., Ind., of Lung fever, PETER SUTZMAN, aged about 40 years. Services by J. H. D. Troyer and others.

May 1st, in Westchester, Montgomery co., Pa., of Apoplexy, JOSEPH LAYMAN, aged 76 years, 9 months and 21 days. Funeral services at the house by Jacob Keiner, and the brethren Hunsberger and Mensch at the Meeting-house. He was a faithful Father, and a good neighbor, and beloved by all who knew him. May his ashes rest in peace.

May 7th, in Freeland, Montgomery co., Pa.,

after an illness of three weeks, MARY W. HUN-SICKER, wife of Henry A. Hunsicker, aged 41 years, 8 months and 15 days. The deceased was much respected by those who knew her, and her experience as a Christian during the last two weeks of her life were especially joyful, and full of consolation for the deeply bereaved relations and friends.

May 18th, in Elkhart co., Ind., Wm. S. REED, formerly of Rockingham co., Va., aged 75 years, 8 months and 28 days. He was buried in the family graveyard on his farm. Funeral services, by John C. Burkholder, and John Angelmyer.

May 18th, in Trenton, Butler co., Ohio, MARGA KINSINGER, widow of Christian Kinsinger, aged 37 years, 8 months and 12 days. She leaves two children.

May 18th, in Elkhart co., Ind., of Consumption, BARBARA A. SILVER, aged 23 years, 7 months and 22 days. She leaves an affectionate husband to mourn his loss, yet not without hope. Appropriate remarks were made by J. J. Weaver, Eli Miller, and John Nushbaum, from 1 Cor. 15: 18.

May 19th, in Westmoreland co., Pa., NORMAN, son of Bro. Jacob and Sister Mary, aged 2 years, 7 months and 21 days. The little boy fell into a spring and was drowned, where he was found in a short time. Remarks were made from the words, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

May 20th, near Chambersburg, Pa., Sister SARAH FREY, daughter of Samuel and Annie Frey, aged 23 years, 5 months and 27 days. She was converted and baptized during her sickness, and died in a full hope of a blessed immortality. She is now safe within the folds of Christ where there are no more tears nor sorrows. Funeral services by H. J. Parrel in English, and P. Wade and J. Hunsicker, in German, from Rev. 21: 4.

Dear Sarah, how we miss thee.

In this world of toil and care:

But we will try to meet thee,

On that bright and shining shore.

May 24th, in Clarence, Erie co., N. Y., of Consumption, Bro. DAVID MARY, aged 9 years, 9 months and 18 days. Buried the 26th, at which time appropriate remarks were made in German by John Lapp, and in English by — Bowen.

June 1st, near Richfield, Snyder co., Pa., CATHERINE, wife of Bro. THOMAS GRAYBILL, aged 33 years, 7 months and 11 days. Services by J. S. Graybill, Samuel Winey, and Wm. Graybill.

June 3rd, in Foot's Valley, Perry co., Pa., Sister FANNY AKER, widow of Peter Aker, aged 81 years, 6 months and 9 days. She was a faithful member of the Mennonite Church many years. Funeral services J. S. and Wm. Graybill, and Samuel Winey, from the words "Lord Jesus, receive my Spirit." On the 2nd, of June, near Wakarusa, Elkhart co., Ind., Sister CAROLINE, wife of Bishop Jacob K. BEITLER, aged 36 years, 8 months and 28 days. Her maiden name was Boyer. She suffered several weeks, but bore her afflictions with Christian fortitude and gave evidence of a blessed hope of eternal life. She leaves a deeply afflicted husband and children, one an infant, to mourn her early departure.

On the 3rd of June, near the same place, of Typhoid fever, ANNA, daughter of Samuel and — Holdeman, aged 15 years, 11 months and 7 days. The above two persons were buried at Shamm's Meeting-house, the 4th verse served views were held for both funerals at the same time. Let us remember that death is no respecter of persons, and may especially, the departure of our young friend ANNA warn us all not to neglect the accepted time and the day of salvation.

On the 5th of June, in Elkhart co., of Consumption, Sister ELIZABETH HONER, aged 33 years, and 5 days. Her maiden name was Yoder; formerly of Medina co., Ohio. She leaves a

mourning husband and several children. A few weeks before her departure she desired to partake once more of the Lord's Supper, and we have reason to believe that she has only gone before, to the rest which remaineth for the people of God. What a comfort to those who mourn for their friends, when they can feel that they have peace with God.

June 13th, in Polo, Ogle co., Ill., Bro. BENJAMIN BRUBAKER, aged 74 years, 4 months and 10 days. He was a member of the Mennonite Church for nearly 50 years, was much respected by all who knew him. Buried on the 15th at Pine Run, followed by a large concourse of friends and relatives. Funeral discourse by H. Nice and C. C. Beery from 2 Cor. 5: 1, 2.

Letters Received.

Christian Neuhouser, David Basinger, C. F. Detweiler, Jacob H. Strohm, Martha Long, Mary E. Armstrong, Nancy Blosser.

MONEY LETTERS.

A—John U. Amstutz, Peter Amstutz.
B—Isaac Bricker, Noah Blosser, J. B. Blosser, Jacob Buckwalter, Allen Boyer, Jacob Bender, H. M. Black, Jacob N. Brubaker, Mary Bean.
C—Christian Christener, David Charles, A. B. Chmura, Jacob Culp, Josiah Culp, John Cassel, Jacob Christoffer.

D—S. M. Detweiler, Eli Detweiler, D. Eshleman, Mattie Dienes.

E—E. Ebersole, Christian Ehrisman, John R. Ebersole, Chr. Eicher, H. B. Eberly, Samuel Eberly, Charles Paegley, Geo. M. Foust, Geo. Fox, Samuel B. Fisher, H. W. Funk.

G—Frank G. Isaac Good, Peter Gish, Isaac L. Lehman, Daniel H. Good, Joseph Gotsch, A. B. Grove, John Gashaw, Peter N. Garber, Christian Gordiner.

H—Christian Honderick, Moses Hochstetler, Benjamin Hershey, Michael Hege, Peter Horst, Jacob Hildebrand, Enos Hockman, Anna Horning, J. Hershey, David Horner, Lawrence Horchheimer, Samuel Hershey, Valentine Hartman, Henry Huber, Jacob Hochstetler, Emmanuel Hertzman, Jacob Herr, A. F. Homsher, Isaac Hertzler, Margaret Hirschman, C. J. Hostetler, Leonard Hoover, B. Hoover, Detrick Hoover.

I—Peter Imhoff, Jacob Imhoff.

K—Jacob Kinsinger, Jacob Kilmer, I. B. King, Ephraim Kratz Jos. Kaufman, Jacob Kilmer, Jacob Kehr, Nancy King, A. Krutz, Naomi Krutz, L. Maggie Long, Anna Lantz, Martha Long, D. Lehman, Enos B. Loux, Mary Landis, Christian A. Lehman.

M—John Musser, David S. Martin, Christian Miller, Jesse Metzler, John Metz, Peter Metz, Jacob Miller Farmer, Dilman H. Moyer, Catharine B. Metz, Mary Metzler.

N—Mary A. Neill, Christian Nafziger, Abm. Nold.

P—Abm. C. Peachy, Rachel Philip, H. B. Pence, R. J. J. Roth, Jacob Ruegg, Moses Rupp, Christian Rupp, Abm. Roth, Abraham Roth, Joseph Roth.

S—Emmanuel Sater, Yost Schrock, David Sharer, Chr. Stuckey, B. P. Short, Peter Short, Stephen Springer, Mrs. Anna Shupe, J. D. Schrock, John Stahly Chr. Stuckey, Peter D. Schindler, Susanna Smith, John S. Stoner, M. W. Shank, Peter Steinman, P. S. Smith, A. Shamm, Jonathan Smucker.

T—Michael Troyer.

U—Cornelius Unruh.

W—Emmanuel Wenger, Abm. Weaver, Catharine Wagner, Jos. Wenger, John Wenger.

Y—Samuel Yoder, Lewis Yoder, L. N. Yoder, Levi Yoder, D. P. Yoder, A. Yoder.

Z—Samuel Zimmerman, Peter Ziegler, Solomon Zook.

substantiate and make it look probable, misrepresents or invents something else; and so he has woven around himself a mesh which will entangle his conscience through many a weary day and many a sleepless night.

It is shocking, doubtless, to allow ourselves even to admit that it is possible; yet no one knowing human nature from men, and not from looks, will deny that this might befall even a brave and true man. St. Peter was both; yet this was his history. In a crowd, suddenly, the question was put directly—"This man also was with Jesus of Nazareth." Then a prevarication—a falsehood; and yet another. This was a sin of surprise. He was overtaken in a fault.

Every one of us admits the truth of this in his own case. Looking back to past life, he feels that the errors which have most terribly determined his destiny were the results of mistake. Inexperience, a hasty promise, excess of trust, inattention, nay, even a generous devotion, have been fearfully, and, as it seems to us, inadequately chastised. There may be some undue tenderness to ourselves when we thus palliate the past; still, a great part of such extenuation is only justice.

Now the Bible simply requires that we should judge others by the same rule by which we judge ourselves. The Law of Christ demands that what we plead in our own case, we should admit in the case of others. Believe that in this or that case, which you judge so hastily, the heart in its depths did not consent to sin, nor by preference love what is hateful; simply admit that such an one may have been overtaken in a fault. This is the large law of Charity.

Again, the apostle considers fault as that which has left a burden on the erring spirit. "Bear ye one another's burdens." For we cannot say to the laws of God, I was overtaken. We live under stern and unrelenting laws, which permit no excuse and never heard of a surprise. They never send a man who has failed once back to try a second chance. There is no room for a mistake. You play against them for your life, and they exact the penalty inexorably: "Every man must bear his own burden." Every law has its own appropriate penalty; and the wonder of it is, that often the severest penalty seems set against the smallest transgression; we suffer more for our vices than for our crimes; we pay dearer for our imprudences than for our deliberate wickedness.

Let us examine this a little more closely. One burden laid on fault is that chain of entanglement which seems to drag down to fresh sins. One step necessitates many others. One fault leads to another, and crime to crime. The soul gravitates downward beneath its burden. It was profound knowledge indeed which prophetically refused to limit Peter's sin to once. "Verily I say unto thee . . . thou shalt deny me three times."

It has been truly said that the human heart is like the millstone which, if there be wheat beneath it, will grind to purposes of health; if not, will grind still, at the will of the wild wind, on to itself. So does the heart wear

out itself against its own thoughts. One fixed idea, one remembrance, and no other,—one stationary, wearing anguish. This is remorse, passing into despair, itself the goad to fresh and wilder crimes. The worst of such a burden is that it keeps down the soul from good.

Many an ethereal spirit, which might have climbed the heights of holiness, and breathed the rare and difficult air of the mountain top, where the heavenliest spirituality alone can live, is weighed down by such a burden to the level of the lowest. If you know such an one, mark his history,—without restoration his career is done. That soul will not grow henceforth.

It was predicted of the Savior while yet a child, that by him the thoughts of many hearts should be revealed. The fulfillment of this was the history of his life. He went through the world, by his innate purity, detecting the presence of evil, as he detected the touch of her who touched his garment in the crowd.

Men, supposed spotless before, fell down before him, crying, "Depart from me, for I am a sinful man, O Lord!" This in a low degree is true of all innocence. You will think that one who can deeply read the human heart and track its windings must be himself deeply experienced in evil. But it is not so; at least, not always. Purity can detect the presence of the evil which it does not understand, just as the dove, which has never seen a hawk, trembles at its presence; so innocence understands, yet understands not the meaning of the unholy look, the guilty tone the sinful manner. It shudders and shrinks from it, by a power given to it like that which God has conferred on the unreasoning mimosa. Sin gives the same power; but differently. Innocence apprehends the approach of evil, by the instinctive tact of contrast; guilt, by the instinctive consciousness of similarity. It is the profound truth contained in the history of the Fall. The eyes are opened; the knowledge of good and evil has come. The soul knows its own nakedness; but it knows also the nakedness of all other souls which have sinned after the similitude of its own sin.

This dreadful burden the Scriptures call the knowledge of good and evil. Can we not all remember the salient sense of happiness which we had when all was innocent—when crime was the tale of some distant place, and the guilt we heard of was not suspected in the hearts of the beings around us? And can we not recollect, too, how by our own sin, or the cognizance of others sin, there came a something which hung the heavens with shame and guilt, and all around seemed laden with evil? This is the worst burden that comes from transgression: loss of faith in human goodness: the being sentenced to go through life haunted with a presence from which we cannot escape; the presence of evil in the hearts of all that we approach.

F. W. ROBERTSON.

A church is at its lowest ebb when it no longer cares whether sinners are saved or not.

Theatrical Amusements and Horse-Racing.

At a Meeting of the Representatives of the Religious Society of Friends in Pennsylvania, New Jersey and Delaware, held in Philadelphia the 19th day of the Twelfth Month, 1878: The Committee to whom was referred the consideration of the concern in reference to the corrupting influence of the Theatrical Exhibitions, and the demoralizing effects produced by Horse-Racing, both in regular Race Courses and at Agricultural Fairs, produced the following Address, which, being read and deliberately considered, was united with and adopted.

Extracted from the Minutes.
JOSEPH SCATTERGOOD, Clerk.

ADDRESS.

Under an affecting sense of the responsibility attached to the members of a community that professes to be believers in the self-denying religion of Jesus Christ, the Savior of the world, and impressed with the grievous departures from the sobriety and pure morality which that religion enjoins, we feel ourselves called on, as those who must give account, to address our fellow citizens, and invoke their attention to the sad evidences of iniquity that abound in our midst, and to call them to a serious consideration of its consequences.

It is a declaration of Holy Scripture, that "righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14:34, and we feel that whatever tends to lower the Gospel standard of virtue, is detrimental to the best interests of the community. In this connection we have been led to consider the influence exerted by two of the most popular modes of public amusement—theatrical exhibitions and horse-racing.

While arguments have been advanced in behalf of the drama as a means of instruction as well as entertainment, we are painfully impressed with the belief that, whatever may be its supposed capabilities in this direction, the practical effect of theatrical exhibitions is in no wise to improve the morals, to elevate the taste of those who witness them. It is only needful to observe the character and tenor of many of the more popular plays, in order to be convinced that at best they give false views of life, and that, if they do not commend, they at least palliate various forms of vice and immorality. Are manliness and courage to be illustrated? how often is the hero but a daring highwayman or a notorious outlaw. Are more tender impulses to be depicted? how frequently is the libertine or the woman of loose morals personated upon the stage—not for reprobation, nor yet simply to add a higher coloring to the wild romance which is so fascinating—but because they pander, however covertly, to some of the grossest propensities of our nature. Should a serious character be occasionally introduced, is there not contempt at once thrown upon serious things, which too often too successfully fixes the impression that religion at best is mere pretense, and that religious people as a rule are but hypocrites.

In evidence of the correctness of these impressions, the reports and comments of many of our daily prints give ample testimony; while we need but mark the placards at our street corners, with which all are familiar, in order to be satisfied as to the character of the entertainment to which in glowing colors they invite the public. That the spectacles thus advertised find a ready response among a class whose lives are given up to dissipation in its worst forms, we need but to state that there are probably few theatres to which abandoned women do not freely resort, and that many of the actors are believed to be of licentious habits.

To introduce young persons of innocent life and fair reputation to such associations as these, cannot but be very injurious. Yet how often have we to witness with sorrow, the crowds of mere boys and girls who throng the doors of the play-houses by night and by day, eager for admittance. Can they return from such a school without receiving some lesson which may prove their first step to ruin, or confirming tastes and habits that have already become vitiated?

The testimony of many a convict has been, that theatre-going made him first familiar with the doings of the thief or murderer, and their shifts in evading justice. The taste for such a life once contracted, he found his way to the drinking saloon with all its evil associations; and that thence his downward course was rapid and ruinous.

A number of writers, widely known for their abilities and varied knowledge, have given their emphatic testimony that the general tone of dramatic literature is demoralizing; that there is a strong tendency in the exhibitions on the stage to deaden the moral sensibilities; to create a disrelish for the solemn truths of religion; to minister to the low appetites of the depraved, and to betray the innocent into the paths of vice and misery.

In close connection with the evils attendant upon the theatre, opera and circus, are those growing out of the practice of horse-racing. So manifest have these been, that more than one legislative enactment has been passed with a view to its prevention. But by boldly evading the spirit of the law, and upon various pretexts, it is to be feared, that this sport, if such it may be called, is again growing into favor. In its true character, it may be fairly designated as gambling on a large scale; the shuffling of cards and the throwing of dice, being exchanged for the uncertain and painful efforts of poor dumb animals, urged to their highest speed by whip and spur. Cruel and debasing in itself, its usual attendants are intemperance and profanity. As in the theatre so on the race-course, the moral atmosphere is tainted; and under the contagious excitement, the comparatively innocent, lured on by gamblers and other profligate characters, often risk stake after stake until involved in harassing debt, and betrayed, it may be, into other violations of morality, they finally cover themselves with disgrace and ruin.

In the early days of this Commonwealth, theatres and similar places of dissipation as well as horse-racing, were prohibited by law; but in process of time, at the solicitation of men of corrupt minds, and to secure an increase of revenue, the Legislature was induced to grant the issuing of licenses for such exhibitions. As the natural consequence, a marked laxity in public morals followed this unwise measure. But it is declared in the Scriptures of Truth, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness;" and during the awful scourge of our city by yellow fever in 1793, the people appeared to be greatly humbled under a sense of the necessity for reformation. Availing themselves of this favorable condition, a number of the leading ministers of various religious persuasions, put forth and signed a memorial to the Legislature, asking for the passage of a law against vice and immorality, in which they represented, that in their apprehension, it was "peculiarly necessary to make some effectual provision . . . for regulating and lessening the number of houses where intoxicating liquors are sold and used; for the suppression of all places of gaming and lewd resort, and for the enacting of a law to prevent theatrical exhibitions of every sort." To this memorial they appended "Some Considerations," to show the deleterious influence of theatrical exhibitions, in evidence of the necessity for their prohibition.

It is of the utmost importance to the well-being of civil society that the minds of the young be imbued with the principles of piety and virtue; with the habit of listening to and obeying the secret intimations of Divine Grace to their souls, and with a reverent regard for the sacred truths recorded in the Holy Scriptures, in order that they may enter upon the duties of life, prepared to resist the temptations to evil, and to act their part as becomes Christian men and women. Upon them and the course they take, must greatly depend the future woe or woe of our beloved country. How deplorable a calamity is it then, that such schools of licentiousness and folly as theatres, operas, race-courses, &c., are thrown open to them on all sides; that they are sanctioned and encouraged by not a few who claim to be reputable, and even by Christian professors; that they are countenanced and applauded by a large proportion of the public press, and stimulated to make use of every means in their power, by the brilliance of scenery, the charms of music, the address of performers, and the splendor of their whole establishments, to entice the young of both sexes within their contaminating precincts.

While, however, thus deploring the demoralizing effects of exhibitions, which under the plea of needful recreation, find place with many, we rejoice in the persuasion that there is a large, and we trust increasing number among our fellow-citizens, who need but to have their attention seriously turned towards the evils under consideration, in

order to be convinced of their true character; and that by fostering them in our midst, the commendable efforts of devoted men and women, who are seeking to raise the general tone of society, by diffusing higher views of life and duty, are of necessity thwarted, or largely counteracted.

As a nation we have been singularly blessed and prospered, and it is to the benign influences of the Christian religion, in so far as they have been allowed to exert themselves, that much of this prosperity is to be justly attributed. Yet we would earnestly press the consideration, that it is not a mere profession of the name of Christ, that will promote his cause or the highest interest of mankind, but a conformity of the lives of men to his teachings. It is as his blessed government comes to be set up in their hearts, that they will be led to recognize the wide difference that has ever existed and ever must, between his kingdom and that of the god of this world; and that the Christian is clearly called to exemplify this important truth in his own daily walk.

For those that love our Lord Jesus Christ in sincerity, and long with us to see his kingdom and truth exalted in the earth, we tenderly desire that they, as well as ourselves, may be brought fully to appreciate the responsibility of giving even a silent or negative approval to any form of popular diversion, whereby that high standard which the religion of the New Testament has undoubtedly set up, shall appear to be in anywise lowered. We fear that as professed Christians, too many of us are coming short of our duties; first—to the Lord, in not keeping our souls pure, easily persuading ourselves that we are free from responsibility for the actions of others. The true disciple rejoices to feel that, in the Divine sight, the souls of his fellow beings are precious as his own, and that the mercy of God in Christ Jesus reaches us all. Instead of being engrossed in his own gains and pleasures, his heart will go forth in good will to the whole family of man. He dare not ask the question, "Am I my brother's keeper?" but a sense of duty will prompt him, under Divine direction, to raise the fallen, to gather the outcast, to shield the innocent and the unwary from temptation. Especially will he seek to live so near the blessed Master, that others may be thereby drawn to taste for themselves how good the Lord is, while he jealously watches lest any act of his shall put a "stumbling block or an occasion to fall in a brother's way." Sharing, as every true follower of Christ must do, in efforts and desires such as these, we feel that however else we may differ, we herein stand upon common ground; and that we need each other's support in endeavoring, by every right means, to stem a current which, it may well be feared, is steadily growing stronger, and is stealthily undermining what is pure and virtuous in the community.

He who would have what he hath not should do what he doth not.

Selected for the Herald of Truth.

A Solemn Warning for Backsliders.

[It is not enough merely to commence a godly life, because he only "that endureth to the end shall be saved."]

I have read of a man who felt, in a dangerous sickness, great horror at the review of his past life, and was advised to send for a minister, who might be able to set his mind at rest. The minister came. The gentleman told him that if God would be pleased to preserve him from death, his life should be the reverse of what it had been. He would regularly attend churches, he would catechise his servants, he would regularly worship God in his family and in his closet; he would in short, do everything a Christian should do. His wishes were accomplished; he was thankful for his deliverance, and did not forget his promises.

For many months he continued, as far as his conduct could be judged of by the world, to perform his vows. At length, however, he thought so much religion superfluous. He first left off the duties of the closet and family; public duties at last became likewise too wearisome, and he became again the same man that he formerly was. After sometime he was again seized with a dangerous disease, and was advised by his friends to send again for the minister, that he might afford fresh consolation to his wounded spirit. "No," said he, "after breaking all the promises that I made to God, I cannot expect mercy from him." Death found him in this unhappy state of mind, and carried him to that world where there are no changes.* This story, with some variations of no consequence, may be told of myriads. Impressions are made upon the minds of sinners, which are attended with visible consequences that give rise to favorable hopes to the breasts of friends and ministers; but their hopes often prove illusions. *

I began my own religious course with three companions, one of whom was materially serviceable in some particulars to myself; but he soon proved that his religion was nothing more than mere transient emotions; a second returned to his sin "like a dog to his vomit, and a sow that is washed to her wallowing in the mire." The third, who was for sometime my intimate friend, imbibed the principles of infidelity; and so great was his zeal to his crew, that he sat up at night to copy out Paine's Age of Reason. After awhile he was seized with a dangerous disease; his conscience awoke; the convictions of his mind were agonizing; his convulsions were horrible. He ordered all his infidel extracts that it had cost him so many nights to copy out, to be burned before his face; and if not in word, yet in spirit,

"Burn, burn," he cried in sacred rage, "Hell is the due of every sinner."

His infidel companions and his infidel principles forsook him at once, and in the hearing of a pious friend who visited him, and to whom he confessed with tears and

lamentation his downward course, he uttered his confession of sin and repentance. He recovered; but painful to relate, it was only to relapse again, if not into infidelity, yet at any rate into an utter disregard to religion.

These are awful instances, and prove by facts, which are unanswerable arguments, that it is but too certain that many seek to enter in at the straight gate, but do not accomplish their object. And why? Not because God is unwilling to save them, but because they rest in impressions without actual conversion.—*Anxious Inquirer.*

Directions to Persons Just Beginning Religious Life.

16. Attempt by your efforts and example, to raise the standard of piety and activity. If all who are now commencing Christian life, should make this an object, and not fall into temptation which professed Christians so often set before the lambs of the flock, the church would soon rise before the world, "fair as the moon, clear as the sun, and terrible as an army with banners."

Resolve to be an example to those who ought to be an example to you, and take the Bible, and the Bible only for your guide in forming Christian Character.

17. Do not hesitate in the performance of all the external duties of a Christian, because you do not find satisfactory evidence that your feelings are right. Religious duty consists of two parts—feeling and action—and because we find great deficiency in one respect, we surely ought not to neglect the whole. It is as unreasonable as it would be not to attempt to feel right till every external duty was perfectly performed.

If we are dissatisfied with our evidence, let us go on and do everything that a Christian should do, as the most hopeful way to produce right feeling. We surely cannot hope to bring our hearts right by neglecting our outward duties. Go forward then, and take a stand as an active Christian, and if your hearts are not right with God, you may be sure you are in less danger in taking this course than in neglecting it.

18. Remember, that the principle duty of a Christian, as it respects others, is to excite them to the immediate performance of their religious duty. Jesus Christ has instituted his Church in the world, that through their instrumentality, the perishing may be saved. There is no Christian but what can find some mind at least, over which he can have some influence, and if we can do anything to save others from eternal death, nothing should, for a moment, prevent our attempting it. But to perform our duty faithfully in this respect, requires both direction, and some knowledge derived from the experience of others. The following hints, therefore, are added as the result of long experience and observation, and as a sort of guide who may be anxious to save a soul from death.

Let your first object be to persuade your

friend to give an earnest and immediate attention to the subject. Serious remarks upon religion do not produce much effect, unless some direct object is had in view. Endeavor to persuade your friend to commence the daily reading of the Bible with prayer. Show them that the Holy Spirit operates by means of the truths which we find in the Bible, and which are most forcibly presented to the mind in the solitude and solemnity of closest devotion. The character of the God we are commanded to love, can no more be perceived by a mind that is engrossed by other subjects, and turned away from this, than the human eye can perceive the beauties of a picture, when it is not directed toward it. And as it is not only needful in beholding a picture, that light should shine upon it, but that the eye should be turned to it, in order that the heart may be sanctified by the truth, is as needful that the mind should be turned toward it, as that the Holy Spirit should enlighten by his illuminating influences. Always then, in all your efforts have this definite end in view, to persuade your friends to spend much time in studying the Bible with prayer. When this object is secured, then urge the immediate duty of giving the affections of the heart to God. Show them that if they will only love God, they will then feel their guilt in refusing to obey him, and will greatly desire to live for his glory. If they will only love their God and Savior, they will feel that they can trust in the merits of his atoning blood.

Do not, for a moment, allow them to feel that performing the outward duties of religion, is doing anything to recommend them to God, but is only a means of making them feel more deeply their immediate obligation to give the affections of their hearts to him, and of realizing the reasonableness of his holy law which requires it. Speak to them as if you really felt that there was no need of delay, but that they could immediately perform what God requires; and in order to do this endeavor to have a deep and realizing sense of this truth yourself. If they complain of their inability, of the difficulty they find in performing their duty, show them that it is because they have so long forgotten and neglected these things, and formed such bad habits, that though it has really become difficult, it is a difficulty they have made for themselves, and which is an addition to their guilt. Show them that whatever the difficulty is they can overcome it; for God never requires of his creatures what they cannot perform, and his standing, unalterable law is "Thou shalt love the Lord thy God with all thy heart." Remember always that the more clearly, constantly, and forcibly the truth is presented to any mind that will attend to it, the more hope there is that it will be obeyed.

One caution however needs to be added, and that is, that when it becomes apparent that the mind will not be brought to attend to this subject; when you find that the efforts become wearisome and unpleasant, always cease for awhile, and wait for another

time, or else you will do more harm than good. Perseverance after this will only affect their minds with disgust and aversion towards a subject to which they have resolved they will not attend.

Another caution is always important. Always speak kindly and affectionately to friends upon this subject, and if you find all your efforts vain, though you cease to urge neglected duty, still continue to express the same kindness and interest for them. Do not give them occasion to feel that because they will not take your advice, you have cast them off as reprobates, and no longer desire their society. We may still continue to love the amiable, natural traits of our friends, even though we find that they refuse to have them crowned and beautified by religion. Let all your efforts for the good of others be accompanied by earnest and constant prayer. Lastly, do not be discouraged because you are very deficient in every one of the particulars specified.

Remember that Christian life is a warfare, and that it is only at the end that we are to come off conquerors and more than conquerors. Remember that he whom you are striving to serve and please, is not a hard master. Though you have been inexcusable in forming such inveterate habits of sin, and the difficulties you find are of your own making, yet he can be "touched with the feeling of your infirmities." When he sees that you really are afflicted because you so constantly abuse and forget him, he pities you as a father pitieth his children; and so long as you use the means he has appointed to keep you from sin, and wait upon him for strength and guidance, he will never leave nor forsake you. When you feel your own strength and resolution failing, go to him who hath said, "my grace is sufficient for thee, and my strength shall be made perfect in weakness." ("All upon him," and he will be very gracious unto the voice of thy cry; when he shall hear it, he will answer thee. And thine eyes shall hear a word behind thee, saying, this is the way, walk ye therein, when ye turn to the right and when ye turn to the left.") Remember, also, that the conflict is short; the race will speedily be accomplished—soon your deficiencies and guilt shall pain you no more—soon you shall "see him as he is," and "awake in his likeness and be satisfied therewith."—*Christian Emblems.*

Devotedness to God.

"Wist ye not that I must be about my Father's business?" Luke 11:49.

My meat and my drink are to do the will of Him that sent me, and to finish his work. That one object brought Jesus from heaven—that one object He pursued with unflinching, undeviating constancy, until he could say, "It is finished."

However short man comes of his chief end, "Glory to God in the highest" was the motive, the rule, and exponent of every act of that wondrous life. With us the magnet of the soul, even when truest, is ever subject to

partial oscillation and depressions, trembling at times away from its attraction-point. His never knew one tremulous, wavering from its all-glorious center. Within him there were no ebbs and flows, not fits and starts. He could say in the words of that prophetic psalm which speaks so pre-eminently of himself, "I set the Lord always before me!"

Reader! do you feel that in some feeble measure this lofty life-motto of the sinless Son of God is written on your home and heart, regulating your actions, chastening your joys, quickening your hopes, giving energy and direction to your whole being, subordinating all the affections of your nature to their high destiny? With pure and unalloyed motives, with a single eye, and a single aim, can you say, somewhat in the spirit of his brightest follower, "This one thing I do?" Are you ready to regard all you have—rank, name, talents, riches, influence, distinction—valuable only, so far as they contribute to promote the glory of Him who is "first and last, and all in all?" Seek to feel that your heavenly Father's is not only a business, but the business of life. "Whose I am, and whom I serve."—let this be the super-scription written on your thoughts and deeds, your employments and enjoyments, your sleeping and waking. Be not, as the fixed stars, cold and distant; but be ever bathing in the sunshine of conscious nearness to Him who is the sun and center of all happiness and joy.

Each one has some appointed work to perform, some little niche in the spiritual temple to occupy. Yours may be no splendid services, no flaming or brilliant actions to blaze and dazzle in the eye of man. It may be the quiet, unobtrusive inner work, the secret prayer, the mortified sin, the forgiven injury, the trifling act of self-sacrifice for God's glory and the good of others, of which no eye but the Eye which seeth in secret is cognizant. It matters not how small. Remember, with Him, motive signifies action. It matters not what we do, but how we do it. He can be glorified in little things as well as in great things, and by nothing more than the daily walk, the daily life.

Beware of anything that would interfere with a surrender of the heart and soul to His service,—worldly entanglement, indulged sin, an uneven walk, a divided heart, nestling in creature comforts, shrinking from the cross. How many hazard, if they do not make shipwreck of their eternal hopes, by becoming tillers in the vineyard; lingerers like Lot; world-lovers, like Demas; do-nothing Christians, like the inhabitants of Meroz! The command is, "Go work!" Words tell what you should be; deeds tell what you are. Let those around you see there is reality in walking with God, and working for God!

"Arm yourselves likewise with the same mind."—*Mind of Jesus.*

If others are more prosperous than thou, look on in peace. What is best for them would be by no means best for thee, and God loves all!

Encouragements.

Among all the objects of human desire and pursuit, there is not one which we have so much encouragement to seek, or to hope for—there is not one, in reference to which despondency is so much out of place—there is not one to which indubitable certainty so surely belongs, as the salvation of the soul, if it be sincerely desired and scripturally sought. The whole Bible is one vast encouragement to seek for eternal life. The death of Christ is another, and the existence and history of the church of God on earth is a third. Men may despond of gaining wealth, or fame, or rank, or health, but no man out of eternal torment need despair of gaining salvation. It is nearer to us, and more within our reach, than any other blessing that we can think of. Our feelings in regard to earthly possessions can never rise higher than hope; but in regard to salvation, they may take the character of certainty, providing we comply with the terms of the gospel.

1. It is one great source of encouragement, that whatever difficulties lie in our way, all center in ourselves.

God will not, and Satan and the world cannot hinder our salvation. There is no obstacle which is in itself insurmountable, no enemy invincible, no objection unanswerable. If a man had any other object in view, for the attainment of which there existed no difficulty out of himself, he would feel greatly encouraged, and be ready to congratulate himself as tolerably certain of success. Reader, the only difficulty in the way of thy salvation is in thyself. True it is, there are many and great ones there, the least of which thine own strength is too weak to surmount; but the Lord God Omnipotent has engaged to thee his power, if thou art willing to be helped; and therefore, in this view of the case, even thine own weakness is no insurmountable obstacle. The only question is, "art thou sincerely willing and anxious to be saved?" Once made truly willing, what is to hinder thy salvation? dwell again and again on this simple idea, for it is full of encouragement. "The only difficulty in my way to heaven exists in my own heart, and God is willing to remove that."

2. It is a great encouragement that God's mind is so full of good-will towards us, and that his heart is so set upon our salvation.

If we had reason to suppose that he was reluctant to save us—that his mind was upon the balance between friendship and hostility—that it needed much importunity to entreat him to be merciful, and that he granted us salvation unwillingly and grudgingly, this would indeed be discouraging, and might induce a fear that we should not succeed. But the contrary is the fact. "God is love." "He is gracious and full of compassion," is "rich in mercy," and "plenteous in mercy." He even "delighteth in mercy." "He delighteth not in the death of a sinner, but would rather that he should turn and live." Yea, he confirms it by an oath: "As I live," saith the Lord, "I have no pleasure

Herald of Truth.

Elkhart, Ind., Aug. 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

FROM A PRIVATE LETTER we learn that the grasshoppers have again infested the southern region of Minnesota, and have destroyed much of the growing crops. This is unfortunate as our Russian brethren settled in Mountain Lake, in that state, unless they should have been so favored as to have escaped the ravages of these destroyers.

A Misconception.—It seems that some of the brethren in Russia have conceived the idea that the Aid offered to those who are without means, is offered only to those who will settle in the United States, while those who settle in the Provinces of British America, should be excluded from the benefits of this assistance. This information was given us by a letter from Bro. Henry Wiebe, of the Berghaler Church, to Henry Schutt, of Hamburg. But the idea is entirely incorrect. The committee makes no difference where the brethren settle in America, whether in the United States, the Canadian Provinces, or Manitoba, they shall fare alike so far as the aid of the committee can be applied to their assistance. But in order to secure the Aid of the Mennonite Board of Guardians they must have the proper certificates of identification and must come by the Inman Line; and to obtain the Aid of the Executive Aid Committee of Pennsylvania, they must come over the Red Star Line, from Antwerp to Philadelphia. These are conditions that must be complied with. But when the brethren are once here they can go and settle where they please. May God's blessing be with them.

The Russian Emigration.—On the 8th of July, seven families from Russia arrived at Summerfield, Illinois, where they remained over Sunday, and proceeded on to Kansas, where they propose to settle.

On Sunday morning, July the 19th, some

thirty families, under the direction of Bishop Jacob Wiebe, arrived at Elkhart, from the Crimea, six of whom went directly on to Kansas, while the remainder stopped here, where they expect to remain until they have determined upon a place of settlement. Of these a number came at the expense of the Mennonite Board of Guardians, amounting to 28½ tickets. They had a pleasant trip, were well cared for, and with the exception of sea sickness, enjoyed good health.

The brethren David Klaasen and Cornelius Toews, are also on the way, going by the English line of Steamers to Quebec, and thence through Canada to Manitoba, where Bro. Schantz has already provided for their reception, and before this reaches our readers, they may have reached their destination.

Thirteen other families also from the Crimea, who started with Bro. Wiebe's party, came in another Steamer and went to Yankton to join the settlement commenced there last Fall by the brethren Unruh and others. Twenty-five families from Jakaterinoslaw arrived on the 18th, and are now stopping at Buffalo till they have made their selection of land.

Some eighty families from the Hutterthal Church arrived in New York about the same time as the above, and proceeded to Burlington, Iowa, intending, if we are rightly informed, to settle in Nebraska.

We exceedingly regret that the latter party did not come over the Inman Line, as they were compelled to pay a much higher rate of fare than by this Line. We trust that those who represent themselves as the friends of the Mennonites, will manifest their friendship in a different way, than by heaping unnecessary expense upon them, and compelling them to pay hundreds of dollars to enrich designing agents. We hope our brethren will guard against being misled, and hereafter come by those Lines of Steamers with which arrangements have been made by the brethren, at reduced rates. Those coming through Hamburg will be provided for at Hamburg by Henry Schuett, and come over the Inman Line to New York, where they will be met by Bro. Warkentin.

Those coming by way of Antwerp and Philadelphia will be received at Antwerp by Mr. Von der Becke, and come on the Red Star Line, to Philadelphia, where they will also be received by the brethren.

The whole number of Mennonites that arrived at New York during the week ending July 18th, was almost six hundred, and we have reports that some six hundred more

probably from Poland will arrive shortly.

Bro. Buller, with a number of his church is also expected to arrive soon.

The Comet.—The comet, which has for sometime been plainly visible to the naked eye, and which has excited a great deal of interest among all classes, has suddenly disappeared. Many conjectures as to its mission, whether the harbinger of good or evil, or whether simply a sign of the power and wisdom of God have been made. We know however that all things work together for good to them that love God, and we are willing to trust ourselves to his divine care, and every day let us draw nearer to him who can command both wind and waves, and control all the hosts of the heavenly bodies to his honor and glory.

English Catechism.—This little book which was originally published by the Mennonite Church in Germany, and republished in 1824 by the brotherhood in Canada, and previous to this two Editions have been issued from this Office, has now been published in the English language. This question book is especially adapted to the use of children in schools and Sabbath-schools and wherever our brethren maintain Sunday-schools, they should be used so that our children may become acquainted with the foundation of our faith. May be had at this office. Price, per single copy 10 cents; per dozen, \$1.00, Postage paid. Per hundred by Express \$7.50.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of postage for 25 cents.

The Menno Simon (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

Peace Envelopes.—We are now printing an envelope, with a very neat design representing the peace doctrines taught Isaiah 11: 6, and Micah 4: 3 &c. We send them by mail 25 envelopes for 15 cents, 100 for 50 cents and 1000 for \$3.00. Send for them.

THE ANNUAL CONFERENCE for the state of Missouri will be held on the fourth Friday of October, in the Cherry Box Meeting-house, twelve miles North of Clarence, Shelby county. The nearest station is Clarence,

on the Hannibal and St. Joseph railroad. A general invitation is extended to the brethren, and especially to the ministers.

Christianity Requires Peace.

This is the title of a beautiful poem, written and published by S. P. Yoder, an invalid young man who, for about five years has not been able to do any kind of work, and has been confined to his couch of affliction nearly all the time. He is compelled to write while lying, on account of spinal weakness, and spent the best part of four days in re-writing this poem. It is nicely printed in colors and will be sold at ten cents a copy, or \$1.00 a dozen, and the proceeds given to the Russian Aid Fund.

Address, SIMON P. YODER,
Vistula, Elkhart Co., Ind.

Almanac for 1875.

We desire to call attention to our Almanac for 1875. We propose to furnish a first-class Almanac in every respect, containing the best reading matter, useful instruction, and information of various kinds, and correct calculations. We shall also give two fine illustrations, with accounts of two of the oldest meeting-houses and churches in the country, and other matter of interest to all our readers. We propose to have the Almanac ready by about the first of September, and are ready to receive orders at any time for the same. One of the illustrations will be a representation of the old Deep Run Meeting-house, in Bucks Co., Pa., which was over one hundred years old when it was taken away to give place to the new one now erected in its stead.

Our Dead.

Fell asleep on the 19th of July, in Elkhart, Elkhart Co., Ind., of bowel complaint, GRACE ANNA, daughter of John F. and Salome FUNK, aged 1 month and 26 days.

Her life is only another illustration of the truth of the words of the apostle, "What is your life? It is even a vapor that appeareth for a little time and then vanisheth away." Eight short weeks was all that God gave her to complete her earthly mission, but brief as her life was, and powerless as her condition for good or evil may have seemed, we feel sure that her life was not without an influence; her sufferings and tears, her smiles and joys, were all little silken cords that twined our affections the more around her heart, and taught us to love her. Then when the destroyer laid his hand upon her, and for three days she lingered between life and death, our hearts were filled with deep-

est apprehension, and when at last the angels came down and bore her spirit away, so gently that we perceived it not, and we laid her down into her cold still grave we felt there was indeed "an aching void, the world can never fill." But our little GRACE, plucked like an opening bud, from the garden of this sin-stained earth, is with the angels now; and our three little ones may sing together in the spirit world the songs of the redeemed, until we too shall be gathered at the river and meet them there where no sorrow shall cloud the heart and no tear bedim the eye.

From Manitoba.

Bro. Jacob Y. Schantz writes from Winnipeg, Province of Manitoba, in the British Possessions, under date of June 20th, that he arrived safely there with a span of horses, and went out on the land reserved for the settlement of the Russian Mennonites and proposes there to build four temporary houses, as stated in the last Herald, secure water and make other necessary provisions for the comfort of the expected emigrants.

He says: Two young friends came with me to see the country, and work a while. They will help me build. Two brethren were also with me, who had intended to help me, but because the lumber did not come in time, they returned home on the 18th of June. I bought the lumber for the reception houses in Minnesota, and received the promise that it should be here in two weeks from date of purchase. We then went on the reserved land, and after finding a proper place to build our houses, we went West to see the land there, spending the two weeks till our lumber should arrive; but when we expected the lumber to be there we received information that it would require three weeks longer. The two brethren then went home, and I will try by the help of God to see it through, if life and health are spared, though it is very tiresome to stay so long; but, we cannot always expect pleasant days, as I also experienced yesterday and to-day.

I bought a span of horses and a wagon in Minnesota, to haul our lumber, and I with the two young friends took the team, provisions, feed, plough, and what other things we needed to build, and started to go to the reserved land; our horses got loose during the night, and yesterday I had to return to Winnipeg to find them. I became very footsore but obtained the horses again. We have a tent and expect to camp on the land, and plow some and procure wood and water till the lumber comes. The emigration to Manitoba is so great, and there is so much freight on the Red River that lumber is being taken in steamboats, but must be brought on flatboats. This is the reason our lumber has been so long detained. From three to four boats arrive each week and each boat has from 100 to 200 passengers. There will however not be so many passengers on the Red River boats hereafter, as they are beginning to come over the Daw-

son Road, over which a stage comes three times a week and brings from 9 to 12 passengers each trip. But the coach cannot always accommodate all that wish to come.

The grain in the fields look well, but when you begin to speak of harvesting the grain here is not yet in ears. There are no grasshoppers yet this year, and the mosquitoes are not so bad as they were last year when we were here. I like the country better here every time than in the states where the government land is still to be had, for the reason that we have here more good water, and timber is plentier. In Winnipeg where it was thought last year, no wells could be dug, they have now a number of good wells. Friend Hespeler has a good well, 30 feet deep and plenty of good water. At the stable where I had my horses, there is also a good well with water enough for 30 horses. Last week a well was drilled with a machine, 50 feet deep where the water flows out at the top. This well I have seen, and they tell me that they drilled it in seven hours. How it will be about wells on the reserved land we cannot tell. On the township nearest the Red River, where I build the reception houses, there is no running water and no timber but very fine land. The adjoining townships however have timber.

Friend Hespeler has received information that 200 persons with 20 servant girls from Michigan are on the way here, which will be a great benefit to Winnipeg. Girls that do housework get here \$16.00 a month.

J. Y. SCHANTZ.

The Rich Man and His Vain Hope.

A man once came to Jesus and said, "Master, speak to my brother, that he divide the inheritance with me." But as the Jews had chosen judges of such matters, and our Lord never interferred with the worldly concerns of men, but did only that which was given him of God, replied, "Man, who made me a judge or divider over you?" This gave him an opportunity of informing the man of his duty; for he knew that it was covetousness which prevented the brothers from dividing the estate, and hence he spake to all present, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth."

Jesus added this other parable: "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will do; I will pull down my barns and build greater; and there will I bestow all my fruits and goods. And then I will say to my soul, Soul thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." So thought the rich man, but God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provi-

ded?" So is he that layeth up treasure for himself, and is not rich toward God. Delay nothing that can be done to-day, until to-morrow, for you know not whether your soul may not be required of you this very night. Men cling to their wealth, as to their truest friend; but it does not serve them in life as they desire, and in death it avails them nothing.—*Bible Narratives.*

A Church Prosper?—When?—How Long?

"What is a church? Let truth and reason speak; They would reply: the faithful pure and meek From Christian folds: the one collected race Of all professions, and in every place."

Did the church of Ephesus prosper when she had left her first love? How long? "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—Rev. 2:5.

Did the church in Pergamos prosper while she retained them in her bosom who held "the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication?" and retained in her embrace them also that hold on to "the doctrine of the Nicolaitans, which thing" the Lord hated?—Rev. 2:14, 15. How long did she prosper?

How was it with the church at Thyatira? Did she prosper, while suffering "that woman Jezebel," who called "herself a prophetess, to teach and seduce, the servants of the Lord" "to commit fornication, and to eat things sacrificed to idols? . . . and she repented not." How long did this church prosper in this wickedness? Search and see. Instance the church in Sardis. Did prosperity attend her while having a name to live when she was dead? How long?

Take the church of the Laodiceans for example, that was "neither cold nor hot;" and because she was "lukewarm, and neither cold nor hot," the Lord said, "I will spew thee out of my mouth."—Rev. 3:16, 17. Did this church prosper which said, "I am rich and increased in goods, and have need of nothing," and knew not that she was "wretched, and poor, and blind, and naked?" How long did she prosper? Mark the history of her downfall, her utter extinction.

How can churches prosper at the present day, grow in grace, be light-houses, cities on hills, the salt of the

earth, looking "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," when they depart from the simplicity and purity of the gospel, hew out to themselves "cisterns, broken cisterns, that can hold no water?" How can that church be a soul-saving church, unless she obeyed God, come out from the world, be separate, and touch not the unclean thing? How can any church prosper so long as she imitates Popery in her splendored, gay, pompous temples, costly adornments, fashionable and ungodly church music?

How can a church prosper while disobeying God in accumulating debts to gratify pride and ambition in splendid, ostentatious houses of worship? How many religious societies are well nigh bankrupt, pressed down crushing with enormous debts, by vying with each other in gorgeous temples and high steeples, having begun to build and were not able to finish? "Owe no man any thing but . . . love."

Again, how can a church prosper spiritually, that contracts debts to gratify a spirit of ungodly emulation in high-steeped, fashionable churches, costly adornments, and then resort to worldly policy to liquidate these debts, extricate herself from the intolerable burden,—resort to fancy fairs, lotteries, grab-boxes, post-office gambling, festivals, and oyster suppers;—"sit down to eat and rise up and play."

The church and world amalgamate,
A union worse than with the State,
Though motives are the same,
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

How can churches prosper in spiritual things, so long as Achans are in the camp, idolaters in dress, the covetous, the proud, lovers of pleasure more than lovers of God? Distillers, rum-sellers, wine-bibbers, dancers, frolickers, theatre-goers, novel-readers, defrauders, Sabbath-desecrators?—those having a name to live while dead, professing godliness, meanwhile denying the power thereof? How is it possible for a church to prosper when "the whole head is sick and the whole heart faint?"

How can churches prosper who "heap to themselves teachers having itching ears,"—men-pleasers, time-servers, who keep back part of the price, prophesy smooth things, cry peace, peace, when there is no

peace; refuse to open their lips for the dumb, and those appointed unto death? Instead of prosperity, is it not a marvel the Lord does not come in his wrath, quickly, and fight against them with "the sword of his mouth."

Again, how can churches prosper when one-half, or two-thirds of their members are covenant breakers—backsliders, not in a preparation of heart to receive a blessing.

Another reason why some churches are in an unprosperous condition is, that some of the most influential of their members are members of secret, oath-bound societies, which are not recognized in the inspired volume, and the tendency of which is to make men worse instead of better.

Again, there are some that have a name and a standing in the Christian church, who are in heart half infidels; they do not admit the truth, the whole truth, and nothing but the truth of the Bible. There are some portions of the sacred Scriptures, which, because they cannot lower them down to the false standard of human reason, they throw out, thereby making the word of God of none effect, and are hindering instead of helping onward the cause of truth.

Again, no church can prosper that is divided against itself—a part for the Lord and part for Baal. A church that is built upon the foundation of Dr. A., or Dr. B., or upon any other than the apostles and prophets, having Jesus for its chief cornerstone, is any thing but a true gospel church, and therefore cannot prosper.—*Crisis.*

The best Sermon.

People are always listening to the "best sermon they ever heard." At an advanced age, still hearing the "best," we might conclude that they started on very poor ones; for this superlative did not, perhaps, express the opinion of some other persons equally able to judge. But there are various kinds of sermons. There is the doctrinal one, the principle, the biographical, logical, illustrative, and various other styles; and men speaking of the "best" will mean the best of those several kinds. The men are in varying conditions of hearing. If they are full of joy, the best one will be glad and enthusiastic. If they are borne down with sorrow, their praises are but for the consoling and sympathet-

ic. Just in so far as the sermon is suited to the hearer, and is blessed to the edification by the Holy Spirit, will he find it such as he will greatly praise. The really good hearer will find something helpful in all, and now and then he will be flooded with happy emotion.—*Selected.*

The Way to the Crown.

We must taste the gall, if we are to taste the glory. If justified by faith, we must suffer tribulations. When God saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for his sake. Go round to every one in glory; each has a different story to tell, yet every one a tale of sufferings. But mark, all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way he led them thither. "Salvation" is their only cry. Child of God, murmur not at your lot. You must have a plain as well as a white robe. Learn to glory in tribulations also.

Love and Mercy.

Great God, accept a heart
That pants to sing thy praise;
Thou, who without beginning art,
And without end of days.
Thy goodness is displayed,
On all thy works impress'd;
Thou lovest all thy hands have made,
But man thou lovest best.
Gracious art thou to all
Who truly turn to thee;
O hear me, then, for pardon call,
And show thy grace for me.
Through mercy reconciled,
For Jesus' sake forgiven;
Receive, O Lord, thy favored child,
To sing thy praise in heaven.

The Folly of Sin.

O Christless sinner, what will you do in the day of visitation—to whom will you flee for help? your houses, your lands, your money, your honors, your companions, your relations, will all be miserable comforters to you. Everything will look black and dismal round about you. If you look without you for help, you may see your friends weeping and lamenting your case, but this will do nothing but increase your vexation and

misery. If you look within you for relief, conscience, that before you would not suffer to speak, will meet you with bitter stings and upbraidings. It will bring to your view the sins you had forgotten, the time you have mispent, the health you have misimproved, the offers of grace you have refused, the great salvation you have neglected. What folly was it for thee to provoke God and slight Christ for a little worldly profit or a little brutish pleasure? Can these relieve thee when the arrows of the Almighty stick within thee, and the terrors of God do set themselves in array against thy soul? In the meantime, the devil that tempted you to your soul-ruining course will step in and represent your sins in the blackest colors and aggravations, to render you altogether hopeless and desperate. O sinner, thou that refusedst rest from Christ in the day of health and grace, shalt find no ease from the creature in the day of health and grace, shalt find no ease from the creature in the day of sickness and death.—*Rev. John Willison.*

The Hand that rocks the World.

Blessings on the hand of women!
Angels guard its strength and grace
In the palace, cottage, hovel,
O, no matter where the place;
Would that never storms assailed it;
Rainbows ever gently curled;
For the hand that rocks the cradle
Is the hand that rocks the world.
Infancy's the tender fountain;
Power may with beauty flow;
Mother first to guide the streamlets;
From them souls unresting grow.
Grow on for the good or evil,
Sunshine streamed or darkness hurled;
For the hand that rocks the cradle
Is the hand that rocks the world.
Woman, how divine your mission
Here upon our natal sod!
Keep, O keep the young heart open
Always to the breath of God!
All true troubles of the ages
Are from Mother love imperaled;
For the hand that rocks the cradle
Is the hand that rocks the world.
Blessing on the hand of woman!
Fathers, sons, and daughters cry.
And the sacred song is mingled
With the worship in the sky.
Mingles where no tempest darkens,
Rainbows evermore are curled;
For the hand that rocks the cradle
Is the hand that rocks the world.

A believer's love of Christ may be shown by the jealousy with which he guards the avenues to temptation—*e. g.*, evil company, evil books, evil pictures, evil trains of thought. But particularly is this the case with the society of carnal professors. Nothing so much draws the Christian down to earth.

Preciousness of Christ.

Jesus, the very thought of thee
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest.
No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Saviour of mankind.
O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind thou art,
How good to those who seek!
But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but his loved ones know.
Jesus, our only joy be thou,
As thou our prize wilt be;
In thee be all our glory now,
And through eternity.
—Bernard of Fontaine.

Brevities.

MEN shrink more from skin disease than any other. And they are amongst the hardest to cure; just as the skin diseases of the soul linger long after the heart is greatly cured. Witness the petulance, fastidiousness, censoriousness, social self-assertion, general disagreeableness of so many good people—all in the moral skin—repulsive exceedingly. I say good people; I do not say very good nor do I say Christ-like, for that they are not.—*George MacDonald.*

Exaggerations are positive falsehoods, and ought to be shunned as such. They are generally made use of to make an impression and to carry a point. But an impression made in such a way must be untrue; and a point carried in such a way can bring no blessing. We should have an aversion to the exaggeration of statistics. They have been greatly in use of late years; but in many cases they are so one-sided, not to say incorrect, that they cannot be of any weight with calm and candid men.

PERHAPS there is hardly any sin to which religious people are more prone than covetousness; nor any kind of inconsistency which worldly people are more quick to detect, and more severe to denounce; nor any which a righteous God hates with more perfect hatred, and more inflexibly pursues with his loving chastisement until either it is scourged out of the soul, or the sinner is left to his idols.

To be always worrying about small expenses, or regretting past losses, or talking about prices, or even comparing too closely and anxiously one year's accounts with another's, will secretly, but inevitably mellow the spirit with a kind of evilthiness. To give away will become harder, for we shall soon fancy we cannot afford it; and what at first was but a just carefulness about daily spending, if not watched against, will presently change a liberal man into an utter miser.

Children's Department.

Bible Stories No. 8.

THE GLORIOUS BAPTISM.

The King of the Whole World is now a man, thirty years old. All these long years since he came back from Egypt, he has been living at Nazareth with Mary and Joseph. He has been subject to them, and had been helping them. He had come to do all the will of God—all that the holy prophets had said he would do. He had been the best baby that ever lived—the best child that ever lived—the best young man that ever lived—to give an example to all children and all grown-up people. None can be quite like him, for none are pure and holy as he; but all should try to be as like him as they can, for he left us an example that we should follow his steps,—and he is ready to help all who ask him to help them to follow his example. He is going now to do his heavenly Father's work. He is going to tell all men of the good news he brings. He is going to cure the sick, and to make blind people see, and lame people walk. But before he begins to do this, he comes first to the River Jordan to be baptized of John.

Where is the River Jordan? Who was John?

The Jordan is the largest river in the Holy Land. All the other streams are but brooks. From the snowy sides of the beautiful mountains of Lebanon many clear streams gush out, and form a little lake, from which the River Jordan flows, between banks covered with trees and bushes, for about ten miles, till it falls into a pretty, blue lake, beside which the King of the Whole World often walked.

From this lake the river rushes out again, and runs through a lovely valley, green and beautiful, covered with trees and bushes. Tall grass and high reeds grow beside it, and many wild beasts have their hiding-places near. On and on it runs, through a wild, woody country, till it is lost in the Dead Sea—a salt, salt sea, where no fish can live. The taste of its waters is salt and bitter, and there are dreary plains and gloomy hills round its shores.

Long, long ago, some large towns stood near this sea; but God destroyed them by sending fire from heaven to burn them up, because the people in them were very bad, and now the waters of the Dead Sea cover the ruins of these old towns.

But we are forgetting John. Who was he? He was a very good man. He lived in the wild, woody country near the banks of the River Jordan. He wore a coarse dress, fastened round him with a leather belt. Perhaps he slept in a cave, or in a rough hut of wood, or in a tent. He ate locusts—little flying insects, something like a grasshopper, but bigger.

Are there any locusts in this country?

No, there are no locusts in our good country; but there are a great many in the Eastern country where John lived. They come flying in thick clouds,—so many that no one could count them;—and they eat up every green thing where they light. When the people see them coming to their fields, they try to frighten them away by making all the noise they can with drums, or by lighting fires and sending up clouds of smoke to choke them. Yet often not all they can do will drive these devouring creatures away. In the wild places where there are no fields, the locusts come like a great army, and eat the leaves of the young trees. The poor people gather them and eat them.

Do people eat them now?

Yes, the Arabs, who live in that Eastern country where John lived, eat them at this very day. They throw them into boiling water and salt, then take them out and dry them in the sun. Then they pull off their heads, and feet, and wings, and put them into sacks, to be kept for use. Sometimes they eat them fried in butter and mixed with honey. John long ago ate them with honey, as the Arabs do still.

Where did he get honey?

He sought for the wild bees' hives in the rocks, and in old hollow trees, and shared with them the honey which they had gathered from the flowers in the woods. When he was thirsty he drank like the bees from the clear brooks, or from the pure water of the River Jordan.

Why did he live in that wild place? And what did he do?

God had given him a great work to do. He was to remind all the people about the Great One that was to come, and tell them how much they all needed Him to save them from sin;—and how very angry God would be, if they did not believe in him and love him when he came.

A great many people came to him in the wild place where he lived, and asked him what they ought to do. He told them to do a great many things that he knew they had not always done; and he baptized them with water, to teach them how they needed to be washed from all their sins, by the Great One who was to come.

There was one word he very often said to the people,—“Repent.” That means, to be sorry for their sins, and to try to keep from them. We all need to “repent” too, for we have all sinned. We should pray to God to make us sorry for our sins, and to help us to keep from doing naughty things.

One day while John was baptizing those who had come to him confessing their sins, Jesus came to him and asked to be baptized too.

John was very much surprised when Jesus came to him to be baptized. John knew that Jesus had no sin; he was quite good; he had never done one wrong thing; and so John could not understand why this Great One, so pure and holy, should be baptized.

But Jesus told him that it must be, because he had come to do all that the law of

God ordered to be done. He had come to be a perfect pattern to every one in the world,—to do all that God desired them to do, and obey whatever God said. For, you know, none but One who could obey was worthy to be the King of the Whole World, and able to save all that trusted in him.

When John heard what Jesus said, he knew that it was right, and he obeyed his Master, the great one that had been expected so long. They both went to the river, and John baptized the Great King. Then the blue sky opened as it had done before, when the angels came singing above the fields near Bethlehem; but this time there came, not angels, but the Holy Spirit, in the likeness of a dove, which lighted on the head of Jesus; and a voice from heaven, the voice of God himself, said, “This is my beloved Son, in whom I am well pleased.”

King David was the “beloved,”—the name David means “beloved.” The Great King, the Son of David, is called the “Beloved” too. He is the beloved Son of God; and love is the law of his kingdom. This is the great law that he gives to all his people,—“Love one another.”

After the Lord had been baptized, he went alone into a wilderness,—a wild, lonely place, where there were lions and wolves howling, and bears prowling about. When he was in this place, Satan came, to try if he could make this King of the Whole World disobey, as he had made Adam disobey long ago. But Jesus loved his Father too much to disobey. He was so holy, he hated sin. There was no evil in him; so he told Satan to go away, and Satan was obliged to go away. This great King had overcome Satan. Nothing could make him disobey. He was worthy to be King of the Whole World.

Now when Satan tempts us to do wrong, we may cry for help to Jesus, and he will make him go away from us.

VERSES TO BE LEARNED.

Resist the devil and he will flee from you. James 4:7.

I can do all things through Christ, which strengtheneth me.—Phil. 4:13.

Dear Jesus, take me in thine arms
And help me to be good,
And teach me while a little child.
To love Thee as I should.

FOOD FOR THE LAMBS.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Miscellany.

American Extravagancies in Living.

To one who has traveled abroad, or informed himself thoroughly respecting the economy of Domestic life in England, and on the continent, few things are more striking than our American extravagance. We waste in our food much which would be turned to good account in their family Maintenance. Much goes into the swill-pail, or is thrown out for the chickens and dogs and cats, which would there be worked over for the table of the servants, or given to the poor. We are extravagant in dress. Broadcloth and silk, patent leather, and Alexander's gloves are none too fine for daily use. “We are clothed in fine linen and fare sumptuously every day.” In carpets and rosewood furniture, and lace curtains and mirrors, in carvings and gilding, in equipage and grand dwellings,—in short, in whatever may contribute to physical indulgence and material show, we put little or no restraint upon our desires. And what we might, perhaps, with some show of reason do in times of peace, and plenty, and low prices, we have continued to do in times of war and national distress, and the enhanced cost of living.

Now, to an outsider this must look foolish, if not morally wrong. What if we think we can afford this high style of expenditure? Fast living is hurtful to the soul and body. Frugality, temperance, self-restraint, are signs of a better character, than wastefulness and headlong self-indulgence. They are productive of truer happiness, more genuine self-respect and better health. Individual extravagance and national luxury have in all past times gone together, and are likely to do so in times to come. It is well to have an eye to the future. There may be rainy days ahead. If they come, we shall be thankful for our economy; and if they do not, it will do us no harm to have provided with habits of carefulness for every emergency.—*American Agriculturist.*

The Red Bud.

Early in the spring you may see the Judas tree, as many call it, in full bloom. The Indians call it “the red bud.” We prefer the latter as a common name, as it gives us a better idea of this beautiful shrub or tree. It is the pride of our forests in the early part of the season, as it is covered with a shower of beautiful glowing flowers of a bright crimson. It blooms before its leaves appear, and forms a lovely contrast with the large white blossoms of the dogwood tree. It answers well, and looks quite pretty, to be transplanted into yards and pleasure grounds.

There is, however, one thing remarkable about the red bud. Its brilliant appearance collects many flies and insects toward it, par-

ticularly the humble-bees. But, alas! it allures them around it only to destroy. Its beauty and loveliness are only external, and it has no intrinsic quality to recommend it. It is a deceitful opiate and deadly poison; for the poor insects, flies and bees that come there to suck its nectar, or gather its honey, fall down and die after fluttering among its crimson blossoms. So fatal is the pleasure, so fearful the enjoyment among its bright petals! for there you may see the ground strewn over with these unfortunate creatures.

Dear readers, let us see in the deceptive red bud an emblem of the exceeding sinfulness of sin. We must never trust to outward appearances, but shun “the very appearance of evil.” Sin allures its victims but to destroy them. It presents false colors to entice us from the way of life and “the path of the just;” and when it has once seduced, it will appear in all its hideousness. It will often cast the rainbow hues of pleasure around some forbidden object, and lead us astray, as if for some unexpected good. But O, how full of deceit! for when we are fairly in its embrace, it will sting and poison us with its deadly opiate, till no spiritual life is left remaining.

This tree bears no fruit. So of sin—it may indeed seem to bloom and put forth many attractive charms, but it yields no fruit but the fruit of death, “for the wages of sin is death.” It somewhat resembles the peach tree, loaded with its thousand blossoms, whose delicious fruit all so highly appreciate. But it is very, very different in its tendencies. The false and deceptive nature of this tree has induced some to call it the Judas tree, in allusion to him who, with a kiss, betrayed his Master. Let us, dear reader, flee from sin as from the path of the destroyer, and all the paths too that lead to sin and destruction. Let us awake, and keep still awake, for danger is always nigh. O let us flee to Christ! He only is able to keep us from the paths of the destroyer, and to save and guide us securely in the way of eternal life.—*Christian Advocate.*

The Midianites.

The Midianites were a wandering people, descended from Abraham by Keturah. Gen. 25:2. Their relation to the children of Israel began with the origin of two nations, for they were both descendants of Abraham. Amongst the Kenite branch of the people Moses found a home in his exile from Egypt, and the relations of the Kenites to the Israelites continued friendly. But the Midianites as a nation early appear among the enemies and corruptors of the Hebrew people. They were the chief offenders in the matter of Baal-peor (Num. 25), and it was upon them that the divine vengeance fell so heavily (Num. 31). Yet we find them again very numerous and powerful in the time of Gideon, some two centuries later. Then, with their allies the Amalekites, “they

came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and entered into the land to destroy it.” Judg. 6:5. Their strength seems to have been permanently broken by the signal overthrow which they experienced at that time, and which is several times referred to in the later Hebrew history. Ps. 83:9; Isa. 9:4; 10:26.—*Sacred Geog.*

A Granger Burial.

The follies of this order are manifesting themselves more and more every day, and demonstrates more clearly that it is an organization with which the humble follower of a non-resistant christianity ought to have nothing to do.

On the 4th of June, 1874, Abraham Vories, a member of the organization known as the “Granges,” was buried according to the ceremonies of the order, in Union township, Marshall Co., Indiana. Each granger had on his sash and apron; each also had a sprig of evergreen which were placed on the coffin. They marched both to and from the grave in double file, and when the coffin was placed in the grave, the evergreens were removed by a master granger, after which the members marched round the grave and each threw in a sprig of evergreen. Both men and women who joined the ranks, while marching from the house, passed under long staves held up by others for that purpose.

We hope our brethren will begin to see whether these things are leading and avoid them. They are nothing for those who love the Lord Jesus Christ with a pure heart fervently.

Reaper Accident.

Preacher Joseph Yoder, residing on Barker street, in Mottville township, St. Joseph county, Mich., was severely injured by being thrown under the cutter bar of a Marsh Harvester, while attempting to stop a runaway team, on Tuesday, June, 30th. Both bones of his right leg below the knee were broken, and his right arm received a severe flesh wound. He was first thrown from the reaper by the driving wheel falling into a hollow place in the ground, when the team started and the driver was unable to control them. Bro. Yoder attempted to seize the horses by the head, and thoughtlessly approached on the side of the cutter bar, failed to secure his hold upon the horses, was instantly thrown down and the cutter bar passed over him. The pitman had become broken, and several sheaves had been caught in the guards, otherwise the result might have been more serious. J. A. HERTZLER.

“How long will it do to wait.”

Dr. Nettleton had come from the evening service, in some country town, to his home for the night. The good lady of the house,

rather an elderly person, after bustling about to provide her guest with refreshment, said, directly before her daughter, who was in the room, "Dr. Nettleton, I do wish you would talk to Caroline. She don't care anything about going to meeting, nor about the salvation of her soul. I've talked, and got our minister to talk, but it don't seem to do any good. I wish you would talk to her, Dr. Nettleton." Saying which, she went out of the room.

Dr. Nettleton continued quietly taking his repast, when he turned round to the young girl and said:

"Now, just tell me, Miss Caroline, 'don't they bother you amazingly about this thing?'" She, taken by surprise at an address so unexpected, answered at once:

"Yes, sir, they do; they keep talking to me all the time, till I am sick of it."

"So I thought," said Dr. N. "Let's see, how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. N., "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you're in good health you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I've been thinking myself," said Caroline.

"Well," said Dr. N., "suppose you say till you are fifty? No, that won't do; I attended the funeral the other day of a lady fifteen years younger than that. Thirty? How will that do?"

"I'm not sure it would do to wait quite so long," said Caroline.

"No, I do not think so either; something might happen. See, now, twenty-five? or even twenty, if we could be sure you would live so long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people, as well apparently as you are, do suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible says, *now* is the accepted time. We must take this time. What shall we do? Had we not better kneel right down here and ask God for mercy through his Son Jesus Christ?"

The young lady perfectly overcame by her feelings, knelt on the spot. In a day or two, she by grace came out rejoicing in hope, finding she had far from lost all enjoyment in this life.

An Egyptian Sand Storm.

A traveler writes of his experience in Egypt as follows:

"We hired donkeys at the station to go to the site of Memphis, five miles distant. Before starting, we noticed that the sun was clouded in, and to me it seemed that a rain

storm was coming up. But it very rarely rains in Egypt, and to those familiar with the climate, the signs indicated something infinitely worse—a sand storm. We had not reached a mile from the station when it came down upon us with great fury. The force of the wind was terrific, and the flying sand seemed to cut the skin like a knife. In a minute we were blinded, in spite of the goggles we wore, and the sand penetrated eyes, nose, ears and mouth. We were in a desert of sand, and the air was so full of the flying cloud that we could not see ten feet before us. We turned our backs to the gale, and the howling of the wind and the braying of the donkeys made such music as I never heard before and hope never to hear again. I had heard of caravans being overwhelmed and buried in the sands, but could never before realize the horrors of such a catastrophe. I took the pungee off my hat and tied it over my face for a veil, and holding on to our 'dons' for dear life, we took refuge under the lee of the sand hill until the gust had passed over. It lasted about twenty minutes, and left the sand drifted in places like snow."

Blessings of Providence.

A little with God's blessing will go very far, and do very well. "I will abundantly bless her provisions: I will satisfy her poor with bread," Ps. 132:15. "Ye shall serve the Lord your God, and he shall bless thy bread and thy water," Ex. 23:15. Daniel and his friends fed upon nothing but pulse and water; and yet their countenances appear fairer and fatter in flesh than all the children which did eat of the King's meat. Daniel 1:12, 15. The widow was reduced to a low ebb; their was left but a little oil in the cruse and a little meal in the barrel; yet these held out, and the more she spent of them the more they increased, 1 Kings 17:13. What strange things are done with small pittance, where the blessing of God is! The saint's little is better than the sinner's all. "A little that a righteous man hath is better than the riches of many wicked," Ps. 32:16.—*Jeremiah*

Divine Promises Fulfilled.

Jehovah's promises to his spiritual Israel are all "yea and amen" in Christ Jesus. No enchantment or divination of men or devils can ever frustrate them; but as certainly as that the children of Abraham were planted in the "land flowing with milk and honey," so certainly all the children of God, whose names are written in the Lamb's book of life, shall be brought home to the "better country"—the heavenly Canaan—and the ransomed, blood-washed throng, with one heart and with one voice shall exclaim—"What has God wrought!"—*Col.*

—Secret societies, it is well known, are so obnoxious to the Catholic Church that to

hold membership in them is to renounce the Church. The rapid increase of the Granges has made it a matter of interest whether they would come under the same rule. Like Trades unions, it seems, they are regarded as in the same category with Free Masons and Odd Fellows, and the only escape for Catholic Grangers is to withdraw from the Grange immediately. So declares the *Catholic Telegraph*, the organ of Archbishop Purcell.

—THE FRETTER BELIEVER. — A fretting believer is a daily dishonor to God and his service. He proclaims to the world that Christ's yoke is a hard one, and his burden heavy. Be sure the world will take note of it, and set it down to the discredit of religion. "See how unhappy it makes a person," will be their conclusion.

We cannot have the excuse for it that it lightens a single burden of care. It rather binds a heavier one, and lays it on our shoulders day by day. It embitters the happiest life, and sips poison from the very flowers where others find only crystal heaven.

Go, Christian, take for your pattern your beloved Master, who endured all his suffering without one repining word. Like a gentle lamb brought to the slaughter, "so he opened not his mouth." If he bore such a heavy cross for us, can we not take up every day the ones appointed for us? Not the smallest of them all but is ordered by him.

—Hospitality is everywhere enjoined in the Holy Scriptures as a cardinal virtue; and the circumstances of men in the primitive ages made it especially obligatory. In the history of Abraham, who "entertained angels unwares," we have a beautiful illustration of hospitality in both its spirit and its form (Gen. 18:1-8); and many other like examples occur in holy writ.

—A man may be so rich as a man, as a child of God, as a disciple of Christ, so rich in precious thoughts, such a lover of all that is true and beautiful, such a believer in the abundance of the life that now is and the infinitudes of the life to come, that you cannot make him poor. He hath, and to him shall be given, and he shall have an abundance. This is the explanation, so far as any is vouchsafed, of our afflicted world. It makes character.

—Never complain of your birth, your employment, your hardships; never fancy that you could be something if you had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do.

—In the year 1873, Iowa produced more wheat than any other State in the Union. In corn Illinois ranks first, Iowa second, and then comes Ohio, called the corn-granary of the United States.

—If we really wish to correct errors in those around us, there are pleasanter ways of doing it than by the caustery of sarcasm or the knife of ridicule.

NEW HOUSEHOLD JOURNAL.

EVENING at HOME is the name of a new quarterly sixteen page journal, devoted to Mental, Moral and Physical Culture. It is published by H. A. MCMAW, Elkhart, Indiana, at 40 cents a year, and after the first of January, 1875, to be issued monthly at 75 cents a year. Those who subscribe for it now for 1875, will receive the numbers of this year gratis. Sample copies will be sent to any address free of charge.

A present Savior.

"And it was now dark, and Jesus was not come to them."

As a cause of sorrow the beloved disciple seems to note the fact of the Savior's absence. Yet tolling amid the stormy waters of restless Galleilee, and at the moment of their greatest extremity, their Savior was found not only near, but present with them.

Not many months ago a vessel left one of the eastern ports, bound for South America. Her trip opened prosperously. But one of the sudden storms peculiar to some portions of our coast, occurring midway in her course, darkness surrounded and ruin threatened the voyagers. They lost their bearing, and were driven they knew not whither. As if to make more fearful their distress, their supply of water failed. At length, in the darkness, and when their suffering seemed almost unbearable, a craft of some sort passed them, and they gave signals of distress. From the passing vessel came back the answer,

"What is the matter?"

"We are suffering for the want of water."

"What do you say?" was the surprised question.

"We are suffering, dying, for the want of water."

"Dying for want of water? Why don't you dip it up? Guess you've lost your bearing! Fresh water is all around you; dip it up!"

They had entered the Amazon, and during their days of distress, the life-freighted water had lain in measureless abundance all around them!

Are not our eyes often "thus holden," till we no longer discern our blessings? Is it not sometimes so with you, blinded and sorrowing Christian? In the midst of life's stormy sea you are "tossed by the waves," struggling against contrary currents, and mourning that your Saviour is absent. The "hiding of his countenance you count your greatest loss. Doubting Christian, "our Eternal Sun ever shineth." Our Jesus is always near; and nearest, often, when you deem him most distant. Our faith is weak, and we hang a veil of doubt before our faces. Thus equipped, we grope our way through life. Is it strange that we discover not our Savior?

Tearing away that veil, let us rather pray, "Lord increase our faith." The prayer will prove a faithful mirror, showing us ever our present Savior.—*S. S. Times.*

Russian Aid Fund.

CASH RECEIVED.

Yellow Creek Church by J. Buzzard as a loan	\$50.00
As a gift	2.00
I. Ramer as a loan	50.00
From church near Canton, O., by Michael Rohrer	17.00
From Danvers Ill. by Jos. Stuckey	13.00
A brother from Bishop Geil's District by Jacob Geil sends	5.00
D. Stemen	1.00
J. Wenger	1.00
From Bishop Geil's District, Rockingham co., Va., reported as a loan in the May No., \$31.75 should be \$181.75.	

Married.

July 19th at the residence of the bride's father in Elkhart co., Ind., ALEXANDER MISHLER, to REBECCA J. SHAWN, both of the above place.

Died.

April 25th, in Washington co., Md., Bro. DANIEL SHANK, Sr. at the advanced age of 81 years, 1 month and 1 day. His remains were deposited in the family burying-ground on the farm on which he was born, lived, and died; there were present many sorrowing relatives and friends. Funeral services were conducted by — Rhodes, and — Overholzer from Rev. 14:13. The aged brother leaves 8 children, 59 grand-children, and 31 great-grand-children living.

June 12th, near Mascotown, Fayette co., Pa., Sister ELIZABETH HIGH, wife of Jacob High, aged 49 years, 8 months and 2 days. She leaves a husband and a large family to mourn their loss. She was a faithful sister, and we believe she is now safe within the folds of Jesus. Discourse by the brethren, Bishop Snyder, and David Johnson, from 2 Cor. 5:1.

June 19th, in Bedminster, Bucks co., Pa., at the residence of Abner Landis, BARBARA MOYER, widow, aged 77 years, 5 months and 23 days. Buried at Deep Run burying-ground. Services by S. Goldshalk, A. P. Moyer, and Isaac Moyer, from Isa. 3:10. "Say ye to the righteous that it shall be well with him: for they shall eat the fruit of their doings."

June 20th, in Elkhart co., Ind., VIOLA, daughter of Asa and — McINTOSH, aged 16 days. Services by J. F. Funk and Christian Christophel.

June 23rd, at Mt. Clinton Va., Bro. HENRY SHOWALTER, aged 70 years, 5 months and 17 days. Buried at the Bank Meeting-house.

June 25th, near Dale Enterprise, Va., Bro. THOMAS M. PARKET, aged 55 years, 7 months and 7 days. Interred at the Weaver Meeting-house.

June 21st, in McLean co., Ill., Bro. DANIEL MILLER, aged 61 years. Services by Christian Zehr, and John Stahl.

On the 23rd of June, at the residence of her son Abraham Moyer, near Franconia Meeting-house, in Montgomery co., Pa., of the infirmities of old age, BARBARA MOYER, widow of Rudolph Moyer, dec'd, and daughter of Martin Fretz, of Hilltown, dec'd, aged 86 years, 9 months and 4 days. On the 26th her remains were interred at the Franconia Meeting-house followed to the grave by a large concourse of friends and relatives. Bro. S. Goldshalk preached at the house and Bro. Isaac Moyer at the Meeting-house. Text Phil. 1:23. About three months ago she broke her leg and since that time has been confined to her

bed. She bore her affliction with Christian fortitude and meekness, looking forward to the rest which remaineth for the people of God.

(During our recent visit to Pa., in the early part of April, we visited our aged aunt, only a few days after she had broken her limb. We found her as comfortable as could be expected under the circumstances, and entirely resigned to the will of our heavenly Father. Her limb was healed again, but her physical strength was too much exhausted to bear up under the suffering she endured. She was a faithful member of the church, and we mourn not as those who have no hope.—*Editor.*)

July 1st, Waterloo co., Ont., Sister CATHARINE BENDER, wife of John Bender, aged 50 years, 7 months and 6 days. Sermon by Bishops Ruby and Litwiler, from 2 Cor. 5; Ju. 5:26-30.

July 4th, in Shelby co., Mo., Sister CATHARINE, wife of Pre. Martin LAPP, aged 79 years, 11 months and 24 days. She fell in her room and her thigh was broken, from which she endured much pain, and inflammation followed. Services by Benjamin Hershey and Benj. Lapp, from Ju. 5:24-28.

July 21st, in Elkhart co., Ind., — LANDIS, wife of Christian Landis, aged 68 years.

Letters Received.

D H Byers, Annie Rockwell, Mary M Rockwell, John Jans, Henry W Funk, Peter Schrock, Benj. Legrose, A Zimmerman, L J Miller, P S Hartman, U Heger, Chr King.

MONET LITERS.

A—Rev Jos Augspurger, Jos Augspurger, John K Aldarfer.

B—D Baer, Elizabeth Bretz, David Baer, Jonathan Blyler, B Bowman, H B Bowman, Peter Beley, G Brenneman, Samuel Blough, B Beller.

C—Thomas Clay, David Culp, Henry Culp, Henry J Culp, James Christen.

D—Lydia Detweiler, J N Durr, J Dilsaver.

E—Henry Ernst, Martin Eicher, Martin Eicher, Abm D Ebersole, Annie H Eshleman.

F—A J Freit, Adie A Francis.

G—S Good, Andrew Greider.

H—A Z Hartzler, Manasses Heatwole, Amos C Hallman, J C Hunsicker, John H Hershey, Christian B Hertzler, Abm Hertzler, A Z Hartzler, Jacob Hutter, John Hertzler, Isaac Hall, B Hershberger, J K Hertzler, Agnes Hartman, Isaac Hertzler, Jacob Hallman, Mary Haecker, R J Heatwole.

J—N D Johnson, John Jans.

K—Christian Kropp, Fannie Kilmer, Henry Kilmer, David Kinsinger, Henry Kuhner, Jacob Kinsinger, John Koch, Iffrey Kaufman, Benjamin Kaufman.

L—J W Lamb, Abm Lehman, Jacob H Landis, Abraham K Landis, Samuel Lehman, Peter Lehman, John Lehman, E Landis.

M—Jacob Myers, Peter S Miller, P Miller, Widow Meader, John Miller, John McMaw, David S Miller.

N—Samuel Nieswander, D Niswander, Benj Neff, Chr Nefsginger, Peter J Nefsch, John Newhauser, David B Nussbaum, Christian Nussbaum.

O—A Oberholzer, A Oberholzer.

R—John C Rateliff.

S—Joseph Schertz, Henry H Snavely, W H Synnemas, Henry Seibert, Abm Shank, C C Schmuicker, John Spencer, J Strohm, Hannah Swearingman, M Smeltzer, Phil Seeler, John Stahl, David Stemen, C B Seaman, D Schwartzentruber.

T—Elias Weber, Anna Z Weber, Henry Weber, Catharine Witmer, Peter Weltz.

Y—Joseph Yoder, Lizzie L Yost, Levi Yoder, Beekie L Yoder.

Z—Peter Ziegler.

TIME TABLE.

Lake Shore & Michigan Southern
Railroad.

Passenger trains on and after June 1st 1874,
leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

No. 8, Chicago and St. Louis Express,	3.05 a. m.
No. 72, Way Freight.....	4.20 "
No. 2, Mail.....	11.25 "
No. 5, Way Freight.....	1.30 p. m.
No. 10, Michigan Accommodation.....	8.40 "
White Pigeon Train.....	1.25 "
"	1.55 a. m.

AIR LINE DIVISION.

No. 74, Way Freight.....	3.05 a. m.
No. 12, Air Line Accommodation.....	5.00 "
No. 4, Special New York Express.....	1.20 p. m.
Wabash Express.....	1.10 "
No. 6, Atlantic Express.....	9.50 "

GOING WEST.

No. 9, Michigan Accommodation.....	7.30 a. m.
No. 3, Toledo Express.....	2.45 "
No. 5, Pacific Express... (Air Line).....	1.25 "
No. 7, Steamboat Express.....	8.20 p. m.
No. 1, Special Chicago Exp. (Air Line).....	1.20 "

KALAMAZOO DIVISION.

The Grand Rapids Express 4.55 a. m., and Accommodation 4.25 p. m., run direct to Grand Rapids, arriving there at 11.00 a. m. and 9.40 p. m. Returning leave Grand Rapids 7.00 a. m., and 4.45 p. m., arriving at Elkhart 12.30 p. m., and 9.45 p. m., making connections with Air Line trains.

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J. E. CURTIS, Supt. Mich. Div.
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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 11.—No. 9.

ELKHART, INDIANA, SEPTEMBER 1874.

Whole No. 129

Riches of God's Word.

The counsels of redeeming grace
The sacred letters unfold;
And here the Savior's lovely face
Our raptured eyes behold.

Our numerous griefs are here redressed,
And all our wants supplied;
Naught we can ask to make us blest
Is in this book denied.

For these inestimable gains,
That so enrich the mind,
O may we search with eager pains,
Assured that we shall find

For the Herald of Truth.

An Encouragement to Earnest Prayer.

"The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit," Jas. 5: 16-18. The first account we have of this prophet is recorded in 1 Kings 17: 1: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." "Through prayer he also raised from the dead, the widow's son. It is said: "He cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come unto him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17: 20-22. "Elijah built an altar in the name of the Lord: and he made a trench about the altar, * * * and he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the

trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." 1 Kings 18: 32-38. Thus the prayer of the righteous avails much.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, SUN, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon! And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it, that the Lord hearkened unto the voice of a man." Josh. 10: 12-14. Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat-harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and know that your wickedness is great, which ye have done in the sight of the Lord, in asking your king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel." 1 Sam. 12: 16-18. "And Hezekiah received the letter of the hand of the messenger, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwelleth between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God." 2 Kings 19: 14-16. "Now therefore, O Lord our God, I beseech thee, save thou us out of his

hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. Then Isaiah the son of Amoz, sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria, I have heard." vers 19, 20. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." verse 35.

In these was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die and not live. Then he turned his face unto the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, after Isaiah was gone out into the middle court, that the word of the Lord came unto him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered." 2 Kings 20: 1-7.

By prayer Daniel was enabled to interpret king Nebuchadnezzar's forgotten dream. The king commanded to destroy all the wise men of Babylon, because they could not interpret his dream. "Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire woe of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. * * *

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee," &c. And when Daniel told the king his dream, and the interpretation thereof, he answered and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Dan. 2.

King Darius established and signed a decree that whosoever shall ask a petition of any God or man for thirty days, except the king, shall be cast into the den of lions. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." For that reason (although against the king's will), he was cast into the den of lions. The king went in haste very early in the morning unto the den of lions, and cried with a lamentable voice: "Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then said Daniel: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: * * * Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den, and no manner of hurt was found upon him, because he believed in his God." Dan. 6.

"I prayed (said Daniel), unto the Lord my God, and made my confession, and said, O Lord, the dreadful God. * * * We have sinned, and have committed iniquity, and have done wickedly. * * * And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God. * * * Yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved," &c. Dan. 9.

Ananias was sent to Saul, and it is said: "Behold he prayeth." Herod apprehended Peter, and put him in prison. But prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly; and his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and

follow me, and he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him." Acts 12: 5-10. Paul and Silas were thrust into the inner prison, and their feet were made fast in the stocks. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's hands were loosed." Acts 16: 24-26.

When a certain disciple named Tabitha, was dead, they sent for Peter; and "Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up: and he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive." Acts 9: 40-41. Cornelius, a godfearing man, "Gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius: and when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Acts 10: 2-4.

What shall I say more? Were I to search into and enumerate all the miracles of the Bible which were brought to pass through prayer! it would extend this article too long. I consider that the above mentioned testimony evidently shows that the prayers of the righteous avail much, at least that they have, and therefore they will yet avail much if they are fervent; for God is yet just as omnipotent, omniscient, merciful, and willing to help. If our prayers are not heard, it must be our own fault; we are either not right, or our prayers are not fervent. Now, who are the righteous? They are those believing children of God, who are turned from darkness to light, and from the power of Satan unto God; who have passed from death unto life; yea, who are regenerated of the word and Spirit of God, and walk in newness of life; who through faith in Jesus Christ are freed from their sins, and through him have received a child-like spirit, by which, in truth, they can cry, "Abba, Father!" Such can truly, in spirit and in truth pray. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53: 11. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 19. "By him (Jesus) all that believe are justified." Acts 13: 39. "Therefore being justified by faith, we have peace with God through

our Lord Jesus Christ." Rom. 5: 1. "He that doeth righteousness is righteous." 1 Jn. 3: 7. "It is joy to the just to do judgment." Prov. 21: 15.

The effectual, fervent prayer of such righteous persons availeth much. It seems, however, that the righteous also are much given to slothfulness and a want of zeal, so that their prayers are not always as fervent as they ought to be; sometimes they are mere form, without the devotion of the heart. It is not always that a very loud or long prayer avails before God as effectual, for the Savior says: "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him." Matt. 6: 7, 8. Neither are all public prayers effectual; then, "when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." Verse 5. A prayer that comes with zeal from the recesses of a contrite, humble, honest, upright and faithful heart, that truly desires that for which it petitions, will be accepted before God as effectual, even if it comes from the most secret chamber.

The prayer of the publican was fervent when he smote upon his breast, and said: "God, be merciful to me a sinner." We find earnestness in the prayer of the Canaanitish woman, who cried unto Jesus, and said: "Have mercy on me, O Lord, thou son of David. * * * Then came she and worshipped him, saying: Lord, help me. But he answered and said: It is not meet to take the children's bread, and to cast it to dogs. And she said: Truth Lord: yet the dogs eat of the crumbs which fall from their master's table." Matt. 15. The nobleman's prayer also was earnest. He "besought Jesus that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him: Except ye see signs and wonders, ye will not believe. The nobleman saith unto him: Sir, come down ere my child die. Jesus saith unto him: Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him," and his petition was answered. Jn. 4: 47-50.

The prayer of the leper was presented earnestly—he who came to Jesus "and worshipped him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean." Matt. 8: 2, 3.

"They shall come with weeping, and with supplications will I lead them." Jer. 31: 9. Such prayers will also be earnest. "The Lord is high unto all them that call upon him, to all that call upon him in truth." Ps. 145: 18.

Prayer is an excellent means, if it is performed in earnest. In nothing are we commanded more urgently. It is said: Call upon me in the day of trouble: I will deliver

thee." "Seek ye the Lord while he may be found, call ye upon him while he is near." "The righteous cry, and the Lord heareth; and delivereth them out of all their troubles." Ps. 31: 17. "Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18: 1. He says: Ask and it shall be given you. * * *

For every one that asketh receiveth." "Watch ye therefore, and pray always." Luke 21: 36. "If ye shall ask anything in my name, I will do it." Jn. 14: 14. "Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name he will give it you." Jn. 16: 23. "Whosoever will call upon the name of the Lord shall be saved." Rom. 10: 13. We must ask in faith, nothing wavering. "If we ask anything according to his will, he heareth us." 1 Jn. 5: 14. Merely saying, Lord, Lord, will not avail anything, but it must come with an earnest spirit. Pray always with all prayer and supplication in the spirit." Eph. 6: 18. Where there is no desire, there is also no earnestness. No constrained petitions will avail anything, only to be pleasing to men, or to be heard, let them be ever so long, and as high-sounding as they may. Of what benefit to the Scribes and Pharisees were their long prayers, so long as they devoured widows' houses? What did it help those Jews from whom God had turned away, that they presented many sacrifices and prayers unto the Lord?

It is said: "When ye make many prayers I will not hear: your hands are full of blood." Isa. 1: 15. No hypocrisy can avail before God through prayer, for "the Lord looketh on the heart." God will not hearken to those who continue to live wantonly in sin; but to the God-fearing, and those who do his will, he will lend a listening ear.

Is it not a great wonder and a great mercy, that we poor mortals, in our great need, who are but dust and ashes, are privileged to turn to the omnipotent and omniscient Creator, who is ever both able and willing to help us? Yet, when it is said, "the prayers of the righteous avail much," we may well, perhaps, be alarmed at the question: Are we then righteous? But if we should on this account, still stand in doubt, we would have great reason to tremble, when we read that the unrighteous shall not inherit the kingdom of God. Should the condition of any of us be so alarming, I know of no better counsel to give, than that they humbly bow themselves before God as did the publican, and confess their sins, and with penitence, pray for grace, and as he was justified, so can they also become justified. Let us then "pray without ceasing." "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." Further: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2: 8. If we have the living hope within us that we are justified,

we have nothing of which to boast, for we are justified by the grace of God. To this Peter says, that the righteous will scarcely be saved. By grace we must be saved, and not by works. Yet we should watch and pray, that we fall not into temptation. The Psalmist says: The Lord will fulfill the desire of them that fear him: he will also hear their cry, and will save them.

Such persons should encourage us by prayer. Oh, what consolation in the promise of the Savior, wherein he says! "That if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Now, brethren, let us unite ourselves to pray with the right spirit of prayer, and that God may give us a proper degree of zeal that our prayers may be fervent. Again Jesus says: "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" What more can we desire? It is said: "Ask, and it shall be given you." "Let him ask in faith, nothing wavering." "Lord, increase our faith." Amen.

Notwithstanding writing wearies me, and is injurious to my body, as I am very much enervated, I am constrained by love to write to encourage prayer in these perilous times. I hope it will be received in love, and that it may redound to our benefit. With a cordial salutation to all I close, and remain your well-wisher. J. M. BRENNEMAN.

For the Herald of Truth.

Charity.

"Charity suffereth long." 1 Cor. 13: 4.

Charity, says Paul, is the bond of perfectness, and he exhorts his people above all things to put on charity. Now abideth faith, hope and charity, these three; but the greatest of these is charity. Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Where love fails in anything, it may be in whatsoever it will, the principal thing is gone; on the contrary, where it abounds richly in the heart these things can be enjoyed, and the connected troubles become light and pleasurable. It produces such an emotion, and is of such a character that it may incline to evil as well to good; and as it would be difficult to separate it from the object of our affections, we should endeavor to turn or incline this emotion to good,—to that which would serve as a blessing to us; and to practice and cultivate godliness, which is profitable unto all things. And also, since charity or love has its seat in the heart, and, as the Lord himself said, "The imagination of man's heart is evil from his youth," so we should, even in our youth, commence to devote or incline our hearts to charity, which will purify and awaken godfearing thoughts, a love for our neighbor as for ourselves, and an humble and contrite spirit within us.

Charity produces, perfects, and perpetuates

the harmony and happiness of heaven. But on earth! O earth! earth! what doest thou? On earth charity is cradled in a manger, crowned with thorns and crucified. On earth, many of her professed friends are false as Judas. They applaud and kiss her; but it is the kiss of betrayal. How strange and yet how true! The most uncharitable will praise charity, and persecute the charitable.

Charity suffers willingly, whenever it is necessary, for the glory of God, for righteousness' sake, or for the good of others. The Apostle Peter says, (1 Peter 2: 19-23): "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that you should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "Moses also left us an example, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming even the reproaches of Christ of greater riches than all the treasures of Egypt. For righteousness' sake charity chooses to suffer, to tears and blood.

No man has the religion of Christ without the spirit of charity, for that is the spirit of Christ; and the Scriptures declare, that if a man have not the spirit of Christ he is none of his. Oh, how much, how much the church needs charity! There is no getting along right without it.

Charity is also indispensable in the qualification of a minister of the gospel of Christ. The apostle Paul in his first epistle to the Corinthians, 13: 1-3 says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my gifts to the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." By this language we see that all other gifts, talents or qualifications for the ministry, are vain and worthless without charity; for it only will give that power, life and energy that make preaching effectual in saving souls. A man of eloquence without charity may draw crowds of interested admirers and great churches; and many thinking that is the great end of preaching, applaud and call him a great and successful preacher. But how does he save souls? Does he not in too many instances stand in the way of their salvation and ruin them? But charity will guide all in the path of du-

ty. It is that unction from the Holy One that teaches all things.

Early in youth we should be inclined to be charitable, and strive for a Christian life, and impressions of this kind can and should be made by the parents. We begin in early life to form our character; and as the feeling and disposition are then so very tender and pliant, parents should embrace every opportunity to direct their minds in the proper channel. Solomon says, "Train up a child in the way he should go; and when he is old he will not depart from it." To whatsoever the child or youth accustoms himself, will, in a great measure, follow him through life; hence the great importance of the early training of the mind to acts of charity. If the evil nature is not subdued in childhood, it is often a very difficult task, and frequently impossible to bring them to submission, and walk in the way of the righteous.

It is sad to contemplate that so many parents neglect to bring up their children in the nurture and admonition of the Lord; and do not seek to imprint the spirit of obedience and a love for all that is good in their tender minds. Many parents think when their children become older they can comprehend these things, and see their folly; but they should consider that as they grow older their hearts also become harder and more obdurate, and more unyielding. The older the tree the more inflexible it becomes. Others again exhort their children richly, and say much to them, but pay little regard to their obeying their commands: they often threaten to inflict punishment upon them, but fail to perform it, and the children, following their evil natures, go on from bad to worse. This serves to their injury, for which the parents are answerable, and they will lament it when too late. May the Lord direct us that we may all be faithful in discharging every duty, and may love and charity more abound in us to the honor and glory of God, and to the salvation of our souls.

For the Herald of Truth.

Of the Unpardonable Sin.

Can a person commit the sin against the Holy Ghost, before he receives the knowledge of the truth?

ANSWER.—When the Pharisees, who were so bitterly opposed to our Savior, accused him of casting out devils by beelzebub, the prince of devils, he set before them the absurdity of such a thing, for said he, if Satan would cast out Satan, how then could his kingdom stand? And hence he goes on to warn them of the unpardonable sin. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto man, but the blasphemy against the Holy Ghost shall not be forgiven unto man, and whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this

world, neither in the world to come." Matt. 12:31,32. And according to Mark 3:28,29. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation because they said, He hath an unclean spirit."

But the Savior declared, that all manner of sins and even blasphemies (that against the Holy Ghost only excepted), shall be forgiven unto men. Paul was a blasphemer and a persecutor, and compelled others to blaspheme (1 Tim. 1:32; Acts 26:11), and yet obtained forgiveness. "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Isaiah 1:18. "Where sin abounded, grace did much more abound." Rom. 5:20. "All sins, however, will be unpardonable; if not repented of, for 'except ye repent, ye shall all likewise perish,' Luke 13:3. 'Repent ye therefore and be converted, that your sins may be blotted out,' Acts 3:19. Without repentance it seems, they could not be blotted out, and so of course remain unpardoned. But for the blasphemy against the Holy Ghost, there seems to be no repentance granted.

Now the question is, can a person commit the sin against the Holy Ghost, before he arises to a knowledge of the truth? I believe not. How can a person commit that unpardonable sin, while yet altogether ignorant and destitute of the knowledge of the truth? I cannot see it. Christ told the Pharisees, "If ye were blind, ye should have no sin." John 9:41. Paul, although a blasphemer (though not against the Holy Ghost) and a persecutor, obtained mercy, because he did it ignorantly." Peter in addressing the Jews, says: "Ye denied the holy one and the just, and desired a murderer to be granted unto you; and killed the Prince of life." * * * "And now brethren I wot that through ignorance ye did it, as did also your rulers." "Repent ye therefore," Acts 3:14,15,17,19. For such the Savior prayed "Father forgive them, for they know not what they do."

Now it is evident, that in the phrase, "Knowledge of truth," degrees are implied. One person may have more knowledge than another. And I cannot conceive how a person could commit that fearful sin against the Holy Ghost, without having at least, obtained some knowledge of the truth. No one can surely embrace the truth, before he has some knowledge of it. And again, a person may obtain a knowledge of the truth, and refuse to embrace it; he may resist the Holy Ghost, Acts 7:51, yea, reject it, and willfully and spitefully blaspheme against it; against his better knowledge and condition. And I fear that some of these Pharisees, who ascribed Christ's miraculous power, to the agency of Satan, were not entirely ignorant of the truth, that it was by the Spirit of God, that he performed his mighty deeds.

Nicodemus a Pharisee, confessed to Je-

sus: "We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Not only I know, but we know. Probably some of us who had this knowledge of Nicodemus, were of the very same Pharisees, who against their better knowledge, accused Jesus of casting out devils by Beelzebub; if so, they certainly knew that a teacher come from God, did not need, neither would accept the agency of Satan. Thus maliciously and spitefully against conviction, ascribing to an unclean spirit, which they knew to be by God's Spirit, is what constitutes that awful unpardonable sin. Perhaps it was to these same Pharisees that Jesus said: "Ye shall die in your sins, whither I go ye cannot come." John 8:13,21. I cannot understand how a person could commit such a dreadful sin against the Holy Ghost, without having some knowledge of its reality. Some of the Ephesians could say: "We have not so much as heard, whether there be any Holy Ghost." Acts 17:2. While being thus ignorant of the existence of such a spirit, they would not have been likely, to blaspheme against it. I feel convinced, that it certainly requires a tolerable degree of knowledge, to commit the unpardonable sin against the Holy Ghost. But in the second place, when a person is said to have come to the knowledge of the truth, we may understand it to signify one who not only has a knowledge of the truth, but has also willingly embraced the same, and become a truly converted person, and a partaker of the Holy Spirit. Thus God will "have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4.

Of such converted persons it is that the apostle speaks, when he says: "If we sin willfully after that we have received (that is accepted) the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," which is certainly equal to being never forgiven. "He that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." This is doubtless that sin unto death, for which John does not say that we should pray for it. 1 Jo. 5:16. Thus, a person may obtain a knowledge of the truth, be fully convinced of its reality, but may obstinately reject its wholesome influence, and even presumptuously ascribe that which he knows to be from God's Holy Spirit, to the agency and influence of Satan, which is nothing less than blasphemy against the Holy Ghost, which shall never be forgiven. Again, a person may obtain a knowledge of the truth, and gladly embrace it, become a person of religion, walk in the paths of duty unblameably for a while, and by and by become cold, careless and prayerless again, and finally sin

willfully; and thus lose his interest in Christ, the only sacrifice for sin. It is not enough therefore to make a beginning, but "he that endureth unto the end, shall be saved." "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment, delivered unto them, but it is happened unto them according to the true proverb," &c., 2 Peter 2:20-22.

O how watchful and prayerful should we all be, who have made a start, and set out for the heavenly Canaan; for by becoming cold and slothful, we may lose that great and everlasting reward, yea: we may commit an unpardonable sin perhaps, even without willfully and maliciously blaspheming the Holy Ghost. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." "Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." 2 Peter 1:10.

I believe that the majority of those who fall back, and forsake the church, have never been truly converted, and were never "partakers of the Holy Ghost." It is generally supposed, that those who fear that they have committed the unpardonable sin, are farthest from it; because those who have committed it, are commonly without fear or sorrow.

If the above question has not been fairly answered, I hope some of the brethren, will yet give their views on it.

J. M. BRENNEMAN.

Truth Powerless Without the Agency of the Spirit.

The Apostle said, "We preach not ourselves, but Christ Jesus the Lord." For "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The truth that is able to save our souls, not only proves itself to have come from God, but proves also that God by his own spirit is a continual agent in it; and this agency of the spirit is that which renders the truth effectual in the conversion and sanctification of them that hear. The letter killeth, but the spirit giveth life. The sufficiency of the

apostle was not in himself but in the presence and agency of the Holy Spirit, whose gracious influences filled his soul, and brought every thought into subjection to the obedience of Christ. The same agency that wrought in his own heart, attended the truth he preached, and the power and spirit of truth being present in the word, it was indeed a savor of life, or of death, to them that heard it. There is power and permanency in the Lord's doings, whether he works by human instrumentality or otherwise, and what he doeth prospers. The efforts and works that are not of, and from God, come to naught as soon as the Lord has no more occasion to employ them in working against his enemies. The apostles received Christ, and proclaimed the truths they learned of him, and their words and works have not passed away. And because their works were wrought in God, men have continued to gather and live by the fruit of their labors until this day.

The glorious results that attended the ministry of the immediate disciples of our Lord, (who were some of them unlearned and ignorant men,) were the effect of bearing about in their bodies the dying of the Lord Jesus. Grace and truth reigned in their hearts, inspiring and purifying the motives that governed the outer conduct. They were living examples of the mind and spirit of Christ, known and read of all men; and persecuted and hated of all men, who received not the spirit of the truth they preached. Since the days of the apostles the same results have followed the labors of the faithful disciples of Jesus, and their words and works have proved the excellency of the power to be of God and not of men. A mighty agency works in and with the truth, spoken in accordance with the mind and spirit of Christ; and this agency meets the opposition of the natural heart, and brings all into subjection or destroys without remedy the soul that continues to resist its influence.

The world generally are willing to receive the ministry of the word, and to admit the truth, if it be not dispensed in the demonstration of the spirit and of power. The natural man may feel no objection to this, because it is only the spirit and savor of Christ that is hateful to the unregenerated heart. The world do not oppose the form of godliness, nor object to a popular ministry; because here in there is nothing that makes the sinner tremble, or that applies to the heart and conscience the fearful realities of a judgment to come. Wicked men generally are well pleased with the form without the power—the letter without the spirit, and these may have their approbation and support. The kingdom of darkness is in no danger of being taken or overcome by anything less than the whole armor of righteousness. Nothing less than the quick and powerful word of the Lord, working in the hearts of his messengers, to give knowledge of the glory of God, can gain the victory. The truth that saves the soul must not only come from God, but his spirit must be an active agent in its

communication, otherwise it is like the sayings and doings of men, which, though they may be perfect imitations of the letter and form of Christianity, fall powerless before opposing influences, without being hardly resisted. But when the servants of Christ have taken the shield of faith for defense, and the sword of the spirit for war, there is danger in the enemy's camp, and something must be done. The friendship and spirit of the world are enmity with God, and wherever the image and spirit of Christ are manifest, there is something that must be resisted and put down. Persecution and reproach are not slow to take their stand; they only wait for those who are endued with power from on high to call them into action: and when the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, very soon this fact appears plainly evident—"between Christ and belial there is no concord."

Our great Exemplar, who has the brightness of the Father's glory, was despised and rejected of men. He was holy and harmless among sinners, yet reproach and falsehood ceased not to assault him, until his life was taken from the earth. His immediate disciples were living examples of the life and spirit of their Master, and they also were persecuted even unto death. The world honored them with stripes and imprisonments, and at last determined to destroy their character and influence by public executions and banishment. These are not alone in suffering for righteousness' sake, but in every succeeding generation the servant has been as his Lord. As many as have inherited the promise, "Lo, I am with you always," have experienced also the fulfillment of these blessed words. Because ye are not of the world therefore the world hateth you. "If they have persecuted me they will also persecute you; if they have kept saying, they will keep yours also."

The witnesses for Jesus confess the things they learn of him, and their confession is the testimony of Christ; which is always rejected and denied by those who do not like to retain God in their knowledge. The world will love its own, not the things of Christ, and the world are agreed as touching one thing, namely, to destroy or banish from them the agency that converts souls, whenever and wherever its power is manifest. The wicked will not endure the light that exposes and condemns the works of darkness; and because they that live godly in Christ Jesus, shine as lights in the world, they "suffer persecution." The kingdom of darkness never suffers an assault from the faithful servants of Prince Emmanuel, without raising a defense: and if the image and spirit of Christ were distinctly recognized in his followers, and they contended earnestly for the faith once delivered to the saints, the spirit of decided resistance would quickly arise, as in the days when the martyrs suffered. Truth and holiness were never more odious to the unregenerate heart, and that form of godliness and that confession of truth, which

does not meet the resistance and enmity of wicked men, cannot be that which was manifested in the life and conduct of our Lord.

As it was when our Lord said, "O righteous Father, the world hath not known thee," even so it is now. The world have not known God, nor received the truth in the love of it. The character of the natural heart has not changed, and the carnal mind remains as it was—enmity against God. There is strength and decision in the will of the creature that resists the spirit of the truth, and prevails against everything that is not stronger than the strong man armed. Hence the prince of darkness is well able to maintain his ground, and hold in subjection his own faithful servants, and at the same time allow the forms and doctrines of godliness to be established and flourish among them. But there is something in the life and spirit of Christianity which the children of this world cannot endure nor overcome. They cannot endure the savor of Christ, nor stand before the whole armor of righteousness. Their craft is in danger when the sword of the spirit is employed in the defense of truth, and the strong man retreats before him, that is stronger than he. All things are possible to him that believeth, and when those who acknowledge the forms and doctrines of Christianity, possess the spirit and image of Christ, and proclaim the whole truth, their power and influence will quickly alarm and subdue the world.—*Mirror of the Soul.*

The Power of Faith.

Sin shows itself in two ways—outward and inward. A man in anger strikes another; the wicked act is outward; but behind the arm is a perverse will and an evil nature, which are the cause of the blow. The natural heart is not only evil inclined, but its spirit, its essence is evil; for 'the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' And whether it be a wholly carnal mind, or partially purified, all that remains of the carnal is in eternal enmity to God, in whomsoever it be found. If, away down at the bottom of your heart, there remains a sediment of evil, there is opposition to God; and this spirit of hostility can ally to itself the hosts of hell, and it can ally them in a moment. It is a maxim in military science, that no fortification is stronger than its weakest point. Thus, a fort of three granite walls and one mud wall is no stronger than four mud walls: for an enemy, in making his attack, will point its guns against the mud side, and there make the breach and enter. So, at whatever point, on whichever side, of our nature or heart sin may be found, there is weakness, a vulnerable place, always accessible to the assaults of Satan. The weakness of the church, the weaknesses of the mass of Christians, is inward sin, which assumes the forms of besetments, inclinations, proclivities, appetites, and continually

keeps up a war against all grace and holy resolutions. Emancipations from "the body of this death" would make the church a tower of strength, whose four sides would be all granite. Purge all Christians of inward sin, and you may write the millennium to dawn in ten years.

But the Christian need not continue to be terrified and wasted by these inward foes. There is a prerogative with which the gospel of Christ endows every child of God, and whose exercise dispenses life and power. It is found in that remarkable declaration, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord;" "for sin shall not have dominion over you; for ye are not under the law, but under grace."

Here the Christian is invested with a prerogative, and supported by a divine promise: there is given to him the right and ability to declare his emancipation from under the dominion and power of sin. "Reckon ye yourselves," and the divine assurance that his declaration of emancipation shall be maintained for him; "Sin shall not have dominion over you!" Christ has made all provision for the redemption of his people from all sin; and it remains for them to appropriate the full benefits of his power to themselves. This is the work of faith.

God does not do anything towards constraining us. He will show us the glory, and set before us the privilege and obligation; but he never coerces our will; so he says, "Reckon ye yourselves" to be dead to sin.

Have you ever thought that there is a power that can move heaven, earth and hell, and God is waiting for you to exercise this wondrous prerogative under his divine proclamation of emancipation, and say, "I am now free from sin?" "Reckon ye yourselves;" this is the omnipotence of faith. Man has not of himself ability to desire or reach the truth; but, if power be tendered to him by Christ, one thing he can say and do, that is, "I will," even though he were dying. There is omnipotence in us when backed by a power strong enough to sweep away all resistance. If, then, the Christian would be free from all sin, his will must be joined to Christ's will.

The Lord will do everything to sustain and defend you, after your will has passed decision, and taken sides with holiness. But you must decide, and say, "I do here and now give myself to Christ, to be his only by his power."

But you say, "Oh this weakness!" Weak indeed you are, a captive to inward sin; but "Strong in the strength which God supplies Through his eternal Son."

Do you remember that, when the prophet and his servant saw the army of chariots and surrounding the city to destroy it, his servant was afraid, but there stood the man of God, so calm, so full of peace! And why? He trusted in the Lord, the keeper of Israel; and, in the clear vision of faith, he beheld the united armament of omnipotence arrayed for his defense. He would have

his servant also calm and confident; so he prayed, "Lord, open his eyes;" and he, too, saw the armed hosts of God. So, be thou not fearful, but believing; claim the power, and declare your emancipation. "All things are possible to him that believeth;" declare it now, and "reckon yourself dead to sin;" and, if it be necessary, the Lord God will open the heavens, and fill the skies with his celestial cohorts to protect you. "Sin shall not have dominion over you."

"I rest in thine almighty power;
The name of Jesus is my tower,
That hides my life above,
Thou canst, thou wilt my helper be;
My confidence is all in thee,
The faithful God of love."

There is more than freedom from sin in this "utmost" salvation; it contains "the fullest of the blessing of the gospel of Christ;" "the riches of the glory of the grace of God," the present inheritance and possession of the Christian.

Now, mark. When you say, in the strength of grace, "I will be free," God marshals all his forces on your side. But, without this declaration on your part, the provisions and proclamation of Christ's salvation are of none effect, though he had planted his batteries and put his angels in line to help you.

Do you, then, now begin to "reckon yourselves dead to sin, through the power of our Lord Jesus Christ." Have faith in God. Accept the proffered grace—the grace of full redemption. Say, "I can, I will, I do believe!" and you are in the land of "rest from all inbred sin;" sin shall no more have dominion over you.—*Advocate of Holiness.*

Difference of Sin.

BY MEXNO SIMON.

In the sixth place they falsely charge, That if one, after he has made confession and received baptism, again falls into his sins, we refuse such an one all penance and grace.

Answer. This charge, if true, would be a fine excuse for the licentious to persecute the truth. But, happily, it is false and wrong in fact, as are their other charges and can never be substantiated.

Inasmuch as the charge is false, and as there might be some among the pious who are not acquainted in the matter, therefore I will present my foundation and confession, as taken from the word of the Lord, of the nature of different sins; which will be forgiven and which are unpardonable. And thus present it to the pious and godly reader, to ponder diligently upon it.

In my opinion the Scripture speaks of different kinds of sin. The first kind is the corrupt, sinful nature, namely, the lust or desire of our flesh, contrary to God's law, and contrary to the first righteousness, which is inherited at birth by all descendants and children of corrupt, sinful Adam; and is not inaptly called inherent sin. Of this sin, David says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Again, the Lord said unto Noah, "The imagination of man's heart is evil from his youth." Again, Paul says, "We were, by nature, children of wrath, even as others." Ps. 51:5; Gen. 8:21; Eph. 2:3.

Yea, kind reader, as we are all stained by this evil, we would all have abided in death, if the righteousness, intercession, death and blood of Christ Jesus were not given us as a reconciliation to God our heavenly Father. Rom. 5:8. But now, for Christ's sake, it is not accounted as sin. Rom. 3:5, 6, 8.

The second kind are the fruits of the first sin, and are not inaptly called actual sins, by the learned. They are these: Adultery, fornication, avarice, debauchery, hatred, envy, lying, theft, murder and idolatry. These are also called works of the flesh, by Paul, Gal. 5, and that, because they have their origin in the flesh which is born of Adam, corrupt and sinful. Rom. 5; Eph. 5.

But if inherent sin which is the mother, and actual sin, which is the fruit, are connected together, there is no forgiveness nor promise of life; but there wrath and death abide, unless they are repented of, as the Scriptures teach.

If this inherent sin is to loose its effect, and actual sin be forgiven, then we must believe the word of the Lord, be regenerated by faith, and thus by virtue of new birth, by true repentance, resist the inherent sin, die unto actual sin, and be pious.

For, as the carnal birth which is of Adam, is unclean and sinful and begets all evil and unrighteousness unto death, at the instance of the devil—thus, on the other hand the heavenly birth which is of God, is clean and pure, and begets all righteousness and piety unto life, according to the will of God. Rom. 5; 1. Jn. 3:3.

The third kind are human frailties, errors and stumblings, which are yet daily found among the saints and regenerated; such as untempered thoughts, careless words and rashness in our actions. These although they spring from those sins mentioned, as the sins of unbelief and impenitence, are yet not of the same kind; and have this difference: the unbelieving which are yet unchanged in their first birth, commit sin unrestrainedly and fearlessly, because of the blindness of their corrupt nature they do not realize the wickedness of their sins; and besides, they do not consider their actions sinful. For sin is not made manifest unto them by the law, because of their unbelief.

But those who are born from above are fearful of all sin; they know by the law that all which is contrary to the first righteousness, is sin, be it inwardly or outwardly, important or trifling; and therefore they daily fight, in spirit and faith with their weak flesh; sigh and lament about their errors, which they, with Paul, sincerely abhor. For, they know them to be contrary to the first righteousness and God's law, and are, therefore, sins; they daily approach the throne of grace, with contrite hearts, and pray: Holy Father, forgive us

our trespasses as we forgive those that trespass against us. And thus, they are not rejected by the Lord on account of such transgressions, which are not committed willfully and intentionally, but contrary to their will, out of mere thoughtlessness and frailty. Yea, even as Peter, although he thrice denied the Lord; for they are under grace, and not under the law, as Paul says. The seed of God, faith in Christ Jesus, the birth which is of God, and the unction of the Holy Spirit abide in them. They exercise themselves continually in warring against their flesh; die unto their lusts; watch and pray incessantly and, although they are such poor, weak children, they are rejoiced in the sure trust of the merits of Christ, and praise the Father for his grace. Heb. 4; Matt. 6; Luke 12; Rom. 6; 1 Jn. 3:5; Job. 7; Eph. 6; 2 Tim. 2; Gal. 5; 2 Cor. 6; 1 Pet. 5.

Behold this deficient and weak nature all the saints have ever lamented; and hence John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8, 9.

The fourth kind is, that after one is enlightened in his heart by the heavenly lustre of the everlasting truth; has received the true knowledge of Christ and his holy word, has tasted the heavenly gifts, the kindness of the Lord, and the enjoyment of the future world, has partaken of the Holy Ghost and is born of God; he again, by stubbornness, malice and willfulness, contrary to his heart, mind and spirit which is in him, renounce all knowledge and grace; rejects the Spirit and word of God; rejects the sweet, new wine; hates and blasphemes all truth willfully with the Pharisees and scribes; ascribes it to the devil, notwithstanding his conscience convinces him that it is the will, word, power and work of God; returns to the broad way and says at heart with all evil disposed, I will not submit. What kind of sin this is, I will leave to the sentence of the word of the Lord. Num. 15; Matt. 12; Mark 3; Luke 12; 1 Jn. 3; Heb. 6.

Kind reader, understand me. I do not speak of such persons as are overtaken in a fault, even though their transgressions were as great as the fall of David (from which the great Lord save all his), who was so miserably deceived by the lusts of the flesh, but I speak of those who, out of mere perversity, willfully trample upon the Son of God, deem the blood of the New Testament unclean, and profane the Spirit of grace.

O reader, kind reader, take heed, and remember that it is written, "It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

And although such willful blasphemy and sin had no offering in Israel, Num. 15, and the sinning against the Holy Spirit has no forgiveness, as Christ says, Matt. 12; Mark 3; Luke 12; yet I would advise all the godfearing, as far as I am able, that if

any should revert to the works of the flesh and of death, after his confession and baptism, wisely to consider the matter and not make a mistake in such a case by an unseasonable and undue sentence; for the Lord, from whom nothing is concealed, knows what sin he has committed; whether he has sinned against the Holy Ghost or not; but let them admonish such according to the word of the Lord. If he be converted, if he show true fruits of repentance according to the Scriptures; if he again receive a broken, contrite and penitent heart, and besides, a peaceable, joyful and cheerful mind, then it is manifest that he did not sin against the Holy Ghost. But if he remain unrepentant, continue in his perverseness, and this unto the end, willfully despise Christ and his word, then his work shows what sin he has committed, and that his end and reward will be death. Rom. 1:8; 1 Cor. 6; Gal. 5; Eph. 5; 1 Jn. 3:5; Rev. 21:22.

Behold, kind reader, thus we believe that all sins, both outward and inward, have their reconciliation in the merit and power of the blood of the Lord, if truly repented of, according to the Scriptures.

Let every one take heed that he walk in the fear of the Lord and accept the grace, lest he be given to the wrong spirit, fall in to the judgment of the Lord, and the penance, which avails before God, be refused him. For Christ says, "Whosoever committeth sin is the servant of sin." Peter says, "Of whom a man is overcome, of the same is he brought in bondage." Let therefore none be overcome of sin, else he will be the servant of sin. This is incontrovertible. Jn. 8:34; Pet. 2:19.

I think that this our confession and also the ban or separation, which the Scripture teaches and which we practice, by which we seek the scriptural shame of the regenerated to their reformation, fully prove that we are vilified by our opponents in this regard. Yea we testify before the Lord and before you that we desire nothing upon earth more ardently than that we may return a poor, erring sinner to the right way.

But this we say, That the promises of God, of eternal salvation, as preached by the gospel, are not made to the unrepentant sinners, hypocrites, avaricious, earthly-minded, mockers, nor perverse; but they are made to those who, with all their heart, truly believe the lovely word of our Lord Jesus Christ, and thereby become new men born of God; become dead unto this fearful world of ungodly pride, pomp, vanity and lustfulness. For the unrepentant would boast of the Scripture and console themselves thereby, while their life is contrary thereto, and is open blasphemy. Christ says, "If ye continue in my word, then are ye my disciples indeed." Jn 8:31. "Ye are my friends, if ye do whatsoever I command you." Jn. 15:14; for the vine bears after its own kind.

One of Solomon's wise sayings was, "In all thy gettings, get understanding."

Herald of Truth.

Elkhart, Ind., Sept. 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Russian Aid Fund.

This subject presents to us much for our serious consideration. The matter presents itself anew to our minds, and calls on us loudly not to withdraw our aid and interest therefrom.

As may be seen in another column, the brotherhood has done well. We have now, aside from all other expenses, already deposited in New York \$17,621.71. The brethren in Pennsylvania, must also have at least \$15,000.00 and perhaps more. The brethren in Canada have some \$10,000.—But the emigration has taken such proportions that these moneys are about all to be used up.

The Canadians have already received about 800 families and settled them in Manitoba. These with what they will yet need, will probably require all the brethren in Canada will be able to raise. They are, however, as Brother Shantz writes, earnestly at work to collect more. Some subscribe \$1000.00 others \$500.00, \$400.00, \$200.00, &c., as a loan for eight years. The brethren in Pennsylvania will receive half of Bishop Tobias Urnsh's church, among which there are 75 families without means. This will require a large portion of what they have on hand.

There are now 53 families on their way, over the Inman Line, coming at the expense of the Mennonite Board of Guardians, and then the remaining half of Bishop Tobias Urnsh's church will come over the same line, 75 families of which also will need the Aid of the Board. All these will require a sum of not much less than \$20,000. Thus we see that there is still something for us to do and that we must not yet grow weary in the good work. There are some still who have reported moneys col-

lected last winter who have not yet paid in. Those we ask, if possible, to send in what they have; others have paid considerable and have promised to do more if necessary. It will now be needed if they can give any more. Others have not given much, and some nothing at all. To such we would say, do not wait for a special call. Send it at once. It may appear hard to give so much, but the brethren who emigrate, sacrifice all they have, while you have your home, and live, at least, in measurable security, and comfort, and the Lord loveth a cheerful giver. Therefore let us go to work once more and help them to bear their burdens, so that we may all share in the sacrifices of our brethren.

Many, too, have done all that can be reasonably asked of them, yet we would still extend to them the invitation if they feel to give any more, to do what more they are able. We ask this only as a loan according to our first request on seven years time, and hope that many will feel themselves prompted to cast in according as God has prospered them, and thus assist the poor oppressed brethren, who for conscience' sake are seeking a home among us.

The Emigration Movement.

On Friday, July 2nd, six families, comprising about 20 persons, of Russian Mennonites, arrived in the steamer *Fresia* from Hamburg, of which two families went to join their brethren near Buffalo, which arrived a few days previous, as stated in the last number of the Herald.

A young married couple with a child only a week old, with two single young men from Tobias Urnsh's Church, from Karlsvalde, Poland, went to Leetonia, in Columbia county, to find a home and employment among the brethren there. The rest went to Summerfield, Ill., and will no doubt settle in Kansas. Fourteen other families, also from the Karlsvalde church, in Poland, arrived, (of whom 12 were without means), of these seven families were sent to the brethren in Allen county, Ohio, near Bluffton, three families were sent to the Amish brethren, near West Liberty in Logan Co., and two went on to Yankton, Dakota. On the 10th of August, Bro. Buller sailed from Hamburg on the Steamer *Cimbria* and will arrive about the 24th of the month. He has about one hundred families with him.

The party of 23 families, of Jacob Wiebe's church, went on to Kansas. They

left Elkhart on the 14th of the month, and are now no doubt at their destination, with the exception of two families, which remained behind on account of sickness.

The party stopping with the brethren near Buffalo bought land in southern Nebraska where they propose to make their homes. Their location is in the neighborhood of Beatrice, not far from where Bro. Henry Yoder lives, whither they have gone to begin their settlement.

We have reports that other parties will soon arrive. One party of 250 souls we have information sailed from Hamburg on the 13th, and will also reach New York by the 30th. Thus the great exodus is going on, and who knows what purposes God has yet to accomplish among us. Let us all try and be fully resigned to his will and remain unwavering in our faith.

Treasurer's Report.

MENNONITE BOARD OF GUARDIANS.

Total amount received as gifts and loans, to Aug. 21st.....	\$17692.79
Interest received on money in saving bank &c.....	29.51
	17722.30
Deposited with J. G. Dale of Inman Line of steamers, April 20th.....	\$5000.00
" " 30th.....	5000.00
July 10th.....	5021.71
Aug. 19th.....	2000.00

Paid for passages from Elkhart to Kansas, provisions for parties on the way, traveling exp. &c..	574.38
Due to Henry Wiebe, Manitoba.....	160.00
Bal. in treasurer's hands...	26.21
Total deposit in New York.....	17931.71
Deposited by the brethren in Canada.....	1500.00
	18521.71
Paid for passages in New York....	3035.60
Balance yet on deposit in New York 15486.11	

This amount however will not be sufficient for all the families who need help, now on the way; hence the necessity of further contributions as stated in another column.

Our Almanac for 1875.

Our Almanac this year we will be sure to please our readers both in style and matter. We are pushing the work forward at fast as we can and will, before long, be ready to fill orders. Send for them. The illustrations are fine, and the account it gives of the First Mennonite Church in America alone, is worth the price of the Almanac.

In every respect we expect to furnish a first class Almanac. Prices same as last year. One copy, by mail post paid .10
12 " " .70
17 " " \$1.00
100 " " \$5.00

All orders for almanacs should be accompanied by the cash.

Conferences.

THE ANNUAL CONFERENCE for the state of Indiana, will be held in Yellow Creek Meeting-house, on the Thursday preceding the second Friday in October. The nearest Railroad stations are Elkhart and Goshen, on the Lake Shore and Michigan Southern R. R. A cordial invitation is extended, especially to the ministering brethren.

THE SEMI-ANNUAL CONFERENCE for the Eastern district of Pennsylvania, will be held on the first Thursday in October, in Franconia Meeting-house in Montgomery county.

THE SEMI-ANNUAL CONFERENCE in Lancaster county, Pa., will be held on the first Friday in October, at Mellinger's Meeting-house, about three miles east of Lancaster City.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held on the last Friday in September of each year.

THE SEMI-ANNUAL CONFERENCE for Franklin county, Pa., and Maryland will be held, the present year, in the Chambersburg Meeting-house in Franklin county, Md., on the second Friday in October.

THE ANNUAL CONFERENCE for the state of Missouri will be held on the fourth Friday of October, in the Cherry Box Meeting-house, twelve miles north of Clarence, Shelby county. The nearest Station is Clarence on the Hannibal and St. Joseph Railroad. A general invitation is extended to the brotherhood, especially the ministers.

THE SEMI-ANNUAL CONFERENCE in Lincoln county, Ontario, will be held in the Church at Twenty, on the 25th of September 1874.

The August Herald.

Dear readers, I have just been looking over the August number of the Herald, and therein I find many interesting and useful articles. Among the number is one which I think we young people should attentively read, and duly observe. The one to which I have reference is "Directions to persons Just Beginning Religious Life." One great object of the beginner in religion should be daily to "search the Scriptures." There is nothing that encourages us so much to lead a godly life as the reading of a portion of the Scriptures each day. There is nothing that brings us so near to Jesus as constantly reading his sufferings and also the sufferings

of the apostles. Dear young friends, do you not all think it necessary to lead a religious life? Let us then all begin early to live under the influence of the Christian religion; for it "has the promise of the life that now is and that which is to come." All we have to do is to give ourselves into the hands of Jesus and ask him to be our guide and deliverer.

MARTIN KAPP JR.

From Canada.

Berlin Aug. 4th, 1874.

I desire to give an account of the brethren from Russia, who recently passed through Quebec and Toronto, on their way to Manitoba, as I think it would be interesting to the readers of the Herald generally.

On the 21st of July a company consisting of 69 families—327 souls, arrived in Toronto, where many brethren from this place, from Markham, and from the Twenty, met them and furnished them with provision for the remainder of the journey. From Collingwood on they must take their provision with them. They arrived in pretty good health with the exception of one family who had a daughter taken with scarlet fever; they were obliged to stop with her in Toronto. The 22nd the party continued their journey by way of Collingwood, Duluth, Moorhead, and down the Red River to Winnipeg.

July 30th, another party of 54 families—290 souls arrived. July 31st the third party arrived, consisting of 100 families, or 504 souls. These all went over the road above mentioned to Manitoba and were all supplied with provisions for the journey.

The last two parties named, are from the Berghaler church. Eight families were obliged to remain at Liverpool on account of sickness, but by accounts they are now also on the way. There are many poor among them, as they had to leave their houses and lands without any compensation therefor; and for their personal property they could not realize one half its value, which they now so greatly need, and in their necessitous circumstances they ask their American brethren for a loan of \$20,000.

This will evidently appear to be a large amount to many, and perhaps they may think that the brethren ask more than is really necessary, or at least that a part of them have some means with which to help themselves. This is true, some of them have some means, and according to report they have altogether brought with them about \$30,000. This when together makes a large amount; but if we take the 162 families, or 800 persons, and divide the \$50,000, among them, it would only give \$308.00 to each family, or \$62.50 to each person, and these must have one year's provisions before they can reap a harvest. They must have houses, and if they farm they must also have horses, oxen and agricultural implements, and if we count one cow and a span of horses to every two or three families, it

will be seen that the above sum even will not be adequate to supply their wants.

Brethren, let us lay to heart the position or necessity in which they find themselves, and with what blessings and abundance we have been blest. A little from our abundance would very much lighten their necessities. Remember, they ask the money only as a loan, and think that if they can obtain the above named sum they would soon be enabled to commence farming operations and in a short time refund the money.

One hundred families will come yet this fall from the above mentioned church, and will remain in Ontario until spring.

JACOB Y. SCHANTZ.

For the Herald of Truth.

To the Readers of the Herald.

I once had parents, but they are now gone to the spirit world. My father moved from Pennsylvania to Virginia in 1819, where he buried two wives. I am the youngest of the family. My mother died November 9th, aged 71 years, and father lived there nine years longer. While on a visit there he came with me to Illinois, and lived with my brother and me until his death, which occurred on the 27th of February, 1874, at the age of 75 years, 9 months, and 27 days.

Notwithstanding their ripe old age, they both died without any great-grandchildren, living to my knowledge. They were both members of the Mennonite Church, and they both died in that faith.—My mother's funeral was preached by Jacob Hildebrand in Augusta county, Virginia, from Heb. 4; father's by Brother George W. Gish, from 2 Tim. 4: 5—7.

Dear reader, I ask you, Have you parents? How do you heed them? Are you obeying them in all things? Which is the first command of promise? I remember when my parents told me to kneel down and pray with them. I never shall forget their prayers. They would sing and pray for their children. My father's last words were: That God's blessings might rest on his children, and his spirit went to rest in Jesus's love.

Reader, think of that prayer. Are you a father; are you bringing up your children in the way that they will not depart from when they get old? or must your children cry: I never heard my father or mother pray. The Savior's instructions are to watch and pray. Childhood needs to be watched; our temperance needs watching, our old age needs watching. Let us watch and pray lest we enter into temptation.—Watch, for ye know not when your Lord doth come. Dear Pilgrims, while we are watching, let us not forget to pray without ceasing. In all things give thanks. The Savior says: Ye shall pray and not faint.—Dear reader, let us accept the words of the prophet: "I will stand upon my watch and set me upon the tower and will watch to see what He will say unto me, and what I shall

reply when I am reproved." Whom the Lord loveth he chasteneth. The afflictions that come on us here, are but momentary when compared with the apostle Paul's.—They work out a far more exceeding glory in a world to come.

We are all traveling to a spirit world, and if the righteous are scarcely saved, where shall then the ungodly appear in the day of judgment? What will you say? Will you say: I had no time to teach my children to pray or read the word of truth? This will be no excuse for you; you cannot say, my preacher taught me so, for the Savior says: Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me.

I have written these few lines for the benefit of all who feel a desire to enter into the Master's vineyard and labor. All have a talent, labor while it is called to-day.—My parous names are Martin and Mary Kindig.

JACOB J. KINDIG.

BENSON, Woodford co., Ill.

Companion and Visitor please copy.

For the Herald of Truth.

Sow to the Spirit.

Beloved brethren, May the grace of God abide with you all. If we are the true followers of Jesus, we must sow to the spirit that we may reap life everlasting. We must be new creatures in Christ Jesus. He is the sower of the good seed, and in the parable he says that some fell upon stony ground; and when the word was sown they received it with joy, but they had no root in themselves, the good seed did not enter the heart. Satan, the enemy of souls, goeth about continually sowing evil seed, to draw the children of men into forbidden paths.

We must be new creatures in Christ, that we may be enabled to sow the good seed. We must pray for our enemies, that we may be the children of our Father in heaven. We must love the Lord, our God, with all our mind, and with all our strength, and our neighbor as our own selves. The Savior tells us first to seek the kingdom of God, and his righteousness; and all other needful things shall be added unto us. We must prepare our hearts for the good seed, and when it is sown it will fall therein, and take deep root, and bring forth fruit to God's honor and glory, and we will grow strong in Jesus and his love, and will not be led astray by every wind of doctrine.

Do we daily try to sow to the Spirit? If so we will do good to all men, especially unto them who are of the household of faith. If we do good only to them that do good to us, what thank have we? for sinners do even the same. But if we do good to them that hate us, we sow good seed, and thus fulfill the law of God; and thus we will bring forth unto life everlasting, perhaps some thirty fold, some sixty, and others an hundred fold. Jesus teaches, saying, He that hath my commandments, and keepeth

them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. John writes that "he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Do we sow the good seed by giving a kind word of admonition as we pass down the stream of life? Are we passed from death unto life? Do we love the brethren? If so, we are sowing the good seed, for which, in eternity, we shall reap everlasting life.

BENJAMIN LEGRON.

The Abiding Presence.

"Lo I am with you always, even unto the end of the world."—Matt. 18:20.

Such were "the words of Jesus" when he was just about to ascend to heaven. The mediatorial throne was in view—the harps of glory were sounding in his ears; but all his thoughts are to the pilgrim church he is to leave behind. His last words and benedictions are for them. "I go," he seems to say, "to heaven, to my purchased crown—to the fellowship of angels—to the presence of my Father; but nevertheless, 'Lo! I am with you always even unto the end of the world.'"

How faithfully did the Apostles, to whom this promise was first addressed, experience its reality! Hear the testimony of the beloved disciple who had once leant on his Divine Master's bosom—who "had heard, and seen, and looked upon him." That glorified bosom was now hid from his sight; but does he speak of an absent Lord, and of his fellowship only among the holy memories of the past? No! with rejoicing emphasis he can exclaim—"truly our fellowship is with . . . Jesus Christ."

Amid so much that is fugitive here, how the heart clings to this assurance of the abiding presence of the Savior! Our best earthly friends—a few weeks may estrange them—centuries have rolled on—Christ is still the same. How blessed to think, that if I am indeed a child of God, there is not the lonely instant I am without his guardianship! When the beams of the morning visit my chamber, the brighter beams of a brighter Sun are shining upon me. When the shadows of evening are gathering around, "it is not night, if he the unsetting 'Sun of my soul, is near.'" He is no fitful companionship—present in prosperity, gone in adversity. He never

changes. He is always the same,—in sickness and solitude, in joy and in sorrow, in life and in death. Not more faithfully did the pillar-cloud and column of fire of old precede Israel, till the last murmuring ripple of Jordan fell on their ears on the shores of Canaan; than does the presence and love of Jesus abide with his people. Has his word of promise ever proved false? Let the great cloud of witnesses now in glory testify. "Not one thing hath failed of all that the Lord our God hath spoken." This "word of the Lord is tried."—"having loved his own, which were in the world. He loved them unto the end." Believer, art thou troubled and tempted? Do dark providences and severe afflictions seem to belie the truth and reality of this gracious assurance? Art thou ready, Gideon, to say, "If the Lord be indeed with us, why has this befallen us?" Be assured he has some faithful end in view. By the removal of prized and cherished earthly props and refuges, he would unfold more of his own tenderness. Amid the wreck and ruin of earthly joys, which it may be, the grave has hidden from your sight, One nearer, dearer, tenderer still, would have you say of himself, "The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted." "Thanks be to God, who always maketh us to triumph in Christ." Yes! and never more so than when, stripped of all competing objects of creature affection, we are left, like the disciples on the mount, with "Jesus only!"

"These things have I spoken unto you, that in me ye might have peace."—Words of Jesus.

How to Find Rest.

How endless, how fathomless are the promises He has given us! They just meet our wants and desires, and are full of promise and hope; but are they also full of fulfillment?

So long as you look at yourself, at your unbelief, your want of faith, they will not be. So long as you look to God, to the one who can do all, they will be hourly and daily fulfilled in you and for you.

Do not be always thinking of what you cannot do; think instead of all that God can and will do for you and in you. He can do all that you find so impossible, all that Satan is longing, trying to stop you

from doing. Very likely you will find it a mighty effort at first to look away from yourself, or, in other words, away from the impossibility of things; but trust the effort to God, and the blessed Holy Spirit will gently guide you even into 'all truth,' into all things, and will glorify Jesus in your soul.

Oh be gentle and obedient, and God will "guide you with his eye!"

Are you fearful about the life that lies before you? You have nothing to do with that; it is in the safe hands of Jesus. All you have to do is this: Are you willing to trust him for this present moment? Then trust him; *live* on him; spend this moment with Jesus. Do not think about the long days which may or may not be before you; they are not yours yet. Take this one day.

Will you not for this one day, or what yet remains of it, look straight to Christ throughout it! Give your unbelief, your expectations to him. Leave them, and occupy yourself with himself.

You need not always be analyzing your life, and fretting within. Having put yourself into God's hands, leave yourself there; and as it rises, bring all to him—your ambition, your desires, your ideas, your hopes, your fears. They do not need to be crushed out of you, but to be brought to Christ, that he may sanctify them, and put them in their right channel; that is, show you how to use them for his service. Just live in the sunshine and pleasure of his presence. You know how searching the bright sun's rays are; so will the Sun of Righteousness and Love search in your heart, and under his beams it will grow tender—a "heart of flesh, and not of stone;" quick to see, quick to obey.

When we walk in this world's sunlight, we need to look at the way and at our feet to see that they go right, and keep from stumbling; but with the Sun of Righteousness we just need to look at him; and so looking, he will take care that we neither stumble nor fall. Mine eyes are ever toward the Lord; for he it is that shall pluck my feet out of the net."—*The Christian*.

—If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make most noise in the wind.

For the Herald of Truth.

Consider the End.

FROM THE GERMAN "BESINNEN NENNEN DAS ENDE," BY E. B. RIEHL.

O man! the end consider:
Consider now thy death!—
Death, like a thief is coming
To take away thy breath;
To-morrow, and, yea sooner
Thou, sinner, may be dead;
Therefore think thou of dying
Before it is too late.

O man! the end consider,
Consider now the day
When every Tribe and Nation
Before the Judgment be;
Yea, every soul in this wide world,
Will there have to appear;
And then inherit what it earned
In this its brief career.

O man! the end consider,
Consider now the pain
Of those who follow Satan,—
The word of God disdain:
Here is a brief rejoicing,
But there without an end
A mournful, painful screaming:—
O sinner, do repent.

O man! thy end consider,
Think ever of the time,
That thou be not rejected
From yonder home sublime.
Wherewith the soul is nourished
Before the throne of God;
There will the crown be given
To them who Jesus sought.

Lord, teach me to consider
The time, the final day:
To thee to be directed,
My heart may ready be.
Let me thy seat of Judgment,—
And death consider well;
And let me not despise
The dreadful fire of Hell.

Help Lord! that I in time
Improve my final day
Me to prepare with penance
And die diurnally.
In death before tribunal,
O Jesus! stand by me,
That in the light of heaven
To dwell, I worthy be.

LEWISBURG, Pa., August 12th, 1874.

The Lord Watereth.

"He that watereth, shall be watered also himself." Prov. 11:25.

We are here taught the great lesson, that to get, we must give; that to accumulate, we must scatter; that to make ourselves happy, we must make others happy; and that in order to become spiritually vigorous, we must seek the spiritual good of others. In watering others, we are ourselves watered. How? Our efforts to be useful bring out our powers for usefulness. We have latent talents and dormant faculties, which are brought to light by exercise. Our strength for labor is

hidden even from ourselves, until we venture forth to fight the Lord's battles, or to climb the mountains of difficulty. We do not know what tender sympathies we possess, until we try to dry the widow's tears, and soothe the orphan's grief. We often find, in attempting to teach others, that we gain instruction for ourselves. Oh, what gracious lessons some of us have learned at sick beds! We went to teach the Scriptures; we came away blushing that we knew so little of them.

In our converse with poor saints, we are taught the way of God more perfectly for ourselves, and get a deeper insight into divine truth. So that watering others makes us humble. We discover how much grace there is where we had not looked for it, and how much the poor saint may outstrip us in knowledge. Our own comfort is also increased by our working for others. We endeavor to cheer them, and the consolation gladdens our heart. Like the two men in the snow: one chafed the other's limbs to keep him from dying, and in so doing kept his own blood in circulation, and saved his own life. The poor widow of Sarepta gave from her scanty store a supply for the prophet's wants, and from that day she never again knew what want was. Give then, and it shall be given unto you, good measure, pressed down, and running over.—*Morning by Morning*.

Design of Affliction.

The great design of affliction is to prepare us for the heaven of heavens. O did we but see, understand, and believe this! God is at work—a work of grace, purifying us in the furnace of glory. No part of God's way is less understood than the way of suffering.—If the Lord crosses our will, inclination and desires, and destroys our plans, do we not prove our ignorance and corruption by the feelings we indulge? If the Lord touch our property, family, reputation, what strange groans in the streets of Zion! It is the grand aim of most to avoid afflictions, or to come out of them. We should avoid them, if it is in our power; but if they come, we should bear them, and the question should be—How shall I profit by them?—JOSIAS.

Children's Department.

Fashions.

I wish to say a few words to the little readers of the Herald about *fashions*. There are so many different fashions in the world, and some such ugly ones, that I feel as if I ought to say something to the children about them; because nearly all the fashions are gotten up by wicked people who do not love God, or the Lord Jesus; and we know that these fashions are very hateful to God, because Jesus says, "For that which is highly esteemed among men is abomination in the sight of God." This means, that the things which the people of the world love very much, are very hateful to God.

A great many people dress themselves very ugly, because it is the fashion, and they think if they do not dress after the fashion they will be laughed at; and even many who say they love Jesus. As long as people love and follow the things of the world, they are serving Satan; and Jesus says that we cannot love and serve two masters. If we love and obey Jesus, he is our master, and if we love and obey Satan, he is our master; and we cannot love both Jesus and Satan at the same time.

To follow or dress after the fashion, is wrong in more than one way. It is wrong because of its foolishness, and because it is hateful to God; and it is wrong because people spend a great deal more than is necessary of that which God gives them, for foolish things which are of no use to them. Many poor people spend their money to buy fine clothes and jewelry, such as breast-pins and ear-rings and other useless things so that they can hardly buy bread for themselves and their children, because they want to be in the fashion.

Fashion often makes much trouble with parents, when their children want this and that to wear, because it is the fashion, and their neighbor's children have them. And often when they are grown up to be young men and women they give their parents much trouble and pain, by getting and wearing things against their will, because they want to follow the fashion.

Little boys and girls often make themselves look very hateful and ugly, by doing things which they see and hear older ones do, because it is the fashion; especially boys, more than girls. It is a great fashion among men to curse and swear, to take the name of God in vain, and use many very ugly words in their talk. And I have often heard quite little boys using these bad words, just because they heard men do it; and they think it makes them look big and man-like. Many little boys also smoke and chew tobacco, because it is the fashion, and big people do it. This is also very useless, and often very injurious to the health; and it makes boys look very disagreeable.

Now I hope, my little friends who read this, you will think of these things; and I hope you will read often in the Bible, that you may therein learn that they are hateful to God; and also learn to love Jesus. And when you have once learned to love him, you will not want to follow any ugly fashion, because you will not want to disobey him in any way. Read carefully the 15th and 21st verses of the 14th chapter, and the 10th verse of the 15th chapter of John; and the 8th verse of the 4th chapter of Philipians.

Little boys and girls, you must never think, that you will be more thought of if you follow the fashion. Those who love fashion, are not God's children. If you love God and the Lord Jesus, and if you want to be loved by him, and all good people; and if you wish, after you die, to live with Jesus, the holy angels and all God's children, in heaven, you will *never* want to follow the foolish fashions of the world. I am still your friend

BROTHER HENRY.

A Story for the Little Folks.

BY S. ANNIE FROST.

Nellie's Truth.

"It don't seem to be any use for me to try to be good so long as we are poor," Nellie Carter said to her mother, with a very sad face. "If we were rich, now, it would make a difference."

"How, Nellie?" asked her mother, kissing the quivering lip.

"Because none of the girls will walk with me. I wear such poor, patched dresses and old, faded bonnets, and my aprons are shrunk up in the wash. I know they

are the best we can afford, mother, but all the other girls dress beautifully. Why does Aunt Grace send me to a school where I am the only shabby one?"

"Because, dear, it is the one where you will be best prepared for a teacher. You must think of that, Nellie, when you get despondent: that you are at the school to study for the position that is to give you daily bread when I am gone. Your aunt means kindly, and you must try to profit by her kindness."

"I do try, mother. I study as hard as I can, and try to be faithful in little things, as my Sunday-school teacher told me—to be obedient, truthful, and punctual. But the girls will not associate with me. I have been there a whole year, and I have not made one friend."

"Are you striving to be good to make friends only, Nellie?"

"I hope not, mamma. I hope I try to be one of Christ's children, that he may love me; but—but it is hard, among forty scholars, not to win one friend in a whole year."

"Patience, darling. If all the world turns coldly from you, you have still a greater love to win, a higher happiness for which to strive."

"I will remember that. Good-by till afternoon. It is time for me to go."

When Nellie entered the large school-room, she found the teacher, surrounded by a group of excited scholars, looking at a large, expensive book upon the recitation table, over which an ink-bottle had been upset. Evidently the ink had been soaking in for along time, for the large, unsightly stains were thoroughly dry. Nellie's entrance was greeted with cries of "Here she comes! Here is Nellie Carter!"

Miss Haynes, the teacher, spoke at once: "Miss Carter, you arranged the desks yesterday and looked the door."

"Yes, ma'am. I brought the key as I went home."

"Then you can tell me how this happened," and she pointed to the book and overturned ink-bottle.

"It was not so when I left," Nellie said, very firmly, though her face was pale as she realized how much appearances were against her.

"You have never told me an untruth before, said Miss Haynes.

"I tell you the truth now," was the earnest reply. "When I left the room, the table was in perfect order, the ink-bottle in its place, and the book lying where it does now, near it."

"But no one has been in the room since, until I opened the door this morning to find this mischief done."

There was a moment of painful silence, and then Miss Haynes said:

"I hope you will see that it is better to tell me the truth, Miss Carter. You have been an exemplary scholar, but I must punish this fault severely, not only for the falsehood that tries to screen it.

Do not tell your Mother.

A party of school girls were whispering together in one corner of the school-room, and as another of their number came in, they exclaimed:

"O Jane, do come here! We have a secret to tell you; but you must promise not to tell it to any body for the world."

"Well," said Jane, "then I cannot hear it, for I never listen to any thing that I can not tell my mother."

What a noble girl! and how much happier she must be than those who hide things from their mother and who do things they would blush to have known.

Girls, how many of you do as Jane did? I heard of a good man once who said, "I never did any thing that I was ashamed to tell my mother."

It is a great thing to be able to say that, and I am afraid there are very few boys nowadays who can say it. Can you, my young reader? If you can not, will you not wake up your mind to live so after this that you can say it?

Tell your mother everything children; and never do or say any thing that you would be ashamed to have her know.—*Young Pilgrim.*

"I Have no Mother."

I have no mother, for she died

When I was very young.

But memory still around my heart

Like morning mist has hung

They tell me of an angel form

That watched around my bed,

And of a soft and quiet hand

That wiped the tears I shed.

With smiles she held my tiny arm

When I began to walk;

And joy would sparkle in her eyes

When I would try to talk.

And often, too, as I was ill,

She kiss'd my burning brow;

Her tears would fall upon my cheek—

I think I feel them now.

And then she used to kneel with me,

And teach me how to pray,

And raise my little hands to heav'n,

And tell me what to say.

O, Mother! Mother! in my heart

Thy image still shall be;

And may I hope in heaven at last,

To meet and live with thee?

FOOD FOR THE LAMBS.

Remember the Sabbath-day,
to keep it holy. Ex. 20 : 8.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

Miscellaneous.

Books of the Day.

With truth it may be said, that in these days there is no end to book-making, and but few of them are really valuable. Perhaps not one of a hundred of new books that leave the press is really worth reading. But few of them will be handed down to posterity to be read a hundred years hence.

Many of the books written for the young, are the products of men and women, whose motive power is money. To please and amuse the young to kill time, is made of primary importance in these books, an idea to which all else is subordinated. Momentary gratification is all that seems to be sought for. Instruction and cultivation of the heart are almost entirely overlooked. It is even worse than this; for infidelity and atheism are taught openly in some, and in others, in a milder form. The God of the Bible, who in Christ is our Father, the depravity and sinfulness of man, and the way and means of redemption are entirely ignored. Alas! for the moral and religious prospects of the youth, into whose hands such books fall; and yet this is the kind of juvenile literature with which the land is flooded.

The school books of the present day are very much of the same tenor. Whatever may be said of the old-foginess of some of the older Spelling Books and Readers, this is a fact beyond all doubt that there were more true morality and religion taught in them, than in a score of the Spellers and Readers of the present day. The name of the Savior is found in but few of them. Everything that might savor of Christianity is scrupulously avoided, perhaps for fear of giving offense to Jews, Mahomedans or Gentiles. No wonder that children instructed in the books will become Jews or Heathen as readily as Christians.—*Educator.*

John Wesley on Dress.

"I exhort all those who desire me to watch over your souls, wear no gold, no pearls or precious stones, use no curling of hair or costly apparel how grave soever. I advise those who are able to receive these sayings, buy no velvet, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glittering and showy; nothing made in the height of fashion; nothing apt to attract the attention of bystanders. I do not advise women to wear rings, ear-rings, necklaces, laces, of whatever kind or color; or ruffles, which may easily shoot from one to twelve inches deep. Neither do I advise men to wear colored waist-coats, shining stockings, glittering or shining buckles or buttons, either on their

coats or on their sleeves, any more than gay, fashionable, and expensive perukes. And whosoever says that there is no harm in these, might as well say that there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call heaven and earth this day to witness that it is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years past, I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those that will not hear. It lies upon their own heads. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me and your own souls.

Shocking and Fatal Accident.

On Sunday afternoon, August 9th, a very serious accident occurred at the house of Peter Keller, in Bedminster, Pa. Mr. Keller lives near the Deep Run Meeting-house, of which he is sexton. On the day mentioned he was away from home, together with the other members of the family, with the exception of one or two of the younger boys. During the afternoon two sons of Ephraim Landis, a neighbor living on the opposite side of the road, went over to Mr. Keller's. While there one of the boys took hold of the gun that was standing in a corner of the kitchen to look at it. As they were examining the piece, the barrel of which was resting on a table, it was by some means discharged. A son of Mr. Landis was standing in close proximity to the muzzle of the gun, and the load took effect in his head, tearing away a portion of the skull and exposing the brain. He was taken home and medical aid was summoned, but the nature of the injury was such that it was impossible to save his life. He remained in a state of insensibility from the time of the accident until Wednesday morning, when he died. He was an active, industrious boy, about thirteen years of age, and much sympathy is felt for the family by the neighbors in their affliction. It is another sad warning against the careless use of fire arms.

Why this Waste.

It is currently reported that New York City spends annually some fifty millions of dollars for strong

drinks, seven millions for theaters, and probably ten millions for tobacco—sixty-seven millions of dollars. What a waste! Suppose it had been spent for food, clothing and religious instruction, how different the results. How many weary, woe-stricken hearts it would have saved! How many lives it would have kept back from sin and shame, and turned to paths of truth and righteousness, and thus have been a blessing to the world instead of a blight and a curse! Why, that amount of money would supply food and clothing annually to twenty thousand families, besides do an immense amount of good in distributing the word of God among the heathen countries. When will the silver and the gold be given to the Lord to whom it belongs?

The Tower of Babel.

The descendants of Noah were very desirous of remaining together, and for this purpose sought a place of residence, where they might all live in one community. They selected a large plain in the land of Shinar, and began to build a high tower. The top of it was to reach to the clouds, that it might be seen a great distance all around. It was designed to be a guide to those who had lost their way, so that they might easily discover the situation of the community. They intended to build a city around the tower, so that they might make to themselves a great name.

They went diligently to work. But the aid of God is necessary in all our designs, and we can do nothing against his will. The pride and ambition which principally actuated these people in the erection of their building, displeased God. It was also his desire, that at an early period the earth should be tilled and peopled in various regions, and hence he frustrated their vain-glorious project. Until this time all men spoke the same language. Now God confounded their language, and they did not understand one another's speech. Each had different names for things, so that they were forced to abandon their enterprise, and to divide themselves into different communities, of which every one spoke its own language. In commemoration of this event, the name of the city that had been begun

was called Babel, that is Confusion. The people were scattered abroad upon the face of all the earth.

This event reminds us of what the apostle Peter says, 1 Peter 5:5, God resisteth the proud, and giveth grace to the humble. Whatever is undertaken without dependence on God, and from mere pride and vain glory, will perish, great and as important as it may appear. *Bib. Var.*

NEW HOUSEHOLD JOURNAL.

EVENING AT HOME is the name of a new quarterly sixteen page journal, devoted to Mental, Moral and Physical Culture. It is published by H. A. MUMAW, Elkhart, Indiana, at 40 cents a year, and after the first of January, 1875, to be issued monthly at 75 cents a year. Those who subscribe for it now for 1875, will receive the numbers of this year gratis. Sample copies will be sent to any address free of charge.

Russian Aid Fund.

CASH RECEIVED.

A brother from Bensonville, Ill., sends.	\$10.00
From Immanuel's Church, Washington co., Iowa.....	76.25
From Christian Rissner85
Omitted on the list previously by Isaac Kilmer, Shaum's Church.....	196.65
Jacob Buzzard, Yellow Creek.....	47.70
From Amish Mennonites, in Miami co., Ind., by N. Sproll.....	24.00
CORRECTIONS.—Holdeman's Church gave as a loan by J. K. Beutler, 26.00	
Holdeman's Church gave as a loan by J. K. Beutler.....	67.25
Holdeman's Church gave as a loan by J. K. Beutler.....	36.00
Free gift.....	41.60
	170.85

Married.

August 25th, by Cyrus Wilson, at the house of Wm Journey, brother-in-law to the bride, JOHN S. GOOD, to Sister MAGDALENA BERRY, both of Page county, Iowa.

Died.

CORRECTION.—In the death notices in the August No. it reads Elizabeth, wife of Jacob High; it should be Joseph.

March 1st, in St. Joseph co., Ind., of Croup, MARTHA, daughter of John and Sarah SUGAN, aged 1 month and 13 days. On account of the illness of the mother the services were postponed until the 9th of August, and then held by J. M. Culbertson, from 1 Chron. 29:15.

March 31st, in Salunga, Lancaster co., Pa., MARTHA ANN STAUFFER, daughter of Bro. Tobias Stauffer, aged 22 years, 1 month and 29 days.—Text—Dent. 32:29. A call to the young.

April 7th, near Litiz, Lancaster co., Pa., BRO. FERDINAND EBERHOLTER, aged 27 years and 3 days. He left a mourning wife and children.—Funeral on the 10th at Hess' Meeting-house.

April 10th, of Palsy, near Rohrerstown, Lancaster co., Pa., Sister ANNA DELLINGER, wife of Bro. Matthew Dellinger, aged 74 years and 11 months, Funeral on the 13th. Text—Rev. 22:12-14. April 18th, near Litiz, Lancaster co., Pa., NANCY BRECHER, aged 84 years and 22 days

She remarked that she would die on the 13th.—Her parents thought it was merely imagination, but she died in the evening. Funeral on the 16th. Text—Heb. 9:27, 28.

April 13th, near Manheim, Lancaster co., Pa., unexpectedly, ELIZABETH F. wife of Elias B. BOMBERGER and daughter of Bro. Daniel and Sis. Fanny Hamaker, aged 42 years, 1 month and 13 days. Funeral on the 16th. Text—Rev. 21:7. A solemn call.

April 25th, near Sporting Hill, Lancaster co., Pa., of Bronchitis, ANDREW WEIDMAN, aged 22 years, 11 months and 25 days. Funeral the 28th. Text—Lamentations, 3rd chapter.

April 27th, in East Hempfield, Lancaster co., Pa., JONAS C., son of Jonas L. and — NISLEY, aged 3 years, 11 months and 11 days. Funeral on the 29th. Text—Acts 17:30, 31.

May 4th, near Landville, Lancaster co., Pa., suddenly, HENRY K. DEMMAN, aged 54 years, 6 months and 11 days. Funeral on the 6th. Text—Psalms 90:12.

May 9th, in Middletown, Dauphin co., Pa., Sister VERONICA BASSLER, aged 83 years, 3 months and 22 days. Funeral on the 12th. Text—Romans 6:7. She was buried at Bassler's Meeting-house.

May 11th, in Coney Tp., Lancaster co., Pa., after six weeks sickness borne with patience, FREDERICK EBERSOLE, aged 63 years and 5 days. Bro. Ebersole was a faithful minister and a beloved brother in the church. Funeral on the 13th. Text—Luke 2:27-32. Peace to his ashes.

May 24th, near Shiremanstown, Cumberland co., Pa., after a lingering illness, Sister MARY, wife of Bro. Rudolph HENTZLER, aged 33 years, 9 months and 1 day. Funeral on the 27th.—Text—1 Thess. 5:24.

June 3rd, in Elizabethtown, Lancaster co., Pa., suddenly, MAGGIE, daughter of Bro. J. D. and — EBERSOLE, aged 2 years, 3 months and 25 days. Funeral on the 6th. Text—1 Peter 1:24, 25.

June 14th, near Marietta, Lancaster co., Pa., JOHN JACOB FRY, aged 27 years, 5 months and 24 days. Funeral on the 16th. Text—Heb. 9:27, 28.

June 16th, in Columbia, Lancaster co., Pa., EMELINE, wife of Geo. SPROUT, aged 20 years, 9 months and 12 days. Funeral on the 20th.—Text—Psalms 5:8. She lived with her husband only five weeks.

June 17th, at the residence of her son, in Lancaster City, Pa., Sister ELIZABETH ROHRER, aged 78 years, 10 months and 19 days. Funeral on the 19th. Text—Phil. 1:21. Sister Rohrer was of a good and benevolent disposition.

June 18th, of Palsy, near Sporting Hill, Lancaster co., Pa., JOHN ROHRER, Sen., aged 72 years, 4 months and 26 days. Funeral on the 21st. Text—Matt. 25:13.

June 27th, near Silver Springs, Lancaster co., Pa., ANNA GREIDER, wife of John Greider, aged 74 years, 11 months and 10 days. Funeral on the 29th. Text—John 5:25. Sister Greider suffered long and much. She wept much and sighed for death.

July 1st, in Juniata co., Pa., of a short illness, ELIZABETH MAST, aged 91 years, 3 months and 5 days. Services by Henry Yoder in English, and John Eash in German.

July 2nd, near Union Square, Rapho Tp., Lancaster co., Pa., FREDERICK G. EYER, aged 55 years, 1 month and 15 days. Funeral on the 5th. Text—2 Cor. 5:10.

July 5th, in Wayne county, Ohio, in childhood, CATHERINE HOSTETLER, wife of Jonathan Hostetter, and daughter of David and Anna Smucker, aged 82 years, 2 months and 3 days. She was a faithful Sister in the Amish Church. Her death was sudden and very unexpected; both mother and child were buried together. She leaves a bereaved husband and four children.

Funeral services by J. K. Yoder in German, and Eli Yoder in English, from Rev. 16:15.

July 7th, near Manheim, Lancaster co., Pa., BRO. JOHN ERHART, aged 88 years, 9 months and 18 days. Funeral on the 10th. Text—Psalms 37:37.

July 10th, near Peter Horst's Mills, Lancaster co., Pa., JOHN HEMER, in his 60th year. Funeral on the 13th. Text—Heb. 9:27, 28.

July 10th, near Mastersville, Lancaster co., Pa., after a lingering sickness of 36 weeks, JOHN BECKER, aged 80 years, 2 months and 12 days. Funeral on the 14th. Text—Rev. 14:13.

July 13th, near Rohrerstown, Lancaster co., Pa., HENRY CLAY HOERNER, aged 22 years, 3 months and 6 days. Funeral on the 16th. Text—Mark 12:28-31. A solemn call to the young.

July 27th, in Elkhart co., Ind., of lung fever, GEORGE, infant son of Samuel and Hattie ERLER, aged 2 months and 23 days. Buried at Shaum's Meeting-house. Services by J. M. Culbertson from Mark 10:15.

I take these little lambs, said he,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest.

I calmly in my Savior's arm,
Breathe my short life away;
And rise beyond the reach of harm,
From sin's destructive ways.

July 29th, in Elkhart co., Ind., at the residence of A. A. Holdeman, ELIZA WOLGEMUTH, aged 11 months. The parents but recently came from Russia and were sojourning here, when their little one took sick and died. Buried at Shaum's. Services by J. Beutler and J. F. Passiv. Aug. 1st, in Huntingdon co., Pa., of Passive cerebral congestion, ELIZABETH KING, wife of Chr. H. King, and daughter of D. and L. Detweiler, aged 33 years, 8 months and 16 days. Buried the 3rd in the presence of many relatives and friends. She leaves a bereaved husband and 3 children to mourn their loss. She was a faithful member of the Amish Mennonite Church, an affectionate mother, was patient in her severe suffering, which continued ten days. Impressive remarks were made by David J. Zug, from 2 Cor. 5.

Aug. 3rd, near Locke, Elkhart co., Ind., of Typhoid fever, Bro. JACOB D. COPPES, aged 59 years, 4 months and 26 days. Buried at Yellow Creek on the 4th. Discourse by J. M. Christophel, and J. F. Funk, from Job 19:25-27. He leaves a deeply afflicted wife and children, and a large circle of friends to mourn their loss. Yet do they not mourn as those who have no hope, for we believe that our loss is his eternal gain. He was a faithful member of the church many years.

Aug. 6th, in Knox co., Tennessee, Sister LYDIA, daughter of Joel and Lavina DETWILER, aged 20 years, 11 months and 7 days. She was taken down with Typhoid fever nearly four weeks previous to her death, and suffered very much. She was a faithful member of the Amish Mennonite Church, living up to its requirements as becomes a Christian. She expressed herself as being prepared to go where there is no suffering, sin nor sorrow, pain or death. Appropriate remarks were made on the occasion by John Stoltzfus, Sr., 1st Cor. 15: and part of the 7th of Rev. were read.

Aug. 8th, near Wakarusa, Elkhart co., Ind., JACOB A., infant son of Jacob A. and Caroline BEUTLER, aged 3 months and 16 days. Services by James Culbertson, in English and Christian Christopher and H. Shaum, in German.

Aug. 11th, in Woodford co., Ill., of Dropsy of the heart, CHRISTIAN EHRMAN, aged 74 years, 4 months and 25 days. He leaves a bereaved wife and 15 children, who were all present before his death. Remarks suitable to the occasion were made by Joseph Stuckey, from 1 Peter 1:24.—Peace to his ashes.

Aug. 14th, in Whiteside co., Ill., of Cholera morbus, of 15 days duration. Bro. JACOB K. EBERSOLE. Buried the 16th at the Sterling burying ground, in the presence of many friends and relatives. Appropriate remarks were made on the occasion in German by Henry Nies, and in English by Joseph Mayer, from Mark 13:35-37; Matt. 24:44.

Aug. 14th, in East Lampeter, Lancaster co., Pa., HETTIE ANN GROFF, wife of David B. Groff, aged 21 years, 9 months and 3 days. She leaves a bereaved husband and infant son to mourn their loss. Services by Amos Herr and Hostetter, from Isaiah 48:3-5.

Farewell husband, God has called me,
Weep not for me when I am gone,
But prepare to meet me yonder,
When thy Christian course is run.

Farewell parents, I am going
Home to dwell with Christ above,
Where no pain nor sickness enters,
And where all is joy and love.

Letters Received.

Christian King, Peter A. Sprunger. Dank für die Trübsal! Ich hab' alles richtig. D. F. Miller, C. F. Stauffer, Justus B. Beyer, Peter Blough, E. B. Riehl, J. M. Brenneman, P. S. Hartman, Thomas D. Yoder, David Detweiler, Henry Nies.

MONEY LETTERS.

A—Noah Augsburg, Daniel U. Augsburg, Jacob K. Andrews, Abm B. Amstutz, Noah Alwine no money. Magdalena Augsburg, E—H Brubaker, Nos Bechtel, Abraham Bitchery, M. N. Brubaker, Samuel Burkholder, C. C. Bessy, Christian Brenneman, John C. Baile, C. Bricker, Moses Brenneman, Samuel Burkholder, J. J. Bretnerger, H. B. Burkholder, H. B. Bowman, C. Blocher, Jacob Brenneman.

C—Barbara Christner.
D—John O. Driver.
E—David Esh, Samuel Eberly, Martin Eicher, David D. Ebersole, Martin Eicher, Emma B. Enig G—M. S. Groff, Nancy Gotwals, Joseph S. Gotwals, Tobias Gascho, Samuel Guengerich.
H—H. C. Holter, J. H. Huber, Isaac Holdeman, John S. D. Harshberger, P. P. Hershberger, Ulrich Hertzler, Wm. Hembling, Anna Herr, Jonas Huber, Chris Hooley, Isaac Hatch, Lydia A. Hertzler, Abm S. Herr, Andrew Habecker, Samuel Headings, Ben F. Hamilton, Anna Horst, Eusebius Hershey, A. Hershey & Bro.

I—Christian Imhoff.
J—S. B. Johnson.
L—Martin Krout, Joseph K. Kennel, Jacob Kinsinger, John Kornhaus.
L—Thomas Lee, Isaac Leatherman, Josiah W. Leeds, John B. Landis, John B. Landis.
M—Abraham Mast, Samuel Markley, Daniel Miller, Abraham Moser, Joseph Markley, D. H. Mast, Henry Metzler, C. H. Murphy.

N—Eliza Newcomer, Chr. Nafziger, Jacob Newcomer, Abm M. Nies, J. Norton, Edward Nittroyder.

O—Lydia Oswald.
P—P. Penchy.
R—Jacob Ramseyer, Christian Rissner, Benj. Rohrer, Wm. Richardson, Simon J. Ressler, Christian Rupp.
S—S. H. Shenk, Henry Schrock, Daniel Shoetler, John Shenk, A. Schrag, C. C. Smucker, Jonas B. Stutzman, Jacob Streid, Christian Schiagel, Abraham A. Schantz, Christian Stuckey, Peter Snyder, Peter Schrock, D. W. Smith, Elias Snyder, Frank Schnitch, C. Stoner, John D. Showalter.
W—Jacob Warner.
Y—John K. Yoder, Jeremiah Yoder.
Z—David Zook, Christian Zehr.

Apostles) stood forth and proclaimed the oracles of the living God, when clothed with the Spirit.

What an example for preachers of the Gospel to-day; many seem so backward, so loth in the work given them; many seem so careless and unconcerned about it; many are so crowded with the cares of the world, many would fain bury their talent in the earth; many fear men, and to please men neglect the work of Christ, and many preach only as men desire, because they are afraid of losing honor and patronage; when the Savior says: "Fear them not, therefore: for there is nothing covered that shall not be revealed;" even your own neglect and unfaithfulness must be made known at the great day.—Whatsoever I have spoken to you in the darkness that speak ye in the light of the Gospel day, and what ye hear in the ear tell on the great watch-tower of Zion, yea, to all the world say, "Jesus Christ is the Savior of Sinners."

"On the mountain let me labor,
In the desert let me tell
How he died, the blessed Savior,
To redeem a world from Hell."

F.

The Scripture Testimony on Peace.

"Glory to God in the highest, and on earth peace, good will toward men," Luke 2: 14.
"Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12: 14.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more, Isa. 2: 4.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, Isa. 9: 6, 7.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea, Isa. 11: 9.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth, Zech. 9: 9, 10.

"And he opened his mouth, and taught them, saying, * * * Blessed are the meek: for they shall inherit the earth. * * * Blessed are the merciful: for they shall obtain mercy. * * * Blessed are the peace-makers: for they shall be called the children of God. * * * Ye have heard that it was

said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. * * * Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. * * * Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them which hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? * * *

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 5: 2, 5, 7, 9, 21—24, 33, 39, 43—46; 7: 12. See also Luke 6: 27—36. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven, Matt. 18: 21, 22.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets, Matt. 22: 35—40.

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword, Matt. 26: 51, 52.

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark 11: 25, 26.

And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven,

and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village, Luke 9: 54—56.

A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another, John 13: 34, 35.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, Jn. 18: 36.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do, Luke 23: 33, 34.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep, Acts 7: 59, 60.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another. * * * Recognize to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good, Rom. 12: 9, 10, 17—21.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law, Rom. 13: 8—10.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another, Rom. 14: 17—19.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. * * * Charity suffereth long, and is kind; charity envieth not; charity vaunt-

For the Herald of Truth.

Exhortation.

will give them repentance to the acknowledging of the truth, 2 Tim. 2: 25, 26.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God, Jas. 1: 19, 20.

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace Jas. 3: 13—18.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not, Jas. 4: 1, 2.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. 3: 8, 9.

And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins, 1 Pet. 4: 8.

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another, Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 Jn. 3: 10—15.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also, 1 Jn. 4: 20, 21.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. 13: 11.—*Tract.*

Let them that hope to live with angels in heaven, learn to live like angels on earth, in holiness, activity and ready obedience.

Dear readers of the Herald, we must watch and pray and labor in the Lord's vineyard. Our life is as a vapor; our time in this world is of short duration, and our labor is great; hence the necessity of laying hold on eternal life while it is called to-day. It is our highest duty to live carefully, and improve the talent which God has given us, and therefore give light to those with whom we associate; thus we can sow the good seed from day to day. We should cultivate a forgiving spirit, and put on charity which is the bond of perfectness, and let the peace of God rule in our hearts; seeing that we have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him. As ye have therefore received the Lord Jesus Christ, so walk ye in him.

When we awake in the morning do we return thanks to God for his protection over us during the dark and silent watches of another night? or are we careless and unconcerned about the matter? Brothers and sisters we are bought with a price, even the precious blood of Jesus Christ, which is of more real worth than all the treasures of the earth, therefore let us walk uprightly before him. Beloved young friends, spend not your youthful days in vain and idle pursuits, in reading light and trifling books, which lead our minds away from God. Jesus says, Seek ye first the kingdom of God, and his righteousness, and all other things (food, drink and clothing), shall be added unto you.

Godliness is profitable unto all things, having promise of the life that now is, and that which is to come, for therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men. Do we try to live in the new birth? Do we hate every form of sin? Do we hate pride and all worldly lusts? Are we a light in the world and a salt to the earth? If so we must do good to all men, even to our enemies. If we do good only to those who do good to us what thank have we? The wicked do good to them that love them.

Paul gave command to Timothy to charge them that are rich in this world, that they be not high minded nor trust in uncertain riches, but to the living God, who giveth richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate. We should lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The apostle says that we brought nothing into this world, and it is certain that we can take nothing out of it, and having food and raiment, let us be therewith content: but they that will be rich fall into temptation and a snare, and many foolish and harmful lusts which drown men in destruction and perdition; for the love of money is the root of all evil; which while some

covered after they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses. BENJAMIN LEGRON.

For the Herald of Truth.

Admonition.

Dear reader, wishing to contribute my mite with the people of God, I thought I would write a short piece for the Herald.

We must improve our talents, for the Lord has given them to us for that purpose, and not hide them in the earth. We are all pilgrims and sojourners here in this vale of tears and disappointment; but we seek a city whose builder and maker is God. Troubles and trials beset us on every side. But we read in God's word that these afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory. The heavier the cross is to bear the brighter the crown will be if we only keep our eye on the prize of the high calling in Christ Jesus.

It is a glorious promise we have that beyond this vale of tears there is an eternal rest prepared for the people of God. We may enjoy this heavenly rest: yes, all may enjoy it if they only exercise faith in Jesus who died to redeem the world; he who was not willing that any should perish, but rather that all would come and be saved. We are afflicted here by God but it is for our good; it is to show us that we are frail mortals. As the dew of the morning we soon are gone. We must bear our afflictions cheerfully and fruitfully, and make a sanctified use of them as God has designed we should. And may we say with David, It is good for me that I have been afflicted. Every cross will bring with it some blessing or other if the fault be not in ourselves. Yes, the greatest cross will bring the greatest blessing.

We all have losses and crosses to bear; all of us perhaps have friends gone to that beautiful land. O how we mourned as we laid them in the cold and silent tomb, and perhaps murmured against God, but all was done for our good. Although we have crosses here we may enjoy a rest by and by if we will; we can meet loved ones gone before, never more to be separated; and see Jesus our great Redeemer who has washed us in his blood. God grant that we may all meet one day where we shall part no more forever.

A FRIEND.

NO MAN has a right to affirm that Paul was less spiritual when making tents, than when preaching the gospel; sometimes it requires more grace to work with one's hands, at the bidding of Providence, than it does to speak in public, in behalf of a religious life, or in defense of a Christian doctrine.

Our Redemption.

It was said of one of the kings of Israel that he sold himself to do iniquity. With equal propriety it may be said of the whole human race—by iniquity they have sold themselves for slaves to sin and Satan. But a Redeemer has been provided. True, the ransom price which the case demanded was large, and of such a nature that only one Being could possibly be found who could pay the price. But though there was no other, He was sufficient—the price was paid, and now it is written, "Ye were not redeemed with corruptible things, as silver and gold, * * * but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1: 18, 19. It had been declared, "Without shedding of blood there is no remission of sin," and he freely gave his blood, precious as it was, to pay the ransom price, and the sinner can now sing:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins:
And sinners plunged beneath that flood
Lose all their guilty stains."

Gold and silver would ransom captives on earth, but that currency is worthless to redeem the slaves of sin and Satan. Here the rich and the poor are on an equal footing. They are both utterly helpless as far as furnishing a redemption price is concerned, for the precious blood of Christ is the only currency that will be accepted. But it has been provided for the very purpose, hence we read, Titus 2: 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Yes, this precious currency, which is so much needed for the payment of the sinner's debt, has been provided for the very purpose of redeeming sinners from the slavery of sin and Satan. As it is expressed in the words before us, "He gave himself for us that he might redeem us from all iniquity." We need not, then, fear respecting its application, for he who possesses it, is interested in its use. "He gave himself for us." He made wonderful sacrifices for the very purpose of being able to apply this redemption price for our deliverance. And, more, he gives without restriction. Accordingly we read, "Being justified freely by his grace, through the redemption that is in Christ Jesus," Rom. 3: 24. Wonderful! Not only does our Redeemer ransom us from the slavery of sin and Satan, he provides for freeing us from the guilt consequent on the sin. We are justified through the same redemption by which our liberty is secured, and thus made to be at peace with God. Though we are slaves, we may be ransomed and made the children of God, and with the spirit of adoption in our hearts we can cry, Abba, Father; and rejoice in the hope of eternal life and blessedness in the presence of our Father. We are not merely redeemed—we are redeemed to God. Hence we read, "Thou hast redeemed us to God by

thy blood." Rev. 5: 9. To God! the slaves of sin are made the children of God, and are made heirs of God and joint-heirs with Christ of the heavenly inheritance. Precious redemption! Reader, is it yours? Can you sing,

"Welcome, welcome, dear Redeemer,
Welcome to this heart of mine;
Lord, I make a full surrender,
Every power and thought are thine?"
—Christian Press.

The Cross—Where and What it is—the Multitude Choose Another Way.

The Jews said to our Lord, "Come down from the cross and we will believe." But the blessed Savior did not answer nor obey this insolent command; nor give this evidence of his Messiahship to them who required it, but in silence remained on the cross and meekly bowed his head and expired there. The proud, unbelieving Jews, expected their Savior and King would come into the world clothed with majesty and power, and believed not that any humiliation or suffering would be manifest in his life or character. Their views of divine excellence and glory were in accordance with the thoughts and opinions of men, and hence they would not receive nor acknowledge the meek and lowly Jesus to be the Lord of heaven and earth, and Savior of the world.

If the blessed One had appeared in the splendor of state, and assumed the character and authority of this world's great men, instead of taking the form of a servant, the Jews would have worshiped him. But he came in the spirit and power of that grace and truth which is life and salvation to them that believe, and he came to save his own lost, ruined creatures, and they would not receive him.

In these days many would believe in Jesus if he would come down from the cross and appear to them in such a manner as they desire and expect. If he would come with the riches and pleasures of the world many would receive him gladly, and be in haste to crown him Lord of all. If he would lay aside his humiliations and sufferings, and cry "If any man will come after me let him leave himself, and enjoy the world, and he shall be my disciple," the multitude would believe and follow him.

But the blessed Jesus did not descend from the cross, neither will he come to us in any other character than the meek and lowly crucified One. If we will receive and worship our Lord, we must receive and worship him as he is; and if we will be with him in heaven, we must be like him on earth. We must partake of his sufferings here if we will take his crown hereafter. The only way into his kingdom is through much tribulation, and if we will sit with him on his throne, we must take up his cross and bear it until we are crucified thereon.

The condition and evidence of our discipleship are self-denial and the cross. With-

out these we cannot know or worship him who said, "If any man will come after me, let him deny himself." We cannot come to Christ and him only in learning the spirit of his words and example, and living by them; and in learning of Jesus, we learn the crucifixion of self—the renunciation of the world, and the fellowship of his sufferings. We learn to love our enemies, to do good to them that hate us, and to suffer patiently for well-doing. In learning and doing these things, we are following Christ and being renewed in his image, and herein we find self-denial and the cross. This spirit of obedience and submission is opposed to the spirit and feelings of the natural heart, and to the course of this world. The carnal mind is enmity against the mind of Christ, and indeed against the spirit of the whole gospel, and hence we do not love and keep his commandments only so far as self is denied and given up to expire on the cross.

Because his commands are grievous, and the flesh and spirit are mortified in keeping them, the lovers of pleasure and friends of the world have invented a form of godliness in which self-denial and the cross are hardly known. They have taken our Lord down from the cross, and laid him in a pleasant, honorable place, where humiliation and self-denial do not come. They have found a way to follow Christ without daily bearing his cross; a way wherein they are not compelled to forsake all they have, and suffer reproach and persecution for his sake. In this way the multitude are willing to walk, for it is indeed broad and not narrow, and those who desire to serve God and mammon can find it.

But the truth as it is in Jesus, and the way of his commandments remain unchanged, the same now as when they said, "Have any of our rulers or of the Pharisees believed on him?" The truth has not joined in affinity with the traditions of men, nor conformed to their opinions, but is like its divine Author, inflexible in its divine requisitions; the same to-day and forever. We may indeed call darkness light, and error may be established and defended in high places, but error cannot prove itself true, nor darkness make itself light.

Jesus of Nazareth, the King of Saints, came first to his own chosen people, and they received him not. The great majority rejected him; they despised his simple appearance and denied his testimony. He was meek and lowly and made himself of no reputation, and they could not receive and honor him as their King, nor see any beauty that they should desire him. They required him to clothe himself with splendor and power, and come down from the cross and save himself, and then they said they would believe. They loved the praise of men and the grandeur of the world, and in their estimation of these things, they verily thought their judgment was like the judgment of God; and if the babe of Bethlehem had taken the honors of the world to himself, they would have paid him their devotions and followed him.

But even then without these signs, a few did receive him, and discern in the humble, rejected one, the Son of God. They saw in the man Christ Jesus, even in his humiliations and sufferings, and real manifestation of Divine power and glory, and those that saw and believed, were made partakers of the same Divine nature, and partakers also of the humiliations and sufferings of their Divine Lord. In these perilous times, when a form of godliness is popular in the world, and a profession of Christianity costs nothing, a few discern the living way of self-denial and the cross. A few like the Apostle bear about in their bodies the marks of the Lord Jesus, and have fellowship with his sufferings, and desire to know nothing but Christ crucified. These are perhaps of no reputation, and like Peter and John, "unlearned," only as they have been with Jesus and learned of him; but these are they of whom it may be said, "One shall chase a thousand, and two put ten thousand to flight." These are the little ones who belong to Christ, and are honored of God, who hath chosen the foolish things of the world to confound the wise; and chosen the weak things of the world to confound the things that are mighty. —Mirror of the Soul.

On the Title "Reverend."

[We heartily endorse the following little article from the pen of C. H. Spurgeon, the celebrated English Baptist Preacher of London, copied from the (London) Friend.

The simple folly of many men in this respect is simply ridiculous. The imaginary value which many men seem to set upon the title of Rev. before the name, indicates that they possess little of the humility of Jesus and have not yet learned the apostolic admonition, "in honor preferring one another." There are occasions in relation with our fellowmen, in which it is well enough for a man to indicate to others that he fills the position of a Gospel Minister. Sometimes in corresponding with persons at a distance where one is not known, in relation to church matters, it is an advantage and a satisfaction to the person receiving the letter to know whether the writer is a minister or not, and it is not, where such necessity exists, out of place to indicate in some way one's position; but for a person to sign his name Rev. —, is both bad taste and out of place.

The same is true of Mr., Mrs., Miss and all other titles so far as they are used as titles of honor only. As a distinction between the married and the unmarried the Mrs. and Miss may not always be out of place, but for oneself to apply any title to his or her name is improper. We often receive letters where persons sign themselves as Rev. —, Mr. —, &c. This is improper. We love the simple old Quaker ways. We read of Moses and Noah and Abraham, Paul, Mathew, John and so of many others — it would seem odd to prefix the title of either

Rev. or Mr. to any of these dear old names or to have Paul commence his epistle with "I, Rev. Mr. Paul, an apostle," &c., after the style of some of our modern so called gospel ministers.

Let us rather as brethren abide in the simplicity of the Gospel, both in manner and language.]

"We cannot lay down the pen without asking why so many brethren still retain the title of Reverend? We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend George Rodgers, just in the same way as we use the term 'the venerable Bede,' or 'the judicious Hooker,' but we are not prepared to reverence every stripling who ascends the pulpit; and, moreover, if we thought it due to others to call them reverend, we should still want some reason for their calling themselves so. It seems rather odd to us that a man should print upon his visiting card the fact that he is a reverend person. Why does he not occasionally vary the term, and call himself estimable, amiable, talented, or beloved? Would this seem odd? Is there any valid objection to such a use of adjectives after the fashion is once set by employing the word reverend? If a man were to assume the title of reverend for the first time in history, it would look ridiculous, if not presumptuous or profane. Why does not the Sunday-school teacher call himself 'the respectable John Jones,' or the City Missionary dub himself 'the hardworking William Evans'? Why do we not, like members of secret orders and others, go in for worthy Masterships and Past Grands, and the like? I hope we can reply that we do not care for such honors, and are content to leave them to men of the world, or to the use of those who think they could do some good thereby. It may be said that the title of reverend is one of courtesy, but so was the title of Rabbi among the Jews, yet the disciples were not to be called Rabbi. It is, at any rate a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus.

Peter and Paul were Right Reverend men, but they would have been the last to have called themselves so. No sensible person does reverence to one just more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity.

We wonder when men first sought out this invention, and from whose original mind did the original sin emanate. We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain he did not flourish in the days of the Rev. Paul, or the Rev. Apollos, or the Rev. Cephas."

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

"Jesus Only."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

How encouraging are the invitations in the Bible to come to Christ and be saved! We read of some who came, who doubted his willingness, but believed in his power; of another who doubted his power, but reposed in his willingness. We read of some who asked earnestly, and of others who never uttered a word, but only touched the hem of his garment. We read of the bruised reed, the smoking flax, the little faith, and the strong. Yet all had their need supplied—none sent away. And what do all these varied and expressive figures teach us? Just this—that it was not the way in which they came that was of any moment; it was that they came, and came to Jesus. Their believing was not what it ought to have been; their asking was not what it ought to have been; their coming was not what it ought to have been; all was faulty; yet Jesus sent none away.

Yet how often do we hear people say, "I am afraid I have not come, or believed, or asked as I ought." This is quite true, all is faulty. But it is not your coming rightly, or believing rightly, or asking rightly that saves you. It is Jesus—Jesus only. You are making a savior of these instead of Christ. The Lord says, "He that believeth on me hath everlasting life." Look not at these, but at Christ, and believe. "Only believe."

But you say, "I do believe, yet I can not feel that all my sins are forgiven, and that I have eternal life." Now you are making a savior of your feelings. You would believe what God says if you could only feel. Does not this show that you do not believe? The Lord Jesus does not say if you feel if you have everlasting life, but if you believe it. Here is your stumbling-block—you do not believe him. If you would only believe first, you would feel afterwards; that is God's way. You want to feel first, then you will believe; this is your own way. You will never have peace till you reverse the order. "Only believe."

"But I can not believe that I have now eternal life, because I have been and I am such a sinner." Christ Jesus came into the world to save sinners; and it is just because you are a sinner that you are invited. Your sinfulness is your plea for the Savior's mercy. You could have no warrant whatever to ask eternal life if you were not what you are—a sinner. Perhaps you think within yourself, "Well, if I were only better than I am I could believe it." You would believe if you were better! You would be more pleased with yourself if you were better. Is not this self-righteousness? God's desire is to make you displeased with yourself, in order that looking away from yourself to Jesus, you may be pleased only with him. "Only believe."

"But my faith, my prayers, my love, my

holiness, how cold, how sinful, how dead they are!" You wish you were better, don't you?

Now, honestly ask your own heart why do you wish this? "Why, if they were better I should be much more satisfied with myself." Oh, what self-righteousness! God's design all through life is to make you more dissatisfied with yourself, and more satisfied with Christ and his work for you. It is this ever deepening sense of your own sinfulness that will alone drive you out of yourself to look at Jesus. The more sinful you see yourself to be, the more precious will Christ appear; the less precious Christ appears, the more will you become satisfied with yourself. Look to Jesus.

Perhaps you say in despair, "What am I to do? I have not peace." Do nothing, only believe. Christ has done all. He has done the work of salvation; and done it for you. "Only believe." A father sends a letter full of good news for his child. What will make the child glad and happy? Simply believing it. God your Father has sent you a message: He that believeth on me hath everlasting life. What will make you glad and happy? Simply believing it. Salvation does not consist in feeling certain influences on the soul, but in believing the Spirit's testimony of Christ in the Word of God. It is the Spirit of God showing to the soul the finished work of the Lord Jesus.

But is it not presumption for any man to say that "the blood of Christ cleanseth from all sin"; to say, in other words, that he stands before God free from every charge of sin? A man is not called presumptuous because, when God tells him the world was drowned by a flood, he believes it; and yet, if a man on the testimony believes that he has the pardon of his sins, and acknowledges it, he is called presumptuous! Is not this inconsistent?

In both cases it is simply the testimony of God's Word. Only believe that testimony, and you have eternal life. Remember, however, this is no mere head knowledge. Thousands there are all around you who have this intellectual belief and are still unbelievers. "The devils believe and tremble," and their intellectual belief is no better. It is the work of the Spirit of God—of him only. He goes before the Lord, in every case of real conversion to God, to prepare his way. He first makes the heart dissatisfied with itself. He creates a desire to come to Jesus; to believe in Jesus; to pray to him; and to strive after holiness. Then he makes that heart dissatisfied with its coming, its believing, its praying, and its striving, until it sees no goodness in any of these things. Thus does the Spirit of God take from under the soul every prop on which it would lean. Then he presents Jesus to it; his finished work for it; his righteousness to cover it; his love to preserve it to the end. And all this without anything in the sinner to merit it. Thus, by turning the eye away from itself to Jesus, does he bring peace to the soul. And the

first words, as well as the last, which the Spirit of God utters to that soul, the echo of which is to ring in its ears forever, is—Look off from yourself unto Jesus—to Jesus only. Reader has he done this for you? —London Tract.

Receiving Sinners.

"This man receiveth sinners." Luke 15: 2.

This ironical taunt of proud and censorious Pharisees formed the glory of him who came "not to call the righteous, but sinners to repentance." Publicans and outcasts; those covered with a deeper than any bodily leprosy—laid bare their wounds to the "Great Physician;" and as conscious guilt and timid penitence crept abashed and imploring to his feet, they found nothing but a forgiving and gracious welcome!

"His ways" were not as "man's ways." The "watchmen" in the Canticles smote the disconsolate one seeking her lost Lord; they tore off her lost veil, mocking with chilling unkindness her anguished tears. Not so "the Chief Shepherd and Bishop of souls." "This man receiveth sinners!" Look at Nicodemus, stealing under the shadows of night to elude observation—type of the thousand and thousand who in every age have gone trembling in their night of sin and sorrow to this Heavenly Friend! Does Jesus punish his timidity by shutting his door against him, spurning him from his presence?—"He will not break the bruised reed, he will not quench the smoking flax!"

And he is still the same! He who arrested a persecutor in his blasphemies, and tuned the lips of an expiring felon with faith and love, is at this hour with all the garnered treasures of Redemption in his hand, proclaiming, "Him that cometh unto me, I will in no wise cast out!"

Are we from this to think lightly of sin? or by example and conduct to palliate and overlook its enormity? Not so: sin, as sin can never be sufficiently stamped with the brand of reprobation. But we must seek carefully to distinguish between the offense and the offender. Nothing should be done on our part by word or deed to mock the penitential sighings of a guilty spirit or send the trembling outcast away, with the despairing of "No Hope." "This man receiveth sinners," and shall

not we? Does he suffer the veriest dregs of human depravity to crouch unbidden at his feet, and to gaze on his forgiving countenance with the uplifted eye of hope, and shall we dare to deal out harsh, and severe, and crushing verdicts on an offending, it may be a deeply offending brother? Shall we pronounce crimson and scarlet sins and sinners beyond the pale of mercy, when Jesus does not? Nay, rather, when wretchedness, and depravity and back-sliding cross our path, let it not be with the bitter taunt or the ironical retort that we bid them away. Let us bear, endure, demonstrate, deal tenderly. Jesus *did* so, Jesus *does* so! Ah! if we had within us his unconquerable love of souls; his yearning desire for the everlasting happiness of sinners, we should be more frequently in earnest expostulation and affectionate appeal with those who have hitherto got no other than harsh thoughts and repulsive words. If this mind were really in us, "which was also in him," we should more frequently ask ourselves, "Have I done all I *might* have done to pluck this brand from the burning? Have I remembered what *grace* has wrought, what *grace* can do?" "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins?"—*Mind of Jesus.*

For the Herald of Truth.

An Important Time.

From the present time to the end of grace, is of the utmost importance to every individual who has arrived at the years of understanding. First, it is the only time that is allotted to us to make a choice of the rich reward of God's love, or of accepting the reward of the careless and unconcerned; who heed not the admonitions and promises of the Lord Jesus Christ.

Since we know that our days are fast nearing their end, and that not a moment of time is to be spared to make our calling and election sure, hence the necessity of employing every moment of time in serving and honoring the Lord. When the days which are allotted to us are once ended we will either enter the kingdom of peace and happiness, or of unending misery forever.

Friends, as we yet may have a little time to work and prepare for our soul's salvation, and for the glory of God, see to it that not a moment is trifled away. Now is the accepted time, behold now is the day of salvation: now you can choose which way you will go; but when you are called to eternity you will have to accept, or receive the reward according as your deeds have been. You know and feel that you do not wish to die unhappy. Why still linger and grieve the Spirit that calls you to come to Jesus. He knocks at your heart: this may be the last time. O think, and rightly choose!

Beloved brethren and sisters, if now we have labored, and have been earnestly endeavoring to serve the Lord faithfully in meekness and humility, we shall soon obtain the crown of life which fadeth not away, which the Lord hath promised to them that love him.—*N.*

God's Work goes on.

It is not optional with you, my friend, whether you shall live on a redeemed earth, and in times on which the ends of the age are come: it is only optional with you how you shall live here. It cannot be with you as if your Savior had not sanctified the world with his feet, and sweetened its air with his charity, and judged it by his cross. These supernatural facts are a part of the estate you occupy. Neither your ingratitude nor your caprice can root them out, or clear you of the accountability they bind upon you. Your indifference may blind your eyes or paralyze your limbs; it does not slide you out of the range of the Mediatorial ministry, or of the reckoning that must follow it. In any case, therefore, the seal of your choice does not hang evenly balanced. Your right decision is already weighted with the coming of the Son of Man. The way of life has his light upon it. Choose you this day whether you will serve, in joy, the Master of the house, or turn your back upon it and upon him! If you have wandered some distance away, turn you, for your place is kept for you, and you are yet within the border of the King's country! If you have fallen into a slumber of concern, awake and arise, and Christ shall give you light!—*Bishop Huntington.*

Salvation is Free.

Salvation is just as free as it ever was—just as easy to obtain, without money and without price. It only requires a will to seek earnestly. "He that confesseth and for-

saketh his sins shall find mercy." There is something for every one to do. Dearsinner, you need not expect to be saved sitting still. Jesus could as easily do it as not; but that is not the way he does. He could as easily have removed the stone that lay over Lazarus' grave by speaking to it, as to tell them that were with him to do it; but there was something they could do.

Jesus required Martha to believe that he could raise her brother. "And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord."—John 11: 26, 27.

And all have a work to do, or they cannot be saved. Jesus never did and never will save any one without he is willing to be saved.

"The Spirit and the Bride say, Come; and let him that will, come and take of the water of life freely." Yes, there must be a will. "He that cometh to me, I will in no wise cast out."

My friends, if you will be saved, you must make an effort. You must come to Jesus, humbly and penitently, and ask him to save you; for he will not come to you unless you are willing. *By John W. Crotchell.*

Sabbath Pleasures.

Must we be excluded and shut out from all pleasures and delights upon the Sabbath? No; sanctify the Sabbath of Jehovah, and thou shalt not need to fear the want of pleasure, neither shalt thou need to be beholden to the flesh or the world for delights. The Sabbath itself will be incomparably more sweet and delectable to thee, than all the sensual and luscious contentments and satisfactions which this whole sublunary world can afford. Make the Sabbath thy delight, and thou shalt need to knock at no other door for other entertainments. If thou knewest the gift of God, and who it was that saith unto thee, "Call my Sabbath thy delight," he would make his day unto thee a spring of sweetness, that shall always be flowing out to eternal life. A day well spent with God will fill the soul with "joy unspeakable and full of glory."—*CASE.*

When we read we fancy we could be martyrs, when we come to act we cannot bear a provoking word.—*Hannah More.*

Herald of Truth.

Elkhart, Ind., Oct. 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Sunday School.—The brethren in Columbiana county, Ohio, have organized a Sunday-school which is well attended, and will no doubt, if properly maintained, prove a blessing to the church in that place. It numbers one hundred and fifty, and the young people take much interest in it. We hope other churches will follow their example.

Ordained.—On the 10th of September a special meeting was held in the Strasburg Meeting-house, Lancaster county, Pa., for the purpose of choosing a minister by lot. Eleven brethren were nominated, and the lot fell on Bro. Abraham Brubaker. May the Lord direct and protect him in all his labors, and may he be a useful instrument in gathering souls into the folds of Jesus, and to enlarge his kingdom. "How beautiful are the feet of them that preach the gospel of peace."

The Aid Fund.—On account of not having received a definite report of the cash account of the Men. Bd. of Guardians, with the Inman Line, in New York, we are not able to give exact figures as to the amount of means just now on hand, but from our last report from the Secretary, we had yet about \$600.00. We have received since some \$2380. This would give us about \$8400 now in the treasury. The Board will probably need about \$12000 to bring the seventy-five families without means from T. Unruh's Church. So we still need some more means and trust those who have not yet done their share, will avail themselves of this opportunity to aid in the good cause.

Providing for Russian Families Without Means.—We have again received numerous applications from various parts of the country for families of the

Russian Brethren who are about to come to this country. We have forwarded those to our secretary where they will be attended to as soon as the party comes. We are expecting the seventy-five families without means soon. There is however no telling when they really will come, as they cannot leave before their passes are ready, and it is a very indefinite matter with the Russian Government when they will issue them. They may be here in a few weeks, and they may not come till late in the Fall. A recent telegraphic despatch from St. Petersburg also states that in consequence of the extensive emigration of the Mennonites to America, the government had concluded to exempt them from actual service, only leaving them liable to hospital service, which those on the Volga would probably accept. Whether we can place any confidence in such information is doubtful, and whether our brethren would be safe to accept such a proposition from the government is much more doubtful, and to say the least, very risky.

Progress of the Russian Emigration.—Since our last issue quite a large number of our people have arrived and made their way to the west. Bro. Jacob Buller with eighty-four families—about eight hundred souls, filling eight passenger coaches, arrived at Elkhart in the afternoon of the 31st of August, and remained until the next afternoon, when they started for Lincoln, Nebraska, where they proposed to stay in the emigrant house of the Burlington & Missouri River R. R. Co., until a selection of land for them should be made. They were all in measurable health, and manifested a most remarkably contented spirit. Three of the families were detained a number of days in New York on account of sickness and the death of a daughter aged about twelve years. The name of the family is Schmidt. They arrived at Elkhart some days later and the father became sick, but is now (Sept. 23th) recovering, and will yet remain a short time.

Bro. Goeddert with another party accompanied Bro. Ewert to Kansas. They arrived in New York the first week in September, and sixty-seven families of the same party went on to Lincoln, Neb., to meet their advance company with Bro. Buller.

Bro. Jacob Stucky from Poland went with thirty-five families to Ateson; and Bro. Kauffman with fifty-seven families to Yankton. Stucky states that Bishop Tobias Unruh will probably not receive the passes for

his party until at least four or five weeks after their departure.

According to recent statements we have probably not more than \$7000 more for passages in New York. This calls us to energetic action in the great work of aiding our brethren in their oppressed condition.

We have also received reliable information that a party of thirty Mennonites came up from Manitoba, and settled on the Maple River, in the portion of country over which the deputation traveled last Summer. We hope they may be able to do well. The country along the Maple River is very fine and beautifully located, with some little timber along the edge of the river.

It is also reported that two men of those which settled in Manitoba, lost their lives by the caving in of a well which they had dug, some sixty feet deep. A number of children also have died.

From more recent information we learn Bro. Buller and party have settled in Kansas. This state and Dakota and Manitoba have thus far received the largest settlement of our people.

Our Brethren in the West.—We do not hear much from our brethren in the West. We have indeed learned but little of their condition, whether they are pleased with their new homes or not; whether they can content themselves and bear with patience the trials and difficulties that meet them in the way of the new settlement, or whether all goes pleasantly or not. We have however no doubt that they have many difficulties and trials to contend with, but the kind Father who bore them as on eagles' wings and brought them safely to this country, will also further help and direct them.

We would propose to our American brethren who go west from time to time to visit these new settlers: we believe they would feel encouraged and pleased, and such a visit might be mutually beneficial and edifying. We should be glad to hear from them all—how they are doing; but no doubt they are busy, building and preparing for winter and have little time to spare, so we can freely excuse them and hope, as the comforts of an American home gather around them, it may oft be our pleasure and our privilege to converse with them more frequently.

Our Almanac for 1875 is about ready for delivery, and we will soon be able to fill all orders promptly. In every respect our Almanac this year will be an excellent

one. The English edition will contain among other articles, aside from the usual astronomical calculations, an illustration of the old Germantown Mennonite Meeting-house, Introduction, the First Mennonite Church in America, Sketch from the Life of Menno, an account (with an illustration) of the old Mennonite Church and Meeting-house at Deep Run, Pa., Conferences, etc., etc. The title page will give a fine appearance to the work.

In every respect we intend to furnish a first class Almanac. Prices same as last year.

One copy, by mail post paid,	10.
12 " " " "	70.
17 " " " "	1.00.
100 " " " "	5.00.

All orders should be accompanied by the cash.

Conferences.

THE ANNUAL CONFERENCE for the state of Indiana, will be held in Yellow Creek Meeting-house, on the Thursday preceding the second Friday in October. The nearest Railroad stations are Elkhart and Goshen, on the Lake Shore and Michigan Southern R. R. A cordial invitation is extended, especially to the ministering brethren.

THE SEMI-ANNUAL CONFERENCE for Franklin county, Pa., and Maryland will be held, the present year, in the Chambersburg Meeting-house in Franklin county, Md., on the second Friday in October.

THE ANNUAL CONFERENCE for the state of Missouri will be held on the fourth Friday of October, in the Cherry Box Meeting-house, twelve miles north of Clarence, Shelby county. The nearest Station is Clarence on the Hannibal and St. Joseph Railroad. A general invitation is extended to the brotherhood, especially the ministers.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages and will be sent by mail free of postage for 25 cents.

The Menno Simon (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

Peace Envelopes.—We are now printing an envelope, with a very neat design representing the peace doctrines taught Isaiah 11: 6, and Micah 4: 3 &c. We send them by mail 25 envelopes for 15 cents, 100 for 50 cents and 1000 for \$3.00. Send for them.

Every Man to his Calling.

"Let every man abide in the same calling wherein he was called." 1 Cor. 7: 20. Some persons have the foolish notion that the only way they can live for God is by becoming ministers, missionaries, or Bible women. Alas! how many would be shut out from any opportunity of magnifying the Most High if this were the case. Beloved, it is not office, but earnestness; it is not position, it is grace, which will enable us to glorify God.

God is most surely glorified in that cobbler's stall, where the godly worker, as he plies his awl, sings of his Savior's love; yea, glorified far more than in many a prebendal stall, where official religiousness performs its sordid duties. The name of Jesus is glorified by the poor unlearned carter, as he drives his horse and blesses his God, or speaks to his fellow-laborer by the roadside, as much as by the popular divine, who throughout the country, like Boanerges, is thundering out the gospel. God is glorified in our serving him in our proper vocations.

Take care, dear reader, that you do not forsake the path of duty, by leaving your occupation, and take care you do not dishonor your profession while in it. Think little of yourself, but do not think little of your calling. Every lawful trade may be sanctified by the gospel to noblest ends. Turn to the Bible and you will find the most menial forms of labor connected with most daring deeds of faith, or with persons whose lives have been illustrious for holiness. Therefore be not discontented with your calling.

Whatever God has made your position or your work, abide in that, unless you are quite sure that he calls you to something else. Let your first care be to glorify God to the utmost of your power where you are. Fill your present sphere to his praise, and if he needs you in another he will show it you. Lay aside vexatious ambition and embrace peaceful content.—*Spurgeon.*

For the Herald of Truth.

Through the Darkness into Light.

Now again the angel of death was hovering over the already broken household, to claim another sweet little blossom which God had only given to teach those wayward hearts another lesson of his chastening love. They were sad; the little one lingered only a little while and then gently closed her eyes in death. Her spirit is with the angels now, and why should we mourn? Three little ones may sing together now, with the angels, the songs of the redeemed, and heaven will seem all the sweeter when those who still walk the vale of tears, shall gather

on the brighter shores, beyond the beautiful River.

An unbroken family circle with three little tendrils twining around the parental arm, left the home they loved for conscience's sake, and when they had traveled five thousand miles, and reached the land of religious freedom, while they were yet sojourning among strangers, the unwelcome messenger came and bore away their youngest born. With sad hearts they laid her down to rest on the banks of the Baugo, while the father and the mother with their remaining little ones went on to the far west, to seek a home where they might rest till called from earth away to meet their Elissa in those higher realms where the weary are at rest. Jesus takes the little lambs into his own bosom and keeps them till we come; none shall pluck them from his hand.

There again is the open grave; there they laid the husband, father, the brother down to rest; weeping wife and mother, children and friends stand there to pay the last sad tribute of love to the departed one; they mourn, but not as those who have no hope, for they have the assurance that the faithful follower of Jesus has gone to his rest, in the sunny climes of the better land. There they shall meet again and be so greatly blessed.

And thus when dark clouds come and we mourn, and our hearts are sad, there always is a gleam of light beyond the darkness, telling us that God is good, and will comfort our hearts in his own way. Let us all look through the darkness to the light that gleams beyond the gloomy shadows of our earthly afflictions. Cast thy burden on the Lord and he will sustain thee.

* *

The Condition upon which the Holy Spirit is Granted.

It is not every form of prayer that is answered by a blessing. It is "the effectual, fervent prayer of the righteous man that availeth much." Some things are required in the character of the suppliant, and some things in the quality of the prayer. The sum of these requirements as to character is that the suppliant should live up to his knowledge of duty. We must not refuse to use the light and strength which we possess while we pray for more light and aid from above.

The Savior's promise of the Spirit is immediately conjoined with the rule, of righteousness. He says: "If ye, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good gifts to them that ask Him?" "Therefore, all things whatsoever ye would that men should do to you do ye even so unto them." The Christian, therefore, who labors to practice this rule comes acceptably to the Father for the aid of the promised Spirit.

The Apostle Paul gives the same truth and the same connection in another form of words: "I press towards the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus reminded; and if, in anything, ye be otherwise minded, God will reveal even this unto you." That is, if in the discharge of Christian duty you use all the strength at present granted, God will aid you in regard to other things which you may desire. And this promise of increase, when the measure of ability is complied with, relates not only to duty but to doctrine. "If any man will do his will, he shall know of the doctrine whether it be of God."

To the young convert whose heart is purified and whose knowledge is yet limited the privilege of the newly-born may be given. The Good Shepherd may take the lamb in His arms, and bear it for a time in His bosom; but he will set it down that it may gain strength by exercise. So the young Christian must learn to talk and walk and work. He may lean on Christ's strength; but he must exercise his faculties in active service, and, refusing to do this, he will fail in fruitfulness, and fail of the favor of God in answer to prayer.—Walker.

About Work.

There are no idlers among the real children of God. All who come under the authority of King Emmanuel become directly earnest workers. This King is such a King of love, and so wins the hearts of His subjects, that their only desire is to make for their Lord a great and glorious name. Never, in any earthly kingdom, are the hearts of the ruled so bound up in that of the ruler; for love here prevails, and has predominance over every

passion of the human soul, rendering each a willing and obedient servant. Here each has a work that no other can do, and so the work of no two are exactly alike. This all-wise King understands full well the capabilities of every one of his people, and appoints them their daily tasks.—All cannot be foreign ambassadors, for then the vacated country would be the spoil of the enemy. Messengers are needed in their own land to make known to the people the commands and wishes of their Sovereign. But all cannot be heralds, for the King hath need of stewards, and butlers, and some must till the land and sow the seed. The work necessary to be done is various, and so the occupations of most must be transverse.

When we become Christians, and promise to follow the meek and lowly Savior, we should take up the cross He gives and seek to find a lighter one. If we do not do our work, it will probably be left undone; and so we should cheerfully and heartily do the bidding of our Master, keeping in mind that the yoke is easy and the burden is light when born in Jesus' strength.

No deed performed for the Savior, however little talent is required for its accomplishment, is to be despised. We are told, if one but give a drink of cold water in Christ's name, he shall receive his reward. Though your labor for the salvation of souls is hidden from human eyes and known alone to God, toil on, if thus the Spirit leads, and you will, even in this life, be recompensed, and in heaven will wear bright jewels, proportioned in number to your work.

God hears the earnest prayers you offer. He knows of your constant love, and the words of warning whispered in the ears of dying sinners, and all is recorded above. God created you and knows best how through you he may be glorified; and so be content to fill well your station, be it ever so lowly, and use every opportunity afforded in scattering seed, for you will at last reap a golden harvest.

Yet should you hear God's voice speaking to you as he did to Samuel of old, calling you in an especial manner to devote your whole time and energies to the work of soul-saving, in God's name go at it. Fear not to go bravely forward, leaning on your Savior, and say, "I can

do all things through Christ which strengtheneth me." Delay not to consider what this one, or that one, may think of you. If you hear God's voice, it does not concern you if perhaps some do think that you are engaged in a work somewhat out of your sphere. There may be many to warn you lest you go too fast and take too active and too public a part in the work; but God knows best, and if you are humbly submissive to his will, he will lead you aright by his Spirit. Walk in the light as it shines on you, and do what God commands, even at the risk of your all. It is far better to lose friends, and all that the world calls good, than to fail of doing God's will. Let each and all do their work, and all will be well.

The Bible says, "Judge not," and "By their fruits ye shall know them." If we see souls saved to God, is it for us to complain of the manner or the means employed? Because conviction did not come as we expected, is it any the less conviction? If God blesses the labors of a brother or sister, in any direction, dare we say that they are not called to that work? Many are ready to find fault with the instrument used, but it would be much better to leave it with God to appoint, to the old and young, to the man and the woman, the work he sees they are fitted to perform. Let it not be said by any one to a harvester of souls, Thou shalt go so far, and no farther.—*Earnest Christian.*

The Sinner's Invitation.

Sinner go, will you go
To the highlands of Heaven?
Where the storms never blow,
And the long summer's given;
Where the bright blooming flowers
Are their odors emitting;
And the leaves of the bowers
In the breezes are fitting.
Where the saints robed in white—
Cleansed in life's flowing fountain;
Shining beauteous and bright,
They inhabit the mountain,
Where no sin, nor dismay,
Neither trouble nor sorrow,
Will be felt for a day,
Nor be feared for the morrow.

He's prepared thee a home
Sinner, canst thou believe it?
And invites thee to come,
Sinner, wilt thou receive it?
O come, sinner, come,
For the tide is receding,
And the Savior will soon
And forever, cease pleading.

Selected by a Sister.

A Letter to the Herald.

Editors HERALD OF TRUTH,

Dear Friends: I would like to say a few words to your readers. If there are any who ordered my poem, "Christianity Requires Peace," and did not receive them, I wish they would let me know. I have received a great many letters, and possibly some mistakes may have been made. It is seldom that anything is lost in the mails, but this may also sometimes happen. Therefore if for any reasons those who wrote to me did not receive what they ordered, they should inform me of the fact by letter, so that I can make it all right.

Many of the letters received from unknown Christian friends, brethren and sisters, were filled with kind words of sympathy and encouragement for me in my affliction, for which I here return my sincere thanks. May heaven's blessings be with you, kind friends, and may the peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ. Phil. 4:7.

In conclusion I would say to those who contemplate sending for the above named poem, that I have several dozen copies left yet which I will furnish at the same price as heretofore: namely ten cents per copy, or \$1 per dozen; and hereafter all who send to me for poems will receive gratis some good tracts or pamphlets, showing that all wars are "un-Christian, inhuman and unnecessary." Those who deplore the tendencies of the young to forget or ignore the non-resistant principles of our religion, should see that they are supplied with good publications of this kind, to counteract the evil influence of the many war histories so universally read in our day. "Peace be with you all that are in Christ Jesus." SIMON P. YODER.

Vistula, Elkhart Co., Ind.

Beginning the Day with God.

There are many toiling ones whose time is not at their command, but there is no one who can not hold converse with God. His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to him no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise may ascend.

Yet there are few who may not, if they will, find time and place for private communion with God before entering on their morning duties.

Luther, in his busiest season, felt that praying time was never lost. When remarkably pressed with labor, he would say, "I have so much to do that I can not get on without three hours a day of praying."

Sir Matthew Hale also bears testimony: "If I omit praying and reading God's word in the morning, nothing goes well all day."

How many of us may find here the cause of many of our failures, and consequent discontent and unhappiness.

What Conversation should be.

It should be *truthful*. "Let your words be, Yea, yea, and nay, nay; for whatsoever is more than this cometh of evil." The meaning of our Lord is that our words should be truthful. They should not be used at random; nor elevate conjecture in the place of authority; nor honor suspicion as equal to fact; nor hint a lie; nor cover a prevarication; nor seem to sound as though they meant one thing, when really they may or do mean another. Yea should mean yea, and nay should mean nay. This requires thorough honesty of purpose and integrity of motive, which scorn to dissemble, and which do utterly repudiate the cunning of the hypocrite and the recklessness of idle mischief-makers. It would be hard to expect any mortal man that he should be perfect in understanding and faultless in judgment respecting every matter. But the demands of truthfulness are absolute.

Conversation must be *courteous*. The world despises and abhors an assassin, who steals silently into the presence of his victim and despoils him of life. But how many take advantage of unsuspecting intercourse to plunge the dagger of a malicious tongue into the heart of a neighbor, or even, it may be, of a friend! Needlessly or wantonly to wound the feelings of another is a crime. It springs from hatred, and has in it the essence of murder. Therefore it is enjoined upon Christians that they be *courteous*. Differ as they must in opinions, and frequently in seeming interest, yet rudeness is no ally for any good cause. It is said that bees gathered upon the lips of Plato, because his words were as honey.

But the best and most comprehensive rule to govern conversation is the *golden rule*. The respect and delicacy of honorable regard which we solicit from others, we should be ever intent upon showing to others. They who are self-respecting are ever careful to respect others; and that forbearance which they claim as their right they should also practice. If they would fix themselves in the habit of never saying worse things of their friends in their absence than they would properly say in their presence, they should then do simply toward others what they would that others should do unto them.

With all their care, and prudence, and discretion, the best men will often be betrayed into the use of bitter, or hasty, or peevish, or false words. They should, therefore, pray daily that the pitiful Lord will set a watch at the door of their lips, that they sin not with their tongues, and that their conversation be as becometh the gospel.—*Christian Treasury.*

Lamentably few retain the early blessedness of their espousal to Christ.

What will the World say.

Be not troubled about what the world says! Have you not judgment to discern for yourself between what is right and that which is wrong? Then choose the right according to your own judgment; trouble not yourself to ascertain whether the world 'smile or frown;' keep your heart and thoughts pure, and free from evil, and you need have no trouble looking after your reputation. If slander assails you, treat it with the contempt it deserves, by letting the slanderer alone! Live above it; and do not pollute yourself by meddling with it! *By your acts live it down!* Can you not find more fitting employment, for the time which you have to spare, in sympathizing with, and ministering to the wants of the sick and afflicted, than in running about to learn what people say about you.

If you had been wronged, bear it with fortitude, and if you retaliate, be sure that it is with deeds of kindness; and, although you suffer intense pain, it will be more than recompensed by that peace which is the reward of well doing; and it will be a delightful employment, to commune with your own thoughts. Then, I repeat, do not trouble yourself to ascertain what the world says about you!—*Western Rural.*

SEPARATION FROM THE WORLD.—No lesson is taught us more plainly than that of separation from the world. If we are Christians, we must live with Christians, and be always at home in our Father's house. To profess Christ and love sin and Satan is not impossible; but to love and serve Christ while remaining attached to his enemies is out of the question. Literally, to turn our back on all that is sinful, and with our faces turned toward Zion, loving it and its citizens, is the duty of all. Very happily, God has so ordained it that this is easy, since Christ to the saint "is all his salvation and all his desire," and Jerusalem is his chief joy.

We can see plainly enough that if our children would only submit without question to our guidance, they would walk in the light. How is it that we cannot see that submission to the higher powers and a patient working up of the opportunities given to us, will lead us into perfect day?

Children's Department.

Jesus the Children's Friend.

Within the Savior's circling arms
The children found a place,
He with a mother's tenderness
Bent down His loving face.

Of such, He said, my kingdom is,
Such little ones as you?
That kingdom has not changed since then,
His words are now as true.

And I a little child can come
To Jesus every day,
And tell Him all about myself
My books, my friends, my play

And He will be as glad to hear
As is my dear mama,
For heaven, where the Savior lives,
Is not off very far.

And every time I say my prayers
The Savior comes to me,
Puts round about me His strong arms,
And listens lovingly.

And then, when I am good and kind,
It makes him very glad;
But when mama I do not mind
I know it makes him sad.

Dear Jesus, take me in thy arms
And help me to be good;
And teach me while a little child,
To love thee as I should.

Glorify God.

Dear children, Have you ever thought, or asked yourselves these questions? Why am I here in this world? For what purpose did God create me, and put me into this world? Would God, who is allwise, and just, and holy, do anything without a purpose? and would he have created us and put us on this earth to do nothing, or to be only a burden to ourselves, and a torment to our fellow creatures? I answer, No. God has put us here for a great, and wise, and noble purpose. There is a great deal for every one of us to do.

Even a man, whose wisdom is as foolishness, compared with the wisdom of God, does or makes nothing, without intending it for some use; and much less does God, who is the Creator of all things, do the least thing without intending it for something good and useful.

After God had created all the animals, and the birds, and the fishes, and the thousands of other creatures, he said: "Let us make man in our image, after our likeness: * * *

So God created man in his own image, in the image of God created he him; male and female created he them."

By reading the Holy Bible, God's holy word, we learn that man was created for a more noble purpose than all the other creatures which he made; for he gave him dominion over all which he had created; and from this we can learn that man was created for the purpose of glorifying and honoring God. We honor and glorify him by loving and obeying him; in doing good to others, and trying to get them also to love and obey him.

We owe God a great deal: more than we can ever pay him. We owe him for our lives, and for all the blessings we enjoy, for they all come from him. Indeed we owe him so much that all the time of our lives ought to be spent in working for him; but O how sad we often feel to know that so little time is spent in working for him, and so much time spent in working for one to whom we owe nothing, and who has never done us any good, and never will; but who is trying to do us all the evil that he can.

This one whom so many people obey, and for whom so many work is Satan, that wicked one, who wants to lead us all away from God, into everlasting punishment. He has no right to our service, and it is very wrong and wicked in us to obey him, and thereby disobey God to whom we owe so much.

We do not think of stealing that which belongs to our dear friends who are very good and kind to us, and whom we love very much; but we rob God by keeping from him that which belongs to him, and giving it to one who has no right to it; namely, our time, our service, our obedience.

God has also bought us, and prepared for us a beautiful home in heaven. He gave his dear Son for us, who came and died to make us free from the power of Satan, so that he can now no more lead us away from God, if we are not willing to be led away. If we obey God and pray to him, he will help us to turn away from Satan, and will give us a new heart, that we will love that which is good, love to serve him and walk in his ways; and that we will hate the ways of sin and wickedness.

King David, in the one hundredth

Psalm, says, "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." If then we belong to God, because he made us, and afterward when we became sinners, and the servants of Satan, he pitied us and bought us by sending Jesus to die for us, we should glorify him in our bodies which are his, (1 Corinthians sixth chapter, twentieth verse.)

These bodies of ours, which God gave us, should be kept pure, and should not be used to sin against him. Read Romans, sixth chapter, twentieth verse; also Romans, fourteenth chapter, eighth verse.

Now dear children, I hope you will all try to glorify God in all that you do. Give your hearts to him, and love him above all other things. Glorify him by letting others see by your acts that you love him and have given him your hearts. Glorify him by telling others how good he has been to you, and what a pleasant thing it is to work for him. Glorify him by loving his son Jesus, whom he gave to die for us; and when you die he will take you home to heaven, there to glorify him for ever and ever.

If God is willing, I will write to you again before long. I hope you will try to be good children. I am your sincere friend,

BROTHER HENRY.

Learning the Verses.

A young friend, who had been for days lying at the gates of death, remarked one Lord's day to the children, who were repeating the Bible verses in her room:

"Oh! I would learn all the verses I could now, while you are young. How much I would give if I knew the Bible as your mother does! How I should like to say it over to myself when I lie here, too weak even to read!"

The poor girl was early left an orphan, and thrown upon the tender mercies of worldly people, who cared only for the amount of labor that could be got out of her young hands. There was no Christian training, no blessed Sabbath influence. Yet a mother's prayers followed her, and even then she sometimes prayed most earnestly to herself, and made resolutions to seek the Savior. For six years she had professed Christ, and he does not desert her in this hour of sorest need that ever comes to mortals.

I wish all our children would heed this message from Anna's dying bedside. Learn many Bible verses. You do not know how much or how soon you may need them. It

Miscellany.

Wisdom of Deity.

Wisdom, considered as consisting in contrivance, or the selection of the most proper means in order to accomplish an important end, may be exemplified and illustrated in a variety of familiar objects in the scene of nature.

The earth on which we tread was evidently intended by the Creator to support man and other animals, along with their habitations, and to furnish those vegetable productions which are necessary for their subsistence; and, accordingly, he has given it that exact degree of consistency which is requisite for these purposes. Were it much harder than it now is—were it, for example, as dense as a rock, it would be incapable of cultivation, and vegetables could not be produced from its surface. Were it softer it would be insufficient to support us, and we would sink at every step, like a person walking in a quagmire. No buildings, such as those we now construct, could have been supported, and no conveyances, such as coaches and steam carriages, could have moved along its surface. Had this circumstance not been attended to in its formation, the earth would have been rendered useless as a habitable world for all those animated beings which traverse its different regions. The exact adjustment of the solid parts of our globe to the nature and necessities of the beings which inhabit it, is therefore an instance and an evidence of wisdom.

The diversity of surface which it everywhere presents, in the mountains and vales with which it is variegated, indicates the same benevolent contrivance and design. If the earth were divested of its mountains, and its surface every where uniformly smooth, there would be no rivers, springs, or fountains, for water can flow only from a higher to a lower place; the vegetable tribes would droop and languish; man and other animals would be deprived of what is necessary for their existence and comfort; we should be destitute of many useful stones, minerals, plants, and trees, which are now produced on the surface and in the interior of the mountains; the sea itself would become a stagnant marsh, or overflow the land; and the whole surface of nature in our terrestrial sphere would present an unvaried scene of dull uniformity. Those picturesque and sublime scenes which fire the imagination of the poet, and which render mountainous districts so pleasing to the philosophic traveler, would be completely withdrawn; and all around, when compared with such diversified landscapes, would appear as fatiguing to the eye as the vast solitudes of the Arabian desert, or the dull monotony of the ocean.

But, in consequence of the admirable distribution of hills and mountains over the surface of our globe, a variety of useful and

ornamental effects is produced. Their lofty summits are destined by Providence to arrest the vapors which float in the regions of the air; their internal cavities form so many spacious basins for the reception of water distilled by the clouds; they are the original sources of springs and rivers, which water and fertilize the earth; they form immense magazines, in which are deposited stones, metal, and minerals, which are of so essential service in the arts that promote the comforts of human life; they serve for the production of a vast variety of herbs and trees; they arrest the progress of storms and tempests; they afford shelter and entertainment to various animals which minister to the wants of mankind—in a word, they adorn and embellish the face of nature—they form thousands of sublime and beautiful landscapes, and afford from their summits the most delightful prospects of the plains below. All these circumstances demonstrate the consummate wisdom of the Great Architect of nature, and leads us to conclude, that mountains, so far from being rude excrescences of nature, as some have asserted, form an essential part in the constitution of our globe.

Again, the coloring which is spread over the face of nature indicates the wisdom of the Deity. It is essential to the present mode of our existence, and it was evidently intended by the Creator, that we should be enabled easily to recognize the forms and properties of the various objects with which we are surrounded. But were the objects of nature destitute of color, or were the same unvaried hue spread over the face of creation, we should be destitute of all the entertainments of vision, and be at a loss to distinguish one object from another. We should be unable to distinguish rugged precipices from fruitful hills—naked rocks from human habitations—the trees from the hills that bear them—and the tilled from the untilled lands. "We should hesitate to pronounce whether an adjacent inclosure contains a piece of pasture, a plot of arable land, or a field of corn; and it would require a little journey, and a minute investigation, to determine such a point. We could not determine whether the first person we met were a soldier in his regimentals, or a swain in his Sunday suit; a bride in her ornaments, or a widow in her weeds."

Such would have been the aspect of nature, and such the inconveniences to which we should have been subjected, had God allowed us light, without the distinction of colors. We could have distinguished objects only by intricate trains of reasoning, and by circumstances of time, place, and relative position. And to what delays and perplexities should we have been reduced, had we been obliged every moment to distinguish one thing from another by reasoning? Our whole life must then have been employed rather in study than in action; and after all, we must have remained in eternal uncertainty as to many things which are now quite obvious to every one as soon as he opens his

Playing Tricks.

Some children, and some foolish grown-up people think it very smart to deceive others, and even frighten them "for fun." Sometimes such fun turns out very seriously. Hear what the Bible says about it: "As a madman who casteth firebrands, arrows and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" Prov. 26: 18, 19.

Behold the Lilies!

Behold the lilies of the field,
How beautiful they grow!
Not all the royal kings of earth
Such dainty robes can show!

Who gave to them those tinted robes?
Who filled them with perfume?
The Lord, the King of heaven and earth,
He gave them balm and bloom.

And if he clothes the lilies, thus,
That perish where they fall,
Will he not from his plenteous store
Give clothes and food to all?

O ye of little faith, be strong.
The Lord is good and true;
He clothes the lilies, feeds the birds,
He will provide for you.

FOOD FOR THE LAMBS.

Come ye children, hearken unto me: I will teach you the fear of the Lord.

Keep thy tongue from evil, and thy lips from speaking guile.

Remember the Sabbath day to keep it holy.

eyes. We could neither have communicated our thoughts by writing, nor have derived instruction from others through the medium of books; for it is the contrast of different colors which enables us to distinguish the letters, words, and sentences, in a written or printed book—so that we should now have been almost as ignorant of the transactions of past ages, as we are of the events which are passing in the planetary worlds; and, consequently, we could never have enjoyed a written revelation from heaven, nor any other infallible guide to direct us in the path to happiness, if the Almighty had not distinguished the rays of light, and painted the objects around us with a diversity of colors,—so essentially connected are the minutest and the most magnificent works of Deity. But now, in the present constitution of things, color characterizes the class to which every individual belongs, and indicates, upon the first inspection, its respective quality. Every object wears its peculiar livery, and has a distinguishing mark by which it is characterized.—*Dick's Christian Philosopher.*

How and What to Read.

The intelligence of an individual is not always measured by the amount which he reads. A large amount of reading may in fact become hurtful, unless attended by a corresponding amount of thought. The following suggestions upon this subject, by Sir William Hamilton, are both interesting and valuable:

"Read much, but not many works. For what purpose, with what intent do we read? We read not for the sake of reading, but we read to the end that we may think. Reading is valuable only as it may supply the materials which the mind itself elaborates. As it is not the largest quantity of any food taken into the stomach that conduces to health, but such a quantity of such a kind as can be digested; so it is not the greatest complement of any kind of information that improves the mind, but such a quantity of such a kind as determines the intellect to the most vigorous energies."

The only profitable kind of reading is that in which we are compelled to think, and think intensely; whereas that reading which serves only to dissipate and divert our thoughts is either positively hurtful, or useful only as an occasional relaxation from severe exertion. But the amount of vigorous thinking is usually in the inverse ratio of multifarious reading. Multifarious reading is agreeable, but, as a habit, it is, in its way, as destructive to the mental as dram-drinking is to the bodily health.

"Our age," says Herber, "is the reading age;" and he adds, "It would have been better, in my opinion, for the world and for science, if instead of the multitude of books which now overlay us we possessed but a few works, good and sterling, and which, as few, would be therefore more diligently and profoundly studied."

Need of Carefulness in Old Age.

An old man is like an old wagon: with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it, and ruin it forever. Many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, and mended with difficulty. A young tree bends to the gale; an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or damp; a severe chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.—*Popular Science Monthly.*

Whisky and the Gallows.

A man was hung in Chicago not long since for the murder of his wife. When standing under the gallows, he seized the rope with which he was to be hanged; and holding it up to those who had gathered to see him executed, he said, "Whisky did this for me. When any of you take a drink of whisky hereafter, think of this rope and remember my fate." Such an awful warning and appeal ought to be heeded alike by the thousands who are drunkards and those who are but tipplers in the use of whisky. What it did for Driver it may do for them. Especially let boys beware of strong drink. Very many of the murders of which we read in the papers would never have been committed but for drink. Beware of the beginning of this evil habit.

JOY IS FOR ALL MEN.—It does not depend on circumstances or condition; if it did, it could only be for the few. It is not the fruit of good luck or of fortune, or even of outward success, which all men cannot have. It is of the soul or the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Bushnell.*

BAD RELIGION.—It is well for us to know how to act where providence has placed us. Many fail to do their duty because they wait for better opportunities and means of more striking services. They have a mite, but will not be charitable until they can give pounds; they have a talent, but will not invest it until they have five; they are good, but will not do good until they are great. This is bad religion and bad philosophy. The true way is to glorify God, no matter who or what we are, believing he will accept us when we give according to that which we have.

OPEN THE HEART.—There is dew in one flower and not in another, one opens its cups and takes it in, while the other closes itself and the dew runs off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive them.

Russian Aid Fund.

CASH RECEIVED.

CORRECTION.—In the Report of the July No. of Christian Naffziger, Hopedale, McLean Co., Ill., we should have said, from the church in Tazewell Co.	
From the Church of Summerfield, Funk family, Bloomington, Ill.,	35.00
Summerfield Church	39.00
Gerhard Vogt, Russia	50.00
	\$124.00
Jacob Leisy, (loan) Summerfield	250.00
Peter C Zeigler, for a servant	70.00
From Church in Clear Spring, Washington Co., Md., by Josiah Brewer, Christianity requires	42.50
Peace	5.35
From Zion's Church, Franklin Center, Lee Co., Iowa, by Chr. Showalter	200.70
J W Schrock	5.00
A. Broke Hygema	2.00
From brother from Carroll Co., Ill.	5.00
David Basinger from Church in Allen Co., Ohio	180.00
Sweitzer Church, Allen Co., Ohio	590.00
Loan	476.75
Gift	476.75
From friends in the vicinity	38.25
	1105.00
From Church in Midflin Co., Pa., by Samuel Yoder	350.00
For John Fried's loss by fire from a brother from Sterling, Ill. by D. Boesinger	2.00
From Christopher's Church, and others	4.75

Obituary.

Died, on the 6th of September, in Holmes county Ohio, of Seiotic Rheumatism, Sister CATHERINE, wife of George MUMAW, aged 48 years and 2 days. Her mortal remains were committed to their final resting place on the 7th, in the presence of a large concourse of friends and relatives who had assembled to pay her the last tribute of love. She leaves a deeply afflicted husband, with whom she lived in peace for a period of thirty-one years, seven children, four grand children, three sisters and four brothers to mourn their loss. Services by Henry Beery and Henry Kilmer in German, and the writer in English, from 2nd Timothy, 4:6-8.

Sister Mumaw was afflicted for about three years, and toward the latter part of this time she was totally deprived of the use of her legs, and had to content herself in reclining on a rocking-chair, or upon her bed. She had continual pains—sometimes hardly to be endured, yet she was always cheerful and pleasant, and bore her afflictions with much patience and Christian resignation. It seemed that no physician could restore her; none but the Great Physician, who we have great reason to believe has restored her to that healthful clime in a state of bliss and eternal joy and happiness, in the heavenly mansions, in the presence of an innumerable company of angels; among those who came out of great tribulation, and washed their robes in the blood of the Lamb, among those who hunger and thirst no more, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, pure as Crystal, and shall wipe away all tears from their eyes."

The father and children may well comfort themselves with the hymn:

"Farwell mother, God has called thee
Home to dwell with Christ above;
Where no pain nor sickness enter,
And where all is joy and love.

Here thy form was bent and feeble,
Sore disease had bent thee down;
But through grace and faith in Jesus,
Thou shalt wear the golden crown."

which the departed mother selected during her stay at the Mansfield Water Cure, and handed it to one of her daughters, exclaiming, "Preserve this hymn: you may want it as a token of me." She was for many years a member of the Menonite Church, and was faithful in the discharge of Christian duties: was a bright and shining light in the church, beloved and respected, a kind and affectionate wife, mother and neighbor; and by her Christian course, walk and conversation, became endeared to the hearts of a large circle of acquaintances among whom she lived.

Her greatest solicitude was for her children. A few days before her death she called them all to her bed side, extending her pale and feeble hands, embracing each in her arms and bidding them the last farewell: earnestly exhorting them to consecrate themselves to God and his service, associate with humble and good people, and so live and labor that they could all meet her in heaven where there is no parting. It is hoped that her motherly admonitions will not be forgotten.

The neighborhood and the church deeply deplore their loss. She is greatly missed by all, but especially by the bereaved father and children, and will only be comforted by the thought that their loss is her eternal gain; by the thought that she has fought the good fight, finished her course and kept the faith.

Henceforth there is laid up for her a crown of righteousness, which the Lord, the Righteous Judge will give her, and not only to her, but to all them that obey his gospel, and love his appearing. JACOB KILMER.

Died.

July 23rd, near Richfield, Snyder Co., Pa., of the infirmities of age, Bro. GEORGE ZIMMERMAN, aged 79 years, 8 months and 28 days. Bro. Zimmerman was a deacon in the church about fifty years. Appropriate remarks were made on the funeral occasion by Bros. Samuel Winey, D. Thomas and Jacob Graybill, from Job 16:22.

Aug. 10th, near Mexico, Juniata Co., Pa., SARANNA WEAVER, only child of Samuel and Catherine Auker, aged 18 years, 5 months and 17 days. She leaves a husband and one child to mourn their irreparable loss. May the Lord sanctify their afflictions as a means of bringing them nearer to the Savior. Services by Bishop Jacob and William Graybill, from Acts 11:15.

Aug. 14th, in Rapho, Lancaster Co., Pa., Bro. JOHN NISLEY, in the 65th year of his age. Sermon by the brethren, Henry and John Landis and Jacob N. Brubaker.

Aug. 16th, in the Richfield congregation, Snyder Co., Pa. Sister MARY LANDIS, aged 79 years, 2 months and 16 days. She retired in the evening in good health, and in the morning she was found dead. Sister Landis has been a worthy member of the church, and we have reason to rejoice in the thought that she has gone to await the crown of glory that is in reserve for the faithful. Discourse by Samuel Winey, D. Thomas and Jacob Graybill.

Aug. 17th, in Snyder Co., Pa., PETER AUKEK, aged 76 years, 3 months and 5 days. He leaves a widow and a large family to mourn their loss. He was a faithful brother, and we believe he is now safe within the folds of Jesus. Discourse by Christian Graybill and Bishop Winey, from Isa. 60:20.

Aug. 24th, near Intercourse, Lancaster Co., Pa., CORA AMANDA, daughter of Henry and Frances Leaman, aged 6 months and 19 days. Funeral services by Samuel Wenger and John Landis, from Job 1:21.

Also how changed that lovely flower
Which bloomed and cheered my heart!
Fair, fleeting comfort of an hour,
How soon we're called to part.

Aug. 27th, in Strasburg, Lancaster Co., Pa., of congestion of the brain, ANNA ELIZABETH, daughter of Bro. Henry T. and Sister Anna S. Andrews, aged 2 years, 6 months and 23 days. The little one was sick but two days when Jesus called her home to adorn his mansions. Many persons attended the burial to sympathize with the bereaved parents, on which occasion impressive remarks were made by Benjamin and Amos Herr, from Psalms 4:13, 14.

I take these little lambs, said he,
And hold them in my breast;
Protection they shall find in me,
And be forever blest.

Aug. 29th, in Elkhardt, Elkhardt Co., Ind., of congestion of the lungs, GEORGE DENNISON, aged 60 years. Buried at Plain's Burying Ground. Services by J. F. Funk. He leaves a widow and five children.

Aug. 30th, in Elkhardt, Elkhardt Co., Ind., of chronic diarrhoea, JOHN EISEN, aged 24 years, 2 months and 8 days. Buried at Shaum's burying-ground. Funeral services by the brethren C. Christophel, H. Shaum and J. F. Funk, from the words, "We have no continuing city here." He came from Russia recently with Jacob Wiebe's church, and remained in Elkhardt when the party left, on account of his sickness which terminated in death. He was a sincere and devo-

ted Christian, and gave evidence of a sure hope in Christ. He leaves a wife and one child and his aged parents to mourn their loss. Sept. 2nd, in Elkhardt, Elkhardt Co., Ind., of hooping-cough and spasms, SYLVIA LORENSK, daughter of Geo. B. and Mary C. HOLDREMAN, aged 2 years, 2 months and 8 days. Buried at Shaum's. Services by H. Shaum and J. F. Funk, from the words, "It is well with the child." The sweet little flower gently dropped its head and passed away, to return no more forever; but we hope to meet her again where no tear shall ever dim the eye nor sorrow cloud the heart.

Sept. 3rd, in Lancaster Co., Pa., after a short illness, with lung fever, CHRISTIAN F. ANDREWS, aged 30 years, 4 months and 24 days. On the 23rd of Aug. he and his family went to visit some friends, but before evening he became very sick and was taken home, and in a few days his spirit fled to its Maker. He leaves a father, mother, wife, sister and brother, to mourn his departure. In the midst of life we are in death. Services by J. Landis and Chr. Herr, from Luke 21:1, last clause of 28th verse.

Sept. 13th, in East Donegal, Lancaster Co., Pa., Bro. MICHAEL HOSTETLER, aged 80 years, 9 mos. and 13 days. Services by P. Nisley, H. Shenk and J. N. Brubaker.

Sept. 27th, in Elkhardt, Elkhardt Co., Ind., of Typhoid fever, ELIZABETH DENNISON, aged 50 years 6 months and 20 days. Buried at Plain's Burying-ground. Services by J. F. Funk.

Letters Received.

A B Landis, W McGinnis, F W Bachman, John Lintner, J E Springer, Dilton H Moyer, Jonas B Kauffman, A W D Long, John Hege, B C Amstutz, David Basinger, Jacob Ernst, J J Weaver, J D Stauffer, John East, Elias Bear, A Friend, A Brother, a letter from Hinkleton, Pa., inquiring the price of Menno Simons' complete works, with no name, Henry Neiss, E N Nisley, Elias Lehman.

MONEY LETTERS.

A—R Arisman, C Auchberger.
B—Samuel Burkholder, Noa Bechtel, Moses Bitsch, Gabriel Baer, Johnathan Byler, Lydia Buckwatter, Jacob C Bixler, J A Brown, Elizabeth Bauer, Dan S Brenneman.
C—Jacob Culp, C C Culp.
D—Stephen Detweiler, G Detweiler, Stark Dennison, John Dillsaver, John C Deaulinger.
E—Peter Eby, M H Engle, Samuel M Eberly, Menno Eby.
F—Joseph Forry, Moses Frame, J S Funk, John Fast, John B Foreman.
G—Isaac L Gehman, Michael Gingrich.
H—E Hensley, Jacob Heiser, Ulrich Hostetler, John Hoover, J M Herr, John Hostetler, S. David Hertzler, Leonard Hendricks, David Hirsch, Joseph M Hermon.
I and J—John Johnson, K—M King, C Kratz, Joans J Kauffman.
L—John L Leshner, D H Landis.
M—Elias R Miller, Samuel Miller, Chr. Martin, Tobias M Miller, John Matt, Samuel Mast, David F Muma.
N—Chr. Neuhanser, Edw. Nietrauer, A Nold, John Neuschwander.
P—C J Plank.
R—S L Roth.
S—Christian D Sluabach, Ephraim Strickler, Joseph Schantz, L M Shenk, J P Schmitt, Rudolph Snider, Henry Shenk, J W Schroek, Jonathan Snucker, Frederick Stauffer, Noah Shenk, T—Abm, D Troyer, Abraham Techantz.
W—Emma A Wade, A Wisler, Anna Weaver, A M Witmer, Christian Wierler, A Wambold, Zimmerman Weaver, David F. Yoder.
Y—Reuben Yoder, T D Yoder, Jos. Yoder, Thomas D Yoder.

GOING EAST—MICHIGAN DIVISION.

AIR LINE DIVISION.

GOING WEST.

KALAMAZOO DIVISION.

CONNECTIONS.

J. E. CURTIS, Supt. Mich. Div.
E. E. ROBINSON, Ticket Agent.

this office, at the following rates:

Huebner's Bible History, English, 1.

F. FUNK & Bro., Elkhart, Ind.

* Prussian Thaler 70 cents gold value.
 ** A Rubel is about 75 cents gold value.

Elkhart, Ind.

ey exchanged by Bro. Schutt, in Hamburg, for only in this way can they be secured against being overcharged and advantage taken of, as shown by the following letters, &c., which are here inserted, as warnings for those interested:

Hamburg, July 9th, 1874.

To David Goertz, Summerfield, Ill.: To confirm my letter of the 25th of June, I will herewith inform you of a circumstance which, according to my opinion, should be published among the brethren in Russia who propose to emigrate.

The agent of the Hamburg and American Steamboat transportation Company (Bolten's Line), in Berlin, B. L. v. Treutschler, has several times exchanged money for Mennonite emigrants, and given them such unfavorable rates that the parties sustained no inconsiderable loss. Peter Heidenbrecht, John Thieson and Jacob Fast, who recently made their way through there, had a considerable sum of money exchanged by Treutschler, who charged them at least one-half *ver-groschen* on the 60 dollar note, and at the regular market price, leaving the matter of a reasonable compensation for his labor entirely out of the question.

These persons complained to me about the matter and left their testimony of the truth of their statement with me in writing as the following copy will show. I advised them to demand of Treutschler, by letter the amount he had overcharged them; he, however, paid no attention to the letter, not even answering it."

Yours truly, HENRY SCHUTT.

Corr.—We the undersigned hereby certify that according to the account which we still hold, we paid to Mr. L. v. Treutschler in Berlin, general agent of the Hamburg and American Packet Line of Steamers, 1 Thaler and 13 Silver Groschen for a dollar in gold, while at the same time the rate in Hamburg was only 1 Thaler and 13 S. G. according to the accompanying report from Henry Schutt of that city.

We present this to our brethren who are about to emigrate, and warn them not to have any dealings with the said Treutschler, as under the guise of affording them security and helping them, he only seeks opportunity to take advantage of them.

In witness whereof we append our own signatures this 30th day of June, 1874.

Neunslag, Bismund, JACOB FAST, PETER HEIDENBRECHT, Gtow, Jekelerinslaw, Russia. JOHN THIESON.

[Then follows the testimony of the witnesses, who certify that the above signatures are correct and true. Signed by H. STOCKFLETER.]

Translator.

After showing to a sufficient extent the advantages secured by the Mennonite Board of Guardians, and their agent in Hamburg, for the benefit of our brethren while on their journey from Russia to the place of embarkation, and which advantages if the Board continues, they will be able to maintain in future, for all who desire its aid, we are now able to give some further information, in relation to the voyage across the ocean by the well-arranged Inman Line of Steamers.

Bro. Andreas Schraag, who with eleven families, opened the way over this line, writes in reference to the voyage after his arrival in New York, to Henry Schutt, in Hamburg:

Respected Brother Schutt:

I heartily rejoice to be able to inform you, that we arrived in New York yesterday at 5 o'clock, and are all in the enjoyment of good health. The voyage was pleasant, although during the first few days most of us suffered from sea-sick-

ness. Soon after our ship anchored Bro. Warkentin came on board and took us in charge. We have no complaints to make; were well treated, but our chests were injured considerably by being pitched from side to side by the roughness of the sea. With the exchanging of our money Bro. Warkentin rendered us every assistance.

We took our tickets direct to Yankton and at four o'clock this afternoon we are to embark for the west, and by Saturday evening are to be in Yankton. If any more of our people come, please have them take gold drafts the same as we did, and only get in Hamburg, as much in greenbacks as they will need on the voyage.

We thank you sincerely for your kindness and labors on our behalf; the Lord reward you. With sincere greetings,

Yours Respectfully,

New York, ANDREAS SCHRAAG, May 19th, 1874. CHRISTIAN MILLER.

In the same manner, those who have since come by this line, have also expressed their gratitude, not only towards us, but also towards the captain of the ship, and the Steamship Company; and as our Secretary, in Bro. Warkentin's stead, in New York, the 31st of August, went on board the City of Richmond, which had just then arrived, to receive the brethren from Poland, he found them just engaged in signing a letter of thanks, for their good treatment while on board, both from the captain and the crew.

3. The first landing-place of the newly arrived emigrants in New York, for those who have taken steerage passage, is Castle Garden, where all emigrants are registered and booked, and here really commence the personal labors of the Board in New York City, which labors were first performed by our Business Agent, B. Warkentin; afterwards as Bro. W., on account of his own private duties was not able to absent himself from home, his place was filled by the secretary of the Board. In Castle Garden emigrants may stay until they can secure tickets and provisions to continue the journey.

Here, however, persons, unless they have positively determined their destination, (which many have not), are often led to purchase tickets to places where they do not wish to go. The fault, however, is their own, and for the agent of the Board to prevent this purchasing of wrong tickets by those who still possess means sufficient, is as difficult a matter, as it is after the purchase, to get them exchanged, since such tickets are always bought at full price and not at the contract prices of the Board. For this reason we cannot too much impress upon the minds of the emigrants as they arrive

in N. York, the fact that they do not purchase their tickets before they meet the agent of the Board, and receive his advice and instruction; they will do much better to leave the whole matter of their further transportation to be arranged by the agent of the Board, as in this manner it will not cause half the difficulty and care, neither to the agent of the Board nor to the officers in charge of Castle Garden, and of the Railroad companies interested in their transportation.

Another difficulty which presents itself to the agent of our Board is to ward off the host of other agents of all kinds and other persons who impose themselves upon the emigrants as soon as they are allowed to leave Castle Garden, for the purpose of making gain of them. The most difficult of these were those who made their advances under the guise of *Christian love or disinterested benevolence* towards the Mennonites, and who had formed the idea that the Mennonite emigration, of which more or less has been said in nearly all the New York papers, would offer them a sure and extensive opening for their business operations; and with this object in view they used every means to cast reproach upon the representatives of the Board, and awaken the prejudices both of the Board of emigration in Castle Garden, and the emigrants themselves, against the Board, that in this way they might prevent our agent from obtaining admission to Castle Garden, which at best is a difficult task, and destroy his influence and his purposes.

The result, however, of these unfriendly designs and efforts was, that these persons, by their unwise proceedings, were caught in their own traps, destroying their own influence, and bringing themselves into such reproach that it will be impossible for them, in future, to hinder our work any further, while others have so exposed their unrighteous designs that they have in other directions also lost every confidence which they once enjoyed.

This result we consider as an evidence that our righteous purposes, begun in the fear of the Lord, and prosecuted under the manifest blessings of our heavenly Father, need fear no evil and no deception. We here add the following remarks from Bro. Tobias Unruh, from Karlsvalde, who writes under date of

July 7th: "Last Fall the brethren Jacob Isaac and Benjamin Unruh, went from here to America, and in Castle Garden they met Pastor Robert Neuman, with whom they formed a very intimate acquaintance, which was afterwards continued by correspondence. In a letter, Neuman wrote to Isaac as follows: "Recently I received a visit from the General Consul of Russia. From him I learned that the Russian Government sent an order to have matters here investigated. The Russian Government believes that your people have fallen into the hands of swindlers, as also was the case: If I had not warned you in time, with Hiller, &c., there would have been in store for you only misfortune. Now the Russian Government retains the passes until the matter is closed up. My advice would be, that you should at once state where you want to settle. I have extended you my hand, and even offered to go with you if need be." With this letter Neuman also sent a list of land, &c.

The Board believed that this intimation in Bro. Unruh's letter might prove valuable as an aid to throw more light upon the circumstances of the brethren as connected with the emigration movement. Possibly it might be that the declaration of this matter might lead to a more successful result with the passes. With this object in view our Secretary, while in New York, addressed a note to the Russian consul, in reference to the remarks of Pastor Neuman, desiring further explanation of the matter, in reply to which the Consul General wrote,* that such a declaration as the one quoted by Neuman in his letter to Bro. Isaac had never proceeded from the Consulate, as the Consul at New York never received any such instruction from the Russian Government. This reply of the Consul was accompanied with an invitation to visit him personally, and through this interview the representative of the Board learned that at the Consulate in New York, little was known concerning the special circumstances of the emigration of the Mennonites from Russia, and the Consul desired to learn more about the matter. Also the *Charge d'Affaires de Russia*, at Washington, who was in New York in the early part of

September, sent an invitation to our agent to visit him, but as he was not able to see him before he had left the city, he afterwards wrote to the Secretary of the Board making inquiries about various points relating to the emigration movement. The officers of the Russian Consulate in New York, however, seemed to possess full particulars regarding Hiller's visit to Russia, and their feelings manifested by them towards him were so unfavorable that I felt it especially necessary to assure the gentleman, on the occasion, that the Board had no connection in the least with the actions of Hiller.

After the new-comers in New York have passed through all the various difficulties referred to, and the necessary notes of those who come on the funds of the Board have been signed, the next difficulty that meets our agent is, to assign the places for those who come without means, and who are to find homes with brethren in the East, separate them one from another, and start them on their way. This in most cases requires much time, as the determination to separate themselves from their accustomed society, their friends and oftentimes from their own families (in cases where the larger children are to take separate places), almost as soon as they have landed on American soil, requires naturally, conflicts and resolutions that produce scenes which are in the highest degree painful, both to those who are thus to be separated and to him whose duty it is, after the parties have determined upon such separation, to send each person or party on the way to their respective destinations. This often requires peculiar decisions, in which, however, the tender feelings of our natures must give way to the law of necessity, and soon the little parties are brought to their respective depots and put on board the trains, and with good wishes for their future welfare in the land they have chosen, they are borne away.

The benefits and advantages which a proper representative of the Board of Guardians in New York (including Castle Garden), has made available for our Russian brethren, have not only been enjoyed by those who came over the Inman Line, but also by others. In exchanging money our agent was not always able to

give his personal attention, on account of having too many other things to attend to; but in this work Friend William A. Berkemeyer, of the German Mission House, 426 and 428 Pearl St., (which house we recommend as one above all others of this class as worthy of patronage), assisted those having drafts to exchange in the very best manner, for which we take this opportunity to express our sincere thanks, and desire also to say that should any emigrants arrive at a time when no one of our committee is in that city, Friend Berkemeyer will render them all needful assistance, and they may impose in him, under all circumstances, the most implicit confidence. In conclusion of this point we would yet remark, that when Bro. Jacob Buller's church from Alexanderwohl arrived, the representative of the Pennsylvania Aid Committee was also present. The two Aid Committees labor together so far as the conditions of the two separate contracts under which they are respectively bound, allow unity of action; and it is our purpose hereafter to unite the actions of the two committees more than heretofore; so that in circulars which we hereafter be issued, the committees may speak of one another with more regard for each other's efforts and interest, than was the case by one of the parties in their first circulars, which was the result of misunderstanding, brought in from outside influences, but which have now, by a proper understanding with the parties interested, been removed.

4. The Board has now furnished passages for about seventy families who came without means, and landing during the past Summer in New York. These required about \$11,000 for their passages. Of these about thirty families, mostly from Wolhynien, went to Dakota. The others are scattered about in various churches in New York, Pennsylvania, Ohio, Indiana, Iowa, Illinois, Missouri, and Kansas. Besides the places already taken, there are still others offered for those who are still expected from Wolhynien (Tobias Unruh's church), the first part of which, according to recent information, expected to start from Russia about the first of October, so that we expect to be able (if at least some more places should be offered), to secure homes for all who may arrive during the present Fall.

*This correspondence was conducted in the Russian Language, and the original is preserved with the records of our Secretary in the office of the M. E. O. G.

The whole number of families who, under the care of the Mennonite Board of Guardians, came over the Inman Line, is about two hundred, of whom (after deducting forty families mentioned above), about seventy families went to Dakota and eighty families to Kansas. We still expect one hundred and fifty families more this Fall.

The Hamburg American Line, (Bolten's) brought over some three hundred and eighty-six families on a contract made with them by the brethren Buller and Ewert, of whom sixty families went to Dakota, eighty families to Nebraska, and two hundred and thirty families to Kansas. The balance are stopping at different places. If these three hundred and eighty-six families would have come over the Inman Line on our contract rates they would have saved altogether over \$12,000, which sum, if given to the aid of those without means, at least seventy-five families might have been brought over from Hamburg to the West on the Inman Line.

Under the supervision of Jacob Y. Schantz, and the Aid Committee of Canada about two hundred and thirty families were brought, during the past Summer from Hamburg, by the Allen Line via Liverpool and Quebec, which have settled in Manitoba. They came chiefly from the Berghaler colony in south Russia, and about one-third of the number is comprehended in Bro. Cornelius Töews' (Tafes) church.

By adding to the eight hundred and fifty-one families which came over the present season about forty families which came over last year, of whom five families went to Kansas, fifteen to Minnesota and the balance to Dakota, we have the whole number of Russian Mennonite families now already in the country about nine hundred, and after the three hundred families still expected, the whole number of emigrants from Russia at the close of Navigation will be about twelve hundred families.

These nine hundred families already here have formed themselves into five different Settlements in N. America, as follows:

Manitoba, B. A.,	230 families,
Dakota Ter., U. S.,	200 "
Minnesota,	15 "
Nebraska,	60 "
Kansas,	315 "

Among other churches in the more eastern states, 60.

The sixty families last mentioned, which remain in the several churches in the more eastern portions of the United States, are partly such families as are poor and must needs first earn for themselves the means to settle in the West, and partly such as are waiting for their friends yet in Russia; so that when they come they may together choose for themselves one of the several localities where settlements have already been formed, where to establish permanent homes.

A general average from the passenger lists gives about four full passengers to the family, so that we may safely estimate at least five souls to the family, according to which estimate the number of souls included at these five places of settlement would be as follows:

Manitoba, *	1150 souls,
Dakota,	1000 "
Minnesota,	75 "
Nebraska,	400 "
Kansas,	1575 "
Other places,	300 "

These estimates, however, are only given as approximate numbers, as we did not have time, for this report, to get correct statistics. This, however, will suffice for our present purpose.

5. As we are informed from creditable sources, there are about 1000 families making preparations to emigrate next year, from which it appears that the emigration movement from Russia will assume still larger proportions than during the present year, so that the Mennonite Board of Guardians, if it be continued, will in the future find sufficient opportunities of usefulness to the Russian brethren, if they desire it. The Board will not fail to do all in its power for their assistance, and we trust that all prejudices and doubts towards our work will disappear when we can lay before the brethren facts to guide their judgment.

We may here also state that a great many of the brethren who have come over, write letters to their friends in Russia and send them to Bro. Schutt in Hamburg to be forwarded from there to Russia, without prepaying postage to Hamburg. We would herewith request the brethren to send no more letters without prepaying postage, as such

* In regard to the members in Manitoba, Bro. Samuel Y. Schantz informs us that there were 271 families, counting about 1400 souls.

letters cost double postage, and this double postage Bro. Schutt has so far charged to the Board, which however, on account of the large number of letters that may from this time forward be sent, can no longer be allowed, since the Board has made no provision for such accounts and hence cannot be responsible for them being forwarded at all. Under date of Sept. 21st, Bro. Schutt writes: "Recently a number of letters, postage not paid, have been sent to me to be forwarded to the brethren in Molotschna, which I have charged to the Board. This is not in order, and I cannot explain, why this double postage should be expended. By all means inform our friends everywhere of this matter and tell them that I will willingly forward their letters on to Russia, but in every case I expect that the letters be sent to me prepaid."

6. For a report of the receipts and expenditures of the Board, we refer the reader to the Report of the Treasurer in the September number of the Herald of Truth. The efforts of the Treasurer have so far succeeded in obtaining from time to time, fresh contributions for the aid of the emigrants, notwithstanding further additions to the same will be needed and gratefully received, as we have not yet enough to cover the expense of the journey for the 75 families of Unruh's Church, from Wolhynien. In addition to this there is also already a request made by Bro. Eckert, Bishop of the Mennoniten-Brudergemeinde, near Saratow, Wolga, for aid, next year. Eckert was here in America in the month of August, sent by his church, and visited several members of the Committee for the purpose of making inquiries about obtaining aid for about 50 families who want to come with him next year. As our treasury was pretty well exhausted we could give him no encouragement for help; neither the Pennsylvania Aid Committee, hence he was compelled to return home without the accomplishment of his purpose, with the hope, however, that he might later receive information of the granting of his request by letter. We should like to help him, and that soon, but as this depends entirely on the generosity of the American Brotherhood, we can for the present only recommend Bro. Eckert and his Church to the charity of the brethren.

7. A number of requests have also been made to the Board for aid from the funds of the Board to begin their settlement. This, however, we cannot do, as this would not be allowed by sec. 4, of the decisions of the Board adopted Jan. 2nd, 1874, and also referred to in sec. 3 & 4 of our second circular.

That conclusion allows us to give means to pay passage only; in order, however, not to positively disregard all such requests, the Board have used their best endeavors to obtain means for this purpose, outside of the funds of the Board, for those needing them, which has also on several occasions been done by our President, Christian Krehbiel. In order, however, that this might be done hereafter, we here add the following letter:

Lincoln, Nebraska, Sept. 30th, 1874.
Rev. Christian Krehbiel, Summerfield, Ill.

Dear Brother in Christ, We the undersigned, came from Russia only a few weeks ago, and have settled here in Nebraska. "As we are poor, and already a considerable portion of our expenses were paid already by our own Church, and we are entirely without means, for the establishment of our homes, we take the liberty, to ask you to loan us a certain sum of money, which we with the deepest gratitude will return to you on whatsoever conditions you may give it. &c."

This document is subscribed to by 14 families, which came with Bro. Buller's party, though members of other congregations,* are settled on Government Land in Franklin Co., Nebraska. In a second letter from the brethren to the Secretary of our Board they speak of "free gifts," from which we understand that either a loan or free gift would be thankfully received, hence we herewith recommend the desire of these people to such brethren, as are inclined to give to their aid in the manner and for the purpose they wish.

8. Bro. Jacob Y. Schantz, from Berlin, Ontario, some time since informed us that the Aid Committee in Canada had opened a subscription paper, for the purpose of raising 20,000 dollars to be loaned to the Berghaler Church, which had settled in Manitoba, at six per cent. interest, on eight years time. This subscription has been circulated with good success and the brethren subscribe from 100 to 1000 dollars.

9. We here add the following letter from our agent in Hamburg, not for the purpose of honor or praise to any person, but to show in what

* It seems in Russia great care is taken to keep each congregation distinct from the other. These are members of several other Mennonite Congregations and they only came in company with Buller's Church on the journey.

manner our aid work is looked upon on the other side of the Ocean.

To David Goertz, Dear Friend: I rejoice that our Board in making a contract with William Inman, has succeeded in making so good a choice, as from all sides I hear this line well spoken of, and this will release me from the enmity and chicanery which are laid in my way by the Directors of the various Steamship lines here. These men seem to disown entirely my position, as I am offered the very best pecuniary advantages, if I should only consent to work for their companies. It is said indeed that our friend Jacob Stuckey from Kotsufka himself says, that he was offered 1000 Thalers, by one of the agents of a certain Steamship Company if he would not come to me, nor go by the Inman Line. It is needless that our papers there should bring this fact before the people, generally, and as friend Stuckey is now with you in America, you can satisfy yourself as to the truth of the report.

The directors of the Bolten Line here, have not only, from pure envy, denied me the privilege of coming on their ships, and not even allowed me to shake hands and say "Good-bye" to my friend, Bishop Buller, but (what is hardly credible) the chief Commissioner of Passages with B. v. Treuschler, a certain Mr. Metzendorf, (also agent with A. Bolten) stooped so low as to heap upon me words of the most degrading abuse, and threatened me with personal violence, because I published the letter of Thieson, Heidenbrecht and Fast, in which was exposed the advantage his employer had taken of those men in exchanging their money.*

So many such unpleasant little things present themselves with the Mennonite emigration from Russia, that it would be very much to be regretted, if all those who desire to emigrate during the coming years should be denied the advantages of the protection afforded by the Board, which would be the case if as you intimate in your letter of August 14th, that after the emigration of Unruh's Church, the Board would be withdrawn. For the sake of the good cause, let not this be done, but do assist and aid as far as lies in your power, and if it cannot be done on the extensive plan, as hitherto, we may still help as far as we are able, and I hope the Philadelphia Committee will next year join hands with you; as to go by way of Antwerp is in all cases less advantageous than by Hamburg, and there our brethren will no doubt also choose the Inman Line.

This is to be desired, as then we will be able to secure proper arrangements and gain confidence in the workings of our Board. With friendly greetings.
HENRY SCHUTT.

10. In reference to the continuance of the Board during next year, and the progress of the aid-work in a manner that will meet the necessities and the demands of the case, and to a proper consideration of what has been done during the present year, we would herewith suggest, That all the local and branch Aid Committees, as they were chosen by their respective church Congregations, appoint a General Conference.

* The undersigned officers of the Mennonite Board of Guardians were only elected temporarily, because there was then no time for further delay, expecting that an election for permanent officers, in which other Aid Committees also would join, would soon occur; but time passed on and the temporary elected officers were compelled to enter upon their work to meet the necessity the case demanded, and so have in their weakness tried to fill the place, as best they could, expecting however that with the next election permanent officers will be put into the place.

ence, where each Committee, if not by all the members, should at least be represented by delegates, so that at this Conference, all the necessities of the case for the future, as they have developed themselves through the experience of the past year, may be taken into consideration, and, that this purpose may be the better attained than was the case at our Conference on the 2nd of January, 1874, according to our opinion, the brethren from Russia already in this country, should also be represented by committees appointed for the purpose, and share in its deliberations. All the committees which accept this proposal should also without delay confer upon the time and place for such Conference.

In conclusion we remark that we may with feelings of thankfulness to our heavenly Father, who led Israel with a mighty hand out of Egypt and the house of bondage, acknowledge to his eternal promise, acknowledge the faithfulness of God, for he has not left us without his blessing and assistance, of which we have the most direct evidence. This we could in no wise have experienced, had it not been for our sincere purpose to devote our time and strength to the glory of God and the good of our brethren, without any regard for selfish ends or personal interests. Probably this is the last report of our work that will be given during the present year, unless it be a brief report after the arrival of Unruh's church, and as Secretary of the Board, in the hope that at the next election a successor to fill the place* will be appointed, I would take the opportunity, on this occasion, to express my sincere thanks for the trust reposed in me, both by the brethren in this country as also by those who have emigrated, and commend the maintenance of the work of the Aid committee to the care of the brethren and the protection of the Lord, with which the officers of the Mennonite Board of Guardians all join.

CHRISTIAN KREHBIEL, President,
DAVID GOERTZ, Secretary,
JOHN F. FUNK, Treasurer,
B. WARKENTIN, Business Agent.

Summerfield, Ill., Oct., 1874.

For the Herald of Truth.

Value of the Immortal Soul.

"What shall a man give in exchange for his soul?" Matt. 16: 26.

During the Savior's sojourn on earth, when he was performing his mighty miracles, such as making the lame to walk, opening the eyes of the blind, unstopping the ears of the deaf, feeding the thousands with seven loaves and a few little fishes, proclaiming the glad tidings of salvation to a sinful people, and doing good to the souls of men, there arose against him a storm of fiery indignation such as the world never saw.

Here we behold Jesus, the Savior of mankind, leaving his Father's throne in heaven, coming upon earth as a servant, living among men, and appearing in all things like a man, sin excepted, taking upon himself the sins of the world, and making the way possible for man's redemption. For this he suffered the ignominious death of the cross, that by the shedding of his precious blood man might become reconciled to God, and receive pardon for his manifold transgressions.

The value of an immortal soul is so exceedingly great that we cannot estimate it. There is no standard by which we can estimate it. If we were to imagine every grain of sand on the sea-shore and every drop of water in the ocean a valuable gem, their united values would sink into utter insignificance when compared with the value of a single, immortal soul; or it would fail to convey to our minds any adequate idea of its immense value. Even if this immense wealth were spent in the pursuit of happiness it would not purchase that bliss for which the soul still pants.

Dear friends, beyond this time there is a never ending eternity, where the soul will live forever in eternal happiness or eternal misery—in the presence of God and his holy angels where all is peace and joy and happiness, or with the devil and his angels, in everlasting torment, where the worm dieth not and where the fire is not quenched. There is a great work for us to do, and at most but a short time in which to perform it.

Every individual who has arrived at the years of understanding, has a precious soul to be saved or lost. *Lost!* how sad the sound! *Lost!* it need not be. It is for us to choose. The way is open. Salvation is free.

God sent his only begotten and beloved Son into the world that whosoever believeth in him should not perish, but have everlasting life. Then come to the waters of life and drink. Come, ye hungry, thirsty souls, and partake of the offered mercy. Make no delay. This night your soul may be required of you, and if you have not devoted your energies in the cause of Christ, sad indeed will be your case.

If the soul was not of such incalculable value God would not have loved it so much, and Jesus would not have suffered so much for its redemption. Christian friends, falter not. Though storms arise, though afflictions come, though trials and sufferings, and persecutions meet you on every side, put your trust in Jesus. God will not forsake you, nor suffer any to be tempted above that he is able to bear. And whether in prosperity or adversity; whether in health or affliction, give God the praise, for he would refine you as with fire. JOSEPH SUMMERS.

For the Herald of Truth.

Why?

"We have been most severely censured for admitting into our columns an Article, designed to show that a union with the Granges was inconsistent with the spirit of the Gospel of Christ." &c.

I was greatly surprised, in reading the above for the reason, I shall presently give. How can any person find fault with another for pointing out error, and exposing dangers when we see that people take hold of any new thing, that the adversary of souls may bring up; especially when one is a minister of the gospel and an Editor of a religious paper. Hear what the Lord said to the Prophet: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." Ezek. 3: 17, 21. If the Granges had any good end in view, they would not hide their candle under a bushel, and make a secret thing of it. Hear what Paul says about those that do things in secret: "It is a shame even to speak of those things which are done of them in secret." Eph. 5: 12, and he admonishes his Brethren, in these words, "Be not ye thus partakers with them." 10: 7; and Christ says to his followers, "Let your

light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16. I would therefore say to those that call themselves followers of Christ, "See that ye walk circumspectly, and have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11, 15, and let your walk be according to your profession, namely, as children of light "for what communion hath light with darkness, and what agreement hath the temple of God with idols?" 2 Cor. 6: 14, 16. In conclusion I would say to the "Herald of Truth" and to its "Editor," in brotherly love, Be not slack in doing your full duty. Lift up your voice like a trumpet, that you may wake up the people out of their sleep, that you may bring them out of darkness to that marvelous light which is in Christ Jesus. Amen.

J. M. CHRISTOPHEL.

For the Herald of Truth.

Unwillingness to Die.

We linger like Lot in Sodom till the Lord, being merciful unto us, doth pluck us away against our will. I confess that death, of itself, is not desirable, but the soul's rest with God is, to which death is the common passage; and because we are apt to make light of this sin, let me here set before you its nature and remedy in a variety of considerations. First, if we believe that the promise of this glory is the word of God, and that God means as he speaks, and is resolved to make it good; and if we verily believe that there is such a blessing prepared for believers, surely we shall be as impatient of living as we are fearful of dying; and we shall think every day a year in length, until our last day comes.

Is it possible that we can truly believe that death will remove us from misery to glory and yet be loth to die? If the doubts of our interest in that glory make us fear, a true belief of the certainty of this rest would make us restless until our title to it be made manifest. There is much faith and Christianity in our mouths, yet there is infidelity in our hearts which is the chief cause why we are so loth to die. And again, the coldness of our love to God is another cause: for instance, if we love our neighbor, we love his company; his presence to us is agreeable, his absence is sadness. When he comes to us we entertain him with gladness, when he dies we mourn to be separated from a faithful friend. It is like the rending of a member from our body. Would not our desires after God be such if we really loved him? Nay, should it not be much more than this, as he is above all friends most lovely? May

For the Herald of Truth.

What Do You Read?

the Lord teach us to look closely to our hearts, and guard against self-deceit in this point.

Whatever we profess, if we love father, mother, husband, wife, child, friend or life itself more than Christ we are none of his disciples. When the trial is at hand, the question will not be, Who heard, or talked most, but who hath loved most. Christ will not accept of ceremonies, the bestowal of our goods, nor the burning of our bodies, in the place of love. Do we really love him and yet care not how we are separated from him? Was it such joy to Jacob to see the face of Joseph in Egypt? and shall we be contented without the sight of Jesus in glory and yet say we love him? I dare not infer that we have no love at all when we are so loth to die; but I dare say we are love greater, we should die more willingly. If this holy flame were thoroughly kindled in our breasts we should cry out with David, "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth after God, for the living God: when shall I come and appear before God?" By our unwillingness to die it would seem that we are not weary of sin. If we feel sin to be the greater evil we should not be willing to have its company so long. O sinful heart! may not God justly grant thee thy wishes and seal a lease of thy desired distance from him; and nail thy ears to those doors of misery and exclude thee eternally from his glory? It shows that we are insensible to the vanity of earth when we are so loth to hear or think of a removal.

Ah, poor soul, does not every prisoner groan for freedom, every slave desire his jubilee, every sick man long for health, every hungry man desire food? and dost thou alone abhor deliverance? Does the sailor wish to see land, the husbandman desire harvest, the laborer to receive his pay, the traveler to be at home, the racer to win the prize, and art thou loth to see thy labors finished and to receive the end of thy faith and sufferings? Have your griefs been only dreams? We may, at our peril, reconcile ourselves to the world, but it will never reconcile itself to us; this unwillingness to die does actually impeach us of high treason against the Lord. Is it not choosing earth before him, and taking present things for our happiness, and consequently making them our very god? If indeed we make God our end, our rest, and portion, our treasure, how is it possible but we should desire to enjoy him? It moreover displays or discovers some dissimulation. Would you have any man believe you when you call the Lord your only hope and speak of the Savior as all in all, and of the joy that is in his presence, and yet would endure the hardest life rather than die and enter into his presence. May God lead us to consider this subject well.

ELIAS LEHMAN.

"WHAT pleases God, shall therefore please me also," were the words of Galileo on his blindness.

This question is one of great importance when we consider how much worthless and degrading literature floods the land; when we find in nearly all the book stores, and in the hands of many of our young people, books and papers whose influence is detrimental to morals, to virtue and to Christianity; yea, books and papers which furnish the very poison of damnation to thousands of souls, and when we notice, too, the great avidity with which this vile trash is devoured, we should be led to consider what the result of such a course will be. Every parent, every Christian, every man who loves morality, temperance, justice and truth, and who respects religion and the church of Christ, should endeavor to obtain and circulate sound edifying, and useful reading matter in his own family as well as among his neighbors and friends. A brother who realizes the detrimental influences of these floods of corrupt literature in our midst, writes to us as follows: "What kind of reading do we most enjoy? What kind of knowledge do we most delight in? is a question worthy of our most serious consideration. Do we read much or little, our delight should be in the Lord, and our desire to his words. The Bible and the New Testament and other good religious works should be read above all others, that our minds might be continually drawn towards the mark of the prize of the high calling of God in Christ Jesus, and that we might thus accomplish the work which he has given us to do.

We can by no means be doing the will of our heavenly Father, nor seeking his honor and glory, nor our own best good, if we seek continually with all our powers after fictitious reading matter, novels, &c., and allow ourselves to be influenced by such worthless matter; and if we spend our time in this manner we are only wasting God's most valuable blessings, and unfitting ourselves for the most important duties of this life. We are never standing still; we must continually find something to nourish the mind and soul as well as the body. Matthew, in his gospel says, "Out of the abundance of the heart the mouth speaketh." "A good man out of the

good treasure of his heart, bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

"If by the grace of God we have an inclination to do all the good we can and strengthen our abhorrence to sin in all that is opposed to the will of God, we shall possess the promise of a most blessed reward.

"What kind of reading do our Sunday-school scholars love to get? Is it the Bible, the Testament or other good books? or is it the light, worthless reading for which so many seek? Do you love that which your kind superintendent and teachers have tried to teach you, and impress upon your young minds—the value of religion, or do you rather read fiction and novels? Do you still think about the Sunday-school, or as the Sunday-school closes, do you cease to read those good books which you have used there? Do you love to read the Herald of Truth? Is it a welcome visitor to you? and do you love to read what Bro. Henry writes you?"

Let us all try and incline our hearts to that which is good and acceptable in the sight of God, and put away that which is displeasing unto him.

THE SABBATH.—It is God's first command. The patriarchs kept it. Sinai preached it. The holy tables gave it central place. The holy ark encased it. The Jewish Church revered it. Prophets enforced it. Jesus upheld it. The Apostles sanctioned it. The Christian Church throughout all time has prized it. The Prophetic finger still points to it as a last day-blessing. (Is. 66: 23). Eternity waits to be an eternity of Sabbaths. What if profane indifference would tread it down? Vain is the effort. It must still live. It has an innate life. The will which made it is divine. As in the ark it rode triumphant over ungodly graves, so now it strides above ungodly foes. It must march on till time is lost in one Sabbath rest.—*Dean Laro.*

THE WORLD.—The pleasures of the world are deceitful; they promise more than they give. They trouble us in seeking them, they do not satisfy us when possessing them, and they make us despair in losing them.

The failure of the Christian begins when he would be something out of Christ.

Herald of Truth.

Elkhart, Ind., Nov. 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be understood that they wish to continue their subscriptions.

Conference in Indiana.—According to previous appointment, Conference in Indiana met on Thursday, Oct. 8th, at Yellow Creek Meeting-house. There were present twenty-five bishops, ministers and deacons, among whom there were several ministering brethren, from the state of Ohio. All who were present expressed themselves satisfied with the rules, principles and doctrines of the church and the gospel, and were willing to abide by and maintain them. Most of the ministers reported that their respective churches were at peace, and that arrangements had been made to observe the communion of the Lord's Supper. On the second day a number of important questions were presented and discussed, as we trust, to the edification and profit of all present; the questions discussed will be published in a tract form so that all who desire them may obtain them by addressing this office. Everything passed in love, peace and harmony, and we felt that our Conference had been both pleasant and profitable.

On Saturday we had a pleasant meeting, largely attended, where God's truths were so plainly and pointedly presented to our minds that even the most skeptical could not help but be convinced. O that all might lay to heart these blessed truths.

On Sunday the communion of the Lord's Supper was observed, of which many participated, and a very large number of people were present. On Sunday, Oct. 18th, the communion of the Lord's Supper was also observed at Holdeman's Meeting-house, and three precious souls were united with the church on Saturday previous. May God give them grace to abide in the faith and doctrine of our Lord Jesus Christ and hold out faithful to the end.

On Sunday, Oct. 25th, communion services were held at Shaum's church, where there also was a full house, and we trust that all who with a sincere heart participated in the exercises of the day, felt that the Lord was near and that they were blest in the performance of that sweet Christian duty of which our Lord Jesus says, "As often as ye do it, do it in remembrance of me."

On Sunday, Oct. 18th, the communion of the Lord's Supper was observed in the new church recently built in Lagrange co., where the brethren also had a pleasant meeting. This church seems to enjoy a good degree of prosperity, and we trust her labors and efforts may, by the grace of God, be the means of gathering many souls into the fold of Christ.

It is a matter that affords us much pleasure and encouragement, when amidst the continual conflicts and trials of this world, we still find those who are of one mind, united in bonds of love, dwelling in harmony, and laboring for the glory of God, seeking withal to promote peace and harmony in the Kingdom of Christ below.

God grant that the whole brotherhood may pray and labor to this end, and that every minister in the house of God may be untiring in his efforts to promote righteousness, truth, sincerity, purity, meekness, humility and love.

Brother John Lapp of Erie co., New York, writes under date of Oct. 6th, as follows: "I attended Conference at the Twenty in Canada. There were not many ministers present, but everything passed off harmoniously and in Christian love, and all were of one mind to hold fast to the gospel and our confession of faith, and abide by the rules and doctrines of the church. May God with his divine grace preserve and strengthen us all and keep us to a blessed end in the faith of our Lord Jesus Christ, and that we may remain steadfast unto the end."

The Russian Brethren in Manitoba.—We learn that the most of those who have settled in Manitoba are also well satisfied with their new location, and that they have been for sometime actively engaged in preparing for winter. They have a good many difficulties to contend with, but they have considerable timber which helps them a great deal. They also have not much trouble to find good water at reasonable depth, and though in one instance they have dug to the depth of fifty feet, (not sixty as reported in last number), the usual

depth is from twelve to thirty feet. The statement in our last issue that two men were killed by the caving in of the well was also incorrect. The men were injured some but are still living. The brethren in Canada have made active efforts to supply them with the necessities of life; they have collected a large amount of means, and purchased a large quantity of provisions and forwarded them to the settlement. There are some fourteen hundred souls of the Russians there.

Russians Returning to Europe Again.—A report has been circulated that a number of our Russian brethren had returned again to their native country, but from all the information we have been able to gather this is a false report. All those from whom we have thus far heard seem to be well satisfied in their new homes. Many indeed have to contend with poverty, and some are in want of the necessities of life, and for this reason there might be some feelings of dissatisfaction; but that they should return to Russia is by no means probable. Those who still have means can in this country obtain both the necessities and the comforts of life, so that they would have no desire to return, while those who are without means cannot return even if they would, so that the story is no doubt a wild report.

An Exchange claims to have received information that there are now again (Oct. 22nd) 85 families, Russian Mennonites on their way to America. Another paper gives the following.

"A friend, well versed in the affairs of the Russian Mennonites, informs us that these people do not intend to accept the offers of the Russian Government recently made them through General Todleben, but are determined to hold together and emigrate to America, where they will be able to live after their own ways, and worship according to their own convictions. In consequence of this determination the government has issued another order providing that when any person shall declare his intention to emigrate, he must within seven days carry out his intention and leave the country. In case this is not done he will afterwards be denied a pass, and compelled to become a Greek Catholic.

We give this as we find it in exchanges; whether we can rely on it as true will be proved by the development of events. If it is true, our brethren there are in a very unpleasant situation.

Thanksgiving Day.—The President of the United States has appointed Thursday, November 26th, as a day of thanksgiving and prayer. We trust the day may be observed generally by all god-fearing people, to the honor and glory of Him who has preserved us, and who has permitted us to enjoy so much good, both temporally and spiritually.

Write for the Herald.—We desire our friends not to forget that we want more original matter again for our paper. Brethren write! we do not ask long, or learned, or finely written articles, but plain, good, living, Christian articles, filled with the spirit, the gospel, and written with a sincere heart. We want as many as you can send us. Who will put his hand to the pen and work for the good of God's people?

From Russia.—From a recent letter from Bishop Tobias Urruh, from Karlsvalde, we learn that the prospects now are that he and his people will soon get their passes and start for America. Indeed they may now at this time of writing (November 3rd), be already on the way. God speed them on the way.

The Herald of Truth for 1875.—The Herald of Truth will be issued for the same price, on the same terms and in the same style as heretofore, advocating the same doctrines, devoted to the same ends, and teaching the same gospel truths as heretofore.

Ministers will be entitled to a copy of the paper by sending half the subscription price, that is, for fifty cents a year.

The poor who are really unable to pay and desire the paper, will not be excluded from the list. The poor shall have the gospel preached to them also, but we ought, in such cases, to have some creditable evidence of the circumstances of the recipients.

All Subscribers after the first of January will receive the paper free of postage. The postage will have to be paid at the office from which the paper is sent, and while most publishers charge their patrons extra for the amounts of the postage, we propose to send the paper as before and charge nothing above the former subscription price.

We will also renew our offer to every person who gets four new subscribers, and sends the cash with the names, shall receive a fifth copy free for his trouble.

We will also try to issue next year several extra numbers, and would invite all

our friends to send us, for that purpose, as many articles, suitable for our columns as they can.

We want to ask our friends also to be prompt in sending in the renewals of their subscription; and to make every effort to extend the circulation of the paper. We will try and do our part in making it valuable and interesting to all.

For Winter Evenings.—The long winter evenings cannot be spent in a better way than by reading good books and good papers. Our readers and friends generally, we trust, will not forget, that to answer this purpose, they will find that Menno Simon's Complete works in the English and the Martyr's Mirror in the German language will answer this purpose in an excellent manner. These books should be read to a greater extent than they are—every member of our church should certainly be well acquainted with these excellent works, and in order that those wishing to read them may have every facility for doing so, we have arranged them so that they may be obtained in parts; the Menno Simon in sixteen parts, of forty-eight pages each, costing 25 cents each part, sent by mail, postage prepaid.

The Martyr's Mirror is divided into twenty-two parts, of forty-eight pages, and costing also 25 cents for each part, postage prepaid. This arrangement will enable almost every person who has a desire to read these works to obtain them as fast as they are able to read them. Persons may order one, or two or more numbers at the same time. Or if anyone wishes to have the whole of either of the works at once, they can have them in that manner also. We have also a large selection of other good books both in English and German, all of which are useful, edifying and interesting to every sincere seeker after the truth.

Our Almanac.—Our Family Almanac this year is the best, and we think the most interesting one we have yet published. It contains articles of deep interest to all. Send for a copy. Price ten cents; 70 cents a dozen by mail, or 85 per hundred by express.

Christianity Requires Peace.—A beautiful poem on the subject of Peace, by S. P. Yoder, Vistula, Indiana. Send for a copy. The proceeds go to the benefit of the poor Russians. Price 10 cents per copy, by mail, postage free.

For the Herald of Truth.

Swear Not at All.

MATT. 5:33-37; JAMES 5:12.

"Swear not at all"—thus taught the Son Of God, that pure and holy One, Whose words with truth are ever rife; Who for a ransom gave his life— Man to restore from Adam's fall— Yes, Jesus said, "Swear not at all."

"Swear not at all." In times of old, Before Christ came truth to unfold, Oaths were allowed, and men would bind Themselves with solemn oaths to find Their perjured souls could not obey— But Jesus taught a better way.

"Swear not at all," what'er you do, Oaths cannot make your words more true. Speak words of promise with a "yea," And when denying, answer "nay;" But keep your lips from words profane, They come of evil and are vain.

"Swear not at all," said Christ; and James His own apostle too, proclaims The same divine commands, for see: "Above all things swear not!" said he.— And are not here forbidden both The statesman and the ruffian's oath?

"Swear not at all" includes all kinds (Of oaths, and how the swearer finds A way to reconcile his words With the plain teachings of the Lord I know not,—for to great and small Is this command: "Swear not at all."

"Swear not at all."—Then while we live O let us due obedience give To this commandment firm and plain. No "legal oaths" nor words profane From Christian lips should ever fall. Since Jesus said, "SWEAR NOT AT ALL," SIMON P. YODER.

A Letter,

WRITTEN BY MICHAEL SATLER IN PRISON, TO THE CHURCH OF GOD IN HOBB.

Beloved companions in the Lord; the grace and mercy of God, our heavenly Father, through Jesus Christ our Lord, and the power of their Spirit, be with you, brethren and sisters, beloved of God.

I cannot forget you; though I am not present with you in the body; yet I continually watch over, and have constant care for you, as my fellow members, lest the body be withdrawn or taken away, and all the members be overwhelmed with sadness, especially at this time, when the ferocity of the ravening wolf is excited to the very highest degree, so that he has roused me up to contend with him; praise be to God for ever; the head is completely broken, I trust the whole body will soon decay, as written, (Col. 2:5 Rev. 10). Beloved brethren and sisters, you well remember with what ardent love I exhorted you when I was with you last, that you should be sincere and godly in all patience and the

love of God, that you may be known among the adulterous and ungodly generation, as bright and shining lights, which God the heavenly Father has kindled with his knowledge, and the light of the Spirit. With similar zeal, I beseech and admonish you, that you walk surely and circumspectly among them that are without as unbelievers, lest the office imposed upon us by God, should in any way be revived and be justly blasphemed.

Remember the Lord, who has given you the talent; for he will require it again with usury: that the one talent may not be taken from you, put it to usury, in obedience to the command of the Lord, who gave you the talent. I beseech you by the mercies of God, that you be vigilant, and walk as becomes the saints of God. Consider what punishment the Lord had inflicted upon the unprofitable servants, namely, on the lukewarm and inactive, who are perfectly indifferent to God and brotherly charity. I write in accordance with your experience. Matt. 25:19; Rom. 12:1,16.

Let this serve for admonition, lest a similar punishment come upon you. Beware of such, lest you learn the abominations of those who act contrary to the laws and commands of God; punish them with great discretion and with excommunication, according to the injunction of Christ, yet in all charity and compassion for the coldness of their hearts. When you have done this, you will soon perceive, how the lambs of Christ dwell among the wolves, and will observe that they will soon separate who are unwilling to walk in the true footsteps and the living way of Christ through crosses, misery and imprisonment, self-denial, and finally death; you can then exhibit yourselves in the truth of God your heavenly Father, as a pure, godly, and undefiled church of Christ, which is purified by his blood, that she may be holy and unblamable before God and men, separated from all idolatry and abomination, and redeemed, that the Lord of lords may dwell in her, as in his tabernacle. Beloved brethren, observe whether I write the truth, and give diligence to walk in it. Let no man divert you from your aim, as happened to some already; but push forward, without deviation, in all patience, lest you take up the cross which God has enjoined upon you, and lay it down again to the reproach and dishonor of God, and to the transgression and violation of his eternal, true, just, and life giving commandments. Matt. 17:17; Acts 20:29; Eph. 5:26.

Be not faint when you are chastened of the Lord; for whom God loveth he chasteneth, as a father who has pleasure in his son. What would you do, if you were to escape from God? What would it avail you to forsake him? Is it not God who fills heaven and earth? Does he not know the secrets of your vain hearts, and the incontinence of your reigns? All things are manifest to him, there is nothing concealed. Vain man, whither will you go to avoid the presence of God? Why do you fly from the rod of your Father? If you will not suffer yourself to be led ac-

cording to the will of the Father, you shall not be heir of his goodness: why do you love a short and transient rest more than the godly and moderate correction and chastisement of the Lord to your salvation? How long will you eat of the flesh pots of Egypt? how long will you be carnally minded? the flesh passes away with all its glory, but the word of the Lord remains forever. Beloved brethren, observe what I write; for it is necessary, since you see how few patiently endure the chastening of the Lord; on the contrary, the greater part of men, when they experience ever so little in the flesh, become weary and listless, and look no more unto Jesus, the author and finisher of our faith. They likewise forget all his commandments, and do not highly esteem the treasures which God everywhere holds out and promises; but they consider the temporal rest which is in view, to be of greater value than the eternal tranquility for which we must hope. There are some, moreover, who, when this is represented to them, find fault with God, but unjustly, as though he would not keep them under his protection. You know whom I mean; take heed that you have no fellowship with them. Heb. 2:21; 12:8; Rom. 6:3; Heb. 12:8.

Further, beloved members of Christ, be exhorted that you forget not charity, without which you cannot be a Christian flock. You know what charity is, from the testimony of Paul our brother, who says: Charity suffers long and is kind; charity envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things. Observe these words, and so you will experience the love of God and your neighbor; and if you have the love of God, you will rejoice in the truth, and will believe, hope, and endure all which proceeds from God. In this way, the aforementioned want will be supplied. If you have love for your neighbor, you will not be envious in punishing or excommunicating, will not seek your own. will think no evil, will not be ambitious, and finally will not be puffed up; but will be merciful, just, mild in all things, submissive and compassionate towards the weak and the infirm. 1 Cor. 13:15; Gal. 5: Tob. 4:5; Rom. 15:8; 1 Cor. 8:3.

Some brethren, I know who they are well, have adulterated this love and have not been willing to edify one another in love, but have become puffed up, and rendered themselves unprofitable through vain science and the knowledge of those things which God designed should be secret. I do not censure or reject the grace and revelation of God, but the presumptuous use of this revelation. What would it profit, says Paul, if one could speak with the tongues of men and angels and knew all knowledge and wisdom, and had all faith, what would all this profit without charity? you have experienced the effects resulting from elated speaking and ignorance;

you see daily their false fruits, though they have given themselves to God.

And let no man take away from you the foundation which is laid by the letter of the Holy Scriptures, and sealed with the blood of Christ and many witnesses of Jesus. Hear not that which they say of their fathers, for it is lies; believe not their spirit, for it is absorbed in the flesh. Judge what I say, let these things sink deep in your hearts, that you may be purified from this abomination, and be found fruitful, humble, and obedient children of God. Beloved brethren, wonder not that I treat this subject so emphatically; for there is no reason for wonder. The brethren have doubtless informed you, that some of us are in prison; and the brethren being apprehended at Horb, we were afterwards brought to Binzdorf. At this time, numerous accusations were preferred against us by our adversaries; at one time they threatened us with the gallows; at another, fire and sword. In this extremity I surrendered myself entirely to the Lord's will, and prepared myself, together with all my brethren and my wife, to die for his testimony's sake; I thought of the multitude of false brethren, and also of you who are few, and but a small flock, because there are few faithful laborers in the Lord's vineyard; hence I deemed it necessary to animate you with this exhortation, to follow us in the contest of God, that you may console yourselves with it, and not faint under the chastening of the Lord. 1 Cor. 4:12; 1 John 3:19; 2 Cor. 11:24; Matt. 9:37.

In short beloved brethren and sisters, this letter shall be a valedictory to you all who love God in truth, and follow him, others I know not, as also a testimonial of my love to you, which God has infused into my soul for your salvation. I would fain attend to the Lord's work for a little while, and perhaps it would be profitable, but it is better to be released from my own will, and expect, along with Christ, the hope of the blessed. The Lord can easily raise up other laborers to complete his work.

Pray that laborers be sent into the harvest; for the time of thrashing is at hand, the abomination of desolation is manifest, the chosen servants of God are marked with the name of their Father, on their forehead; the world rises up against those who are released from its corruption; the gospel is testified before the whole world, in witness against them; it is therefore, necessary that the day of the Lord be not delayed. Luke 10:1; Rev. 13:1.

You know, my most beloved brethren, how it behooves you to observe a godly and Christian conduct; take heed, watch and pray, lest your wisdom may stand in judgment against you; continue in earnest supplication that you may stand worthy before the Son of man; consider your forerunner Christ Jesus, and follow him through faith, and in obedience to my love and patience; forget carnal things, that you may, in truth, be called Christians and children of the Most High God; submit to the chastening of your Father

in heaven, and turn neither to the right, nor to the left, that you may enter in at the door, and not be necessitated to walk in a strange path which has to be trodden by sinners, sorcerers, idolaters, and every one that loveth and maketh a lie. Reflect upon our meeting and the things concluded upon there, follow them diligently and if any thing is forgotten, pray to the Lord for understanding; be compassionate towards all who are in need among you, but especially to those who labor among you in the word, and being persecuted, cannot enjoy their meals in quietness and peace; neglect not the meetings, but give diligence that you assemble constantly, and unite in prayer for all men, and in breaking of bread, and the more especially as the day of the Lord is at hand. In thus gathering together, you will expose the hearts of false brethren, and will soon be freed from them. 2 Tim. 3:12; 1 Thess. 5:15; 1 Pet. 1:1; John 10:1; Rev. 12:15; Heb. 12:4; 10:24; 2 Tim. 3:3.

Finally, beloved brethren and sisters, sanctify yourselves for him who has made you holy, and hear what Esdras says: Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom; for the everlasting light shall shine upon you for evermore. Flee the shadow of this world. Arise up and stand, behold the number of those that are sealed in the feast of the Lord, which are departed from the shadow of the world, and have received the glorious garments of the Lord. Take thy numbers. O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children which thou longest for, is fulfilled. I saw upon mount Zion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them, there was a young man of high stature, taller than all the rest; and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me: These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now they are crowned, and receive palms. Then said I unto the angel, what young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the word. Then began I greatly to commend them that stood so stily for the name of the Lord. 2 Esd. 2:34; John 12:43; Rev. 19:12; Matt. 13:53; Rev. 7:14; Luke 14:15; Acts 20:29; Heb. 13:3.

I exhort you, most beloved members of the body of Christ, hold fast what I have presented you in this letter, and live according to it; after I am offered up, take charge of my wife, as of my own self. The peace of Jesus Christ, and the love of the heavenly Father, and the grace of their Spirit, preserve you unspotted from sin, and present you

pure, and in gladness, before the presence of their glory at the coming of our Lord Jesus Christ, that you may be found in the number of those called to the feast of the very and true God and Savior, Jesus Christ, to whom be praise and everlasting glory. Amen.

Beware of false brethren; for the Lord will probably call me to him, so take warning. I wait for my God; pray without ceasing for all that are in bonds; God be with you all. Amen.

Done in the tower at Binzdorf. Brother Michael Sattler of Staufen, with his fellow prisoners in the Lord.

There are other writings of this soldier and witness of Jesus Christ, extant, which treat of the satisfaction of Christ, brotherly union, divorce, wicked overseers, and the hearing of false prophets.—*Martyr's Mirror.*

Come to Me.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

When inward burns the fire of sin,
And passion rages like the sea,
How welcome is the heavenly voice
That kindly whispers, "Come to me."

When conscious guilt disturbs my breast,
And makes me like a culprit flee;
I gladly turn to Christ and hear
His invitation, "Come to me."

When sorrow broods upon my heart,
And all is grief and agony;
How sweet and melting are the words
That Jesus utters, "Come to me."

When earthly friendships break and fail,
And lost is human sympathy;
It cheers my loneliness to hear
The words of Jesus, "Come to me."

When paleness gathers on my brow
And help, and hope and courage flee,
Like heavenly music sound the words
Of Christ, my Savior, "Come to me."

When struggling in the hour of death
That hour of deepest mystery;
What else can bear my spirit up
But the sweet whisper, "Come to me."

Drawn by thy mercy and thy love
O Lamb of God, I come to thee!
Thy smile sheds happiness within,
Thy grace gives perfect liberty.

The Shadow of a Great Rock in a Weary Land.

The Bible uses every event in nature and history to teach the only lesson man should pre-eminently learn—his soul's salvation. It makes every season preach Christ. That most fruitful, and, as usually treated, most foolish of all themes, the weather, in the hands of the inspired penman, always becomes spiritually illuminated. Does it snow? "He sendeth forth his snow like morsels." Does it rain? "He sendeth forth his early and latter

rain." Is it cold? "Who can stand before his cold?" Is it hot? "He is the shadow of a great rock in a weary land." Is it spring? "He reneweth the face of the earth." Is it autumn? "The summer is past, the harvest is ended, and we are not saved." So should every one attune the weather to the heart. He will thus make these varying hours an Æolian harp that sings divine songs in this devout spirit.

We have passed through a season of violent and unchanging heat. Day after day the sun rises hot and dry, sweeps through arid heavens, and over a parched soil. Infants faint and perish; invalids pant and die; laborers toil wearily at their tasks. The whole head is sick and the whole heart is faint. Murmurs against the weather climb the sky. God hears these complaints, too often couched in oaths, rarely couched in prayer.

And yet he intends this very dispensation as one of instruction. He would lead us through this burning, to the cooling shelter of his side. He would instruct us by it of the greater heat that falls upon the soul—a heat that burns up happiness in the destroying flames of death, that consumes holiness in the more destructive flames of sin, which burn unto the lowest hell. He points us to himself as the only shelter. He proclaims himself "the shadow of a great rock in a weary land." How cooling such a shadow is. Go into the treeless pasture, or the dusty and shadeless highway. Let the blaze of heaven, as from a fiery furnace, shoot down upon you. The land is weary. You sink under the shafts of fire. Before you rises the rock, huge, gray, rough, an object far from beautiful in itself. You hasten to it for coolness and shade. How refreshing. How you cling to its cool side. How you cast yourself under its moist shadows.

So come to Christ. The hot sun of temptation beats upon you. The fashions of the world weary you. Its pomp and vanities tire. Its toils and sufferings wear away soul and spirit, no less than the body. In the stilling airs, how refreshing the shadow of this great Rock. Blessed Rock. Divine Rock. Rock of ages. "This rock is Christ." Come to him, and find rest and refreshment to your soul.—*Christian Press.*

Children's Department.

"Have Faith in God."

MARK 11: 23.

I love to think that God appoints
My portion day by day;
Events of life are in his hand;
And I would only say—
"Appoint them in thine own good time,
And in thine own best way;
All things shall mingle for my good,
I would not change them if I could,
Nor alter thy decree.
Thou art above, and I below!
'Thy will be done!' and 'EVEN SO,'
For so it pleaseth thee!"

From Home.

I will tell my little readers that I am traveling again, and expect to visit many of my friends before I return. My companion, Matilda, is with me, and we intend to visit different parts of Pennsylvania and Virginia, and on our return shall visit our old native home in Ohio.

I am very anxious to see many of my old, warm-hearted friends, whom I have not seen for a long time and also to form a more intimate acquaintance with many whom I have never seen; and I am still more anxious to see the little folks, and to talk to them about Jesus, that dear, dear friend. May the good Lord be with us on our journey, that our visits may be both pleasant and profitable to ourselves and to those with whom we meet.

Will our friends pray for us, that God may lead us on our way, and give us strength and wisdom, that we may tell the children of Jesus, and what they must do to be happy in this world, and to gain that beautiful home in heaven?

We are now on our way to Pennsylvania, and expect to be in Fayette county the first week in November. From there we shall travel eastward stopping perhaps in two or three counties before we reach Lancaster county, where we shall stay several weeks.

My dear little friends, let us try to be good, and let us ask God to help us, and pray that Jesus may be with us, to lead us and keep us from being led astray in ways of sin and wickedness. I hope to have a pleasant time with all the children whom I may meet.

Let us remember the great commandment, to "love the Lord our God with all our hearts, and with

all our souls, and with all our minds, and with all our strength;" and the new commandment "to love one another, as Jesus has loved us." BROTHER HENRY.

To the Young Readers of the Herald.

Young friends believe me I love your precious souls. I was once a very wicked youth but the Lord in his mercy continued to knock at the door of my heart until finally I became willing to give up my wickedness, and by the grace of God, lead a better life. This is the best resolve that I ever made, and I can never thank God enough for his grace. And I would say to all who have not yet done so, give your hearts to Jesus, come to the Savior. Come now, and what I intended to say is this, *Be careful with whom you associate.* The experience of much traveling and being among different classes of people, enables me to say that it is not advisable to associate with the children of the wicked, generally. Remember there is a great difference between the followers of the meek and lowly Jesus and the gay and worldly people, and so there should be a difference between their children. Try and let them see the great difference. Be very careful that you do not commit the great sin that was committed by the sons of the people of God in the antediluvian world, which caused God to destroy the people with a great flood. "Keep good company if you would keep a good name." H. B. BURKHOLDER.

Marion Center, Kan.

The Old Clock.

One Sabbath day Arthur was left at home alone, while all the rest of the family attended church. Instead of regarding the day as he should, in the quiet perusal of the Bible and other good books, he made it a day of self amusement. As soon as all were gone, Arthur began to search all the curious nooks and corners in the time-honored dwelling. The garret was explored and many rare curiosities exhumed. Ancient desks and drawers were examined, revealing their curious contents to his impertinent and childish curiosity.

An old clock stood in one corner, with a tall, gaunt, brown case. Within this dark, hollow closet, Arthur had often peered, but he had not been allowed to examine very closely the mysteries of the clock case. Now

was a fine opportunity. He opened the narrow door. The long pendulum was swinging back and forth at regular intervals with a loud tick, tick, tick, tick. Two large cylindrical tin weights, and two very little lead weights were hanging by small cords.

Arthur had often seen his father "wind up the clock," and he knew it was done by pulling down the little weights. "It would be rare sport," he thought, "to wind up the old clock." He would make the attempt, at any rate. So, taking hold of the small weights, he tugged away right manfully. The wheels purred, and the great weights began to rise.

"Faster," said Arthur, "go up faster," and giving a sudden pull the cord broke, and down came the heavy weight with a loud noise. Then there was a terrible whirling among the clock wheels for a moment, then it stopped. The ticking ceased, and the pendulum stood still.

"O what have I done now?" cried Arthur in distress. "Oh, what will father say to me when he sees what I have done?" Arthur closed the clock door, and for the remainder of the day, until his parents returned, was a very humble, quiet boy.

When his father returned, on looking at the old clock, he perceived that it had stopped. Opening the clock door, he saw that the cord of one of the weights had broken, and that the weight had fallen to the bottom of the case.

"How is this, Arthur; did you know that the clock had stopped?"

"Yes, sir," replied Arthur. I heard a great noise in the clock case, and when I went and looked in, behold it was silent."

Mr. Milton made no more inquiries, supposing that it was an accidental occurrence. Night came, and little Arthur went to bed as usual. His father had tied the cord, and the clock was ticking as loud as ever. It seemed to say, in the silence of the night:

"Boy! boy! boy!" A lie! a lie! a lie!"

"Own it! own it! own it!"

Arthur did not sleep much. Conscience whispered to him, and with the words of the old clock, said: "Arthur, you have told a lie." Early in the morning he arose and gazed up in the face of the old clock. It looked very sternly at him. "Quick! quick! quick! quick!" said the clock. So the poor boy went to his father and told him all with a very sorrowful heart. His father freely forgave him, and he prayed that God would forgive him and never suffer him to tell a lie again.

Dear children, never tell an untruth. Lying is a low, mean vice, and very wicked.—*Christian Press.*

EVIL THOUGHTS. — Beware of evil thoughts. They have done great mischief in the world. Bad thoughts come first, bad words follow, and bad deeds finish the progress. Watch against them, strive against them, pray against them. They prepare the way for the enemy of souls.

Table Manners.

In silence I must take my seat,
And give God thanks before I eat:
Must for my food in patience wait:
Till I am asked to hand my plate;
I must not scold nor whine nor pout,
Nor move my chair or plate about,
Nor with knife or fork or napkin ring
I must not play nor must I sing.
I must not speak a useless word;
For children must be seen, not heard,
I must not talk about my food,
Nor fret if I don't think it good.
My mouth with food I must not crowd,
Nor while I'm eating speak aloud,
Must turn my head to cough or sneeze,
And when I ask, say, "If you please,"
The table cloth I must not spoil,
Nor with my food my fingers soil.
Must keep my seat till I am done,
Nor round the table sport or run,
When told to rise, then I must put
My chair away with noiseless foot;
And lift my heart to God above,
In praise for all his wondrous love.

Selected by LAZAR BURCKE,
Providence, Bureau Co., Ill.

"God is our Father."

Said a little girl, as she rose from her knees after listening to the prayer offered by her father at morning family worship. "Papa, what makes you talk so to God when you pray? You talk to him just as I do to you. You tell him just what we want."

"Yes my dear," was the reply. "God is our father. We may go to him as lovingly as you come to me, and may tell him all our wants, little and great, and ask him to bless and forgive our sins for the Savior's sake. And if we do so, he will hear us and bless us."

I heard the question and answer, and I saw that pleasant and precious thoughts had been awakened in that young heart. May they be cherished there till that heart shall be filled with love to the blessed God, "OUR FATHER."

"Acquaint yourselves early,
Dear children with God,
And joy like the sunbeam
Shall brighten your road."

FOOD FOR THE LAMBS.

If thine enemy be hungry,
give him bread to eat; and if
he be thirsty, give him water
to drink.

For thou shalt heap coals
of fire upon his head, and
the Lord shall reward thee.

Miscellany.

The Deluge Confessed.

It is quite refreshing to find one fact mentioned in the Bible, which the modern men of science are willing to admit is confirmed by the progress of discovery. Mr. Geo. Smith, of the British Museum, makes the subjoined most interesting account of the record of the Deluge, which he has lately deciphered from the Assyrian monuments.

"The cuneiform inscription which I have recently found and translated, gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod,) now represented by the ruins of Warka. In this newly discovered inscription, the account of the Deluge is put as a narrative into the mouth of Xisuthrus, or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on the mountain, the sending out of birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historians, than to the Biblical history, but it does not differ materially from either. The principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, etc. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we know nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis.

general immigration interests of his people and of Dakota. On the way he "fell among thieves" most unfortunately, and was robbed of all the valuables on his person. On the train his acquaintance was made by a fellow who spoke German, who at once adhered to him and became his traveling companion. He was induced to enter a house at Council Bluffs, where in a back room he was seized and held by robbers and his pockets relieved of all their contents. When the thieves got away with their booty, others rushed in claiming to be policemen, and set out in pursuit of them. Unruh was thus imposed on by another branch of the same gang, and being unable to speak English was totally unable to help himself. The pretended officers reported to him that they had made arrests and had the robbers in jail in Omaha. We think the loose condition of official justice in that section should be enough to keep our Russian friends from there. We are told his loss consisted of \$180 in money, a certified check for \$200, and a fine watch.

Lake of Tiberias.

The Lake of Tiberias, known also as the Sea of Galilee, and the Lake of Gennesaret, and Chinneroth, lies 652 feet below the level of the ocean.† It is twelve miles in length, and six in breadth. Lofty, irregular ridges surround it on every side, which break abruptly down to form the bed of the lake. The mountains on the east are very bold, and so continue on that side with little interruption. On the west, small and beautiful vales and charming defiles, irrigated by streams of water, separate the heights. The water is deep, clear, and pure, and abounds with excellent fish. Its flow is swift and silent. The margin presents flocks of storks, ducks, and pelicans; and occasionally vultures and eagles heavily flap their broad wings over its expanse. Dr. Clark speaks of the uncommon grandeur of the surrounding scenery, and compares it, for picturesque beauty, with the lakes of Westmoreland and Italy. Dr. Robinson gives a less glowing description.

† Lieutenant Symonds, in his trigonometrical survey, makes it only 328 feet, and further states that the difference between this lake and the Dead Sea is 984 feet, giving a fall of 16.4 feet in every geographical mile.—*Bibl. Sacra*, 1848.

Robbery.

ABOUT the 1st of October Daniel Unruh one of the leading monied men of the Russo-Germans of Turner county, Dakota, took a trip to Lincoln, Nebraska, to see about the

"The lake presents, indeed," says he, "a beautiful sheet of limpid water, in a deep, depressed basin, from which the shores rise, in general, steeply and continuously all around, except where a ravine, or sometimes a deep wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form: they are decked by no shrubs nor forests; and even the verdure of the grass and herbage, which earlier in the season might give them a pleasing aspect, was already gone; they are now [in June] only naked and dreary." This sea, though generally calm, is still subject to whirlwinds and sudden gusts from openings in the mountains, as in ancient times, Luke 8: 23, 24. The Jordan maintains its course through the middle of the lake, and may be traced by a line of smooth water through its centre.—*Bible Atlas.*

Temptations.

The process of temptation is often as follows:—1. A simple evil thought. 2. A strong imagination, or impression made on the imagination by the thing to which we are tempted. 3. Delight in viewing it. 4. Consent of the will to perform it. Thus lust is conceived, sin is finished, and death brought forth.

Temptation is a part of our Christian warfare; and Jesus, our Lord and pattern, was tempted, and sorely tempted too; and has, by his temptation, showed us how we may foil our adversary, and glorify our God in the day of such a visitation.

And man may be tempted, and be in a state of temptation, without entering into it: "entering into it" implies giving way, closing in with, and embracing it. That man has entered into a temptation who feels his heart inclined to it, and would accordingly, did time, place, and opportunity serve. Christ was tempted even to worship the devil: but he entered not into any of the evil temptations of his adversary: the prince of this world came and found nothing in him, no evil nature within to join with the evil temptation without. Now a man may be on the verge of falling by some powerful and well circumstanced sin,—he may be in it; but the timely help of God may succor him, and prevent him from entering into it; and thus a brand is plucked from the burning. He was cheated, yea, scorched by it, but was saved from the desolating and ruinous act.

The temptation that leads us astray may be as sudden as it is successful. We may lose in one moment the fruit of a whole life! How frequently is this the case, and how few lay it to heart! A man may fall by the means of his understanding, as well as by the means of his passions.

Ye have enemies cunning and strong; many trials, too great for your natural strength; many temptations, which no human power is able successfully to resist; many duties to perform, which cannot be accomplished by the strength of man; therefore you need divine strength; ye must have might; and ye must be strengthened everywhere, and every way fortified by that might; mightily and most effectually strengthened.

To know when to fight, and when to fly, is of great importance in the Christian life. Some temptations must be manfully met, resisted, and thus overcome; from others, we must fly. He who stands to contend or reason, especially in such a case as that mentioned here, is infallibly ruined. *Principis obsta*, "resist the first overtures of sin," is a good maxim. After remedies come too late.

No man howsoever holy, is exempted from temptation; for God manifested in the flesh was tempted by the devil.

To be tempted even to the greatest abominations, (while a person resists,) is not sin; for Christ was tempted to worship the devil.

The state of our bodily health and worldly circumstances may afford our adversary many opportunities of doing us immense mischief.

We must shut our senses against dangerous objects, to avoid the occasion of sin. There is no temptation which is from its own nature, or favoring circumstances, irresistible. God has promised to bruise even Satan under our feet.

The fear of being tempted may become a most dangerous snare. Men often part with some member of the body at the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul.

Human strength and human weakness are only names in religion. The mightiest man, in the hour of trial, can do nothing without the strength of God; and the weakest woman can do all things, if Christ strengthen her.

Do not yield to temptation. It is no sin to be tempted; the sin lies in yielding. While the sin exists only in Satan's solicitation, it is the devil's sin, not ours: when we yield, we make the devil's sin our own; then we enter into temptation.

We should be on our guard against what are called little sins, and all occasions and excitements to sin. Take heed what company you frequent. One thing apparently harmless may lead by almost imperceptible links to sins of the deepest dye.

The best way to foil the adversary is by the sword of the Spirit, which is the word of God.

He who, through the grace of God, resists and overcomes temptation is always bettered by it.

A more than ordinary measure of divine consolation shall be the consequence of every victory.

Perhaps nothing tends so much to discover what we are, as trials either from men or devils.

The trials, disappointments, insults, and wants of the followers of Christ become, in the hand of the all-wise God, subservient to their best interests: hence nothing can happen to them without their deriving profit from it unless it be their own fault.

The advantage of trials is to make us know our weakness, so as to oblige us to have recourse to God by faith in Christ.

Trials put religion and all the graces of which it is composed to proof; the man that stands in such trials gives proof that his religion is sound, and the evidence afforded to his own mind induces him to take courage, bear patiently, and persevere.—*Dr. Clarke.*

DECEITFULNESS OF THE HEART.

Deceit is one of the prime elements of the natural heart. It is more full of deceit than any other object. We sometimes call the sea deceitful. At evening the sea appears perfectly calm, or there is a gentle ripple on the waters, and the wind blows favorably; during the night a storm may come on, and the treacherous waves are like mountain billows, covering the ship. But the heart is deceitful "above all things"—more treacherous than the treacherous sea. The clouds are often very deceitful. Sometimes, in a time of drought, they promise rain; but they turn out to be clouds without rain, and the farmer is disappointed. Sometimes, the clouds appear calm and settled; but before the morning, torrents of rain are falling. But the heart is deceitful "above all things." Many animals are deceitful. The serpent is more subtle than any beast of the field; sometimes it will appear quite harmless, but suddenly it will put on its deadly sting and give a mortal wound. But the natural heart is more deceitful than the serpent—"above all things." It is deceitful in two ways—in deceiving others and itself.—*McCheyne.*

Russian Aid Fund.

U. Hege, Baden, Germany.....	\$35.65
Chr. Showalter, Zion's Church	
Lee Co., Iowa.....	20.00
Geo. Funk from several members in the Owen County Church.....	6.00
Eusebius Hershey.....	4.00
From Masontown, Pa., by N. Johnson.....	25.00
Peter Halter.....	10.00
Joseph Gascho.....	5.00
A Friend.....	3.00
Alpheus Laudes, per J. Kilmmer, Winesburg O. (Loan).....	25.00
A Brother from Pa., gift.....	2.00
G. Wiebe, (Loan).....	200.00

CRUSH that envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's and do his work in your lot and sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but consistent with it.—*Dr. Bushnell.*

Married.

Oct. 14th, by — Kremer, CHRISTIAN R. STAUFFER, of Leacock township, to ANNA KREIDER, of West Lampeter township, both of Lancaster Co., Pa.
Oct. 15th, by David Gariach, MOSES GARDER, of Rapho Township, to ANNA HERB, of Mount Joy Township, both of Lancaster Co., Pa.
Oct. 15th, by W. T. Gerhard, SAMUEL L. MILLER, of Conoy Township, to ANNA RISSER, of Mount Joy Township, both of Lancaster Co., Pa.

Died.

May 3rd, 1873, in Williams Co., Ohio, PETER MYERS, aged 89 years, 4 months and 9 days. Peace to his ashes.

June 9th, in Branch Co., Mich., of whooping cough and chill fever, JOSEPH, son of David and Elisabeth GERBER, aged 1 year, 2 months and 24 days.

Dearest darling thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Aug. 16th, near Chatsworth, Livingston Co., Ill., MARGARET ANN, daughter of George and Anna Closs, aged one month and 7 days.

Aug. 18th, in La Grange Co., Ind., a son of Nicholas and Elisabeth Schmitt, aged 1 year, 1 month and 26 days. Services by J. J. Weaver and Henry Miller, from Matt. 18: 1-5.

August 28th, in Trenton, Butler Co., Ohio, of typhoid fever, ELIZABETH, wife of Peter SCHACK, aged 37 years, 7 months and 2 days. She leaves a deeply bereaved husband and six children to mourn their loss. Appropriate remarks were made on the funeral occasion by Joseph Augspurger and Peter Kinsinger.

Sept. 20th in Washington Co., Iowa, of Strangulated Hernia, ELIZABETH, wife of Joseph SOMMER, aged 65 years, 1 month and 9 days. Funeral services were held by Stephen Yoder, in English, and Christian Beiler in German from 1 Cor. 15: 22, to a large assemblage of friends and acquaintances.

Sept. 22nd, near Chatsworth, Livingston Co., Ill., HENRY A., son of Eli and Susanna WIGANDT, aged one year and 17 days.

Sept. 22nd, in Elkhart Co., Ind., IDA FRANCES, daughter of Joseph and ANNA HOLDMAN, aged 2 months and 23 days. Buried at Shalom's Services by J. A. Beutler, and J. M. Culbertson, from Job 14: 1, 2.

Soon within the golden city
We shall meet our dear
Meet to part no more forever,
Free from sorrow pain and fear.

Sept. 27th, in Philadelphia Hospital, PA., JOHN KREMER, son of George and Catharine Kremer of Kulpville, Pa., aged 20 years, 6 months and

23 days. He was driving along the street, he fell suddenly from his wagon, and his arm was broken and so badly injured that amputation became necessary. Five days after the accident he died of lockjaw. His remains were interred at the Schwenkville Mennonite burying ground. The funeral occasion was improved by Moses H. Godeshalk, and N. B. Grubb, from James 4: latter clause of 14th verse.

Sept. 28th, in Elkhart Co., Ind., SIMON, son of Peter and Elisabeth HOSCHKE, aged 2 years, 8 months and 14 days. Funeral discourse by Jonathan Smucker, from Matt. 13: 14, 15.

October 4th, in St. Joseph Co., Ind., of typhoid fever, BRO HENRY BAKER, aged 39 years, 9 months and 6 days. He was a faithful brother in the Church, an affectionate husband, and a kind father; he was loved and respected by all who knew him, and he died in the assurance of faith, in the redeeming grace of our Lord Jesus Christ. He was followed by a large concourse of relatives and friends to his last resting place, on the 6th. He leaves a deeply afflicted wife and four children who may feel that their loss is his eternal gain. Services by J. F. Funk and Samuel Yoder.

Oct. 6th, in Elkhart, Elkhart Co., Ind., of typhoid fever, JOSEPH LIVINGOOD, aged about 52 years. He resided with his brother-in-law, George Demming, who died of the same fever about six weeks previous, while his sister, wife of Demming, was buried only ten days before. Thus in a very short time, the sorrowing children have been called to follow three of the household to their last resting place. O, how uncertain are our lives! Let us prepare for death in time for the solemn day of the Lord. Services by J. F. Funk, from Prov. 14: 32.

October 13th, in Henry Co., Iowa, JACOB, infant son of Mary and Jacob HARNISH, aged 8 months and 11 days. Services by Joseph Schlegel, from Mark 10: 13-15.

October 14th, in Elkhart, Ind., of dropsy of the heart, MARY ANN, wife of William WILSON, aged 35 years, 5 months and 16 days. Funeral services by J. F. Funk. She leaves a deeply afflicted husband, parents and one child to mourn their loss.

On the 15th, of October, in Cass Co., Mo., of summer complaint, ELISE ARVIDA, daughter of Eli and Elisabeth Zook, aged 1 year, 6 months and 13 days. Funeral services by Friend Woolridge from Jno. 14: 3, 4. You have loved your little Elsie, but Jesus loved her too; and just as he took up the little ones in his arms and blessed them when on earth, so he has taken her to himself and given her a home, so pleasant, so fair, so lovely, so glorious—there she waits for father and mother—there, dear parents she stands as a faithful sentinel beckoning you to come too, when your earthly work is done. She will not return to you but you can go to her.

October 15th, in Hilltown, Bucks Co., Pa., of long illness, which she bore with Christian patience, ANNA, wife of John S. MOYER, aged 69 years, 6 months and 15 days. The funeral took place the 18th, at which opportunity words of comfort were spoken to those present by Abraham, and Isaac Moyer, and Isaac Oberholzer. Text, Isaiah, 3: 10.

Oct. 24th in Putnam Co., Ohio, of consumption, Sister EVA DICUS, aged 40 years, 6 months and 14 days. She was followed to the grave on the 26th by a large number of sorrowing relatives and friends. Funeral services were conducted by C. B. Brenneeman. Her parting words were, "Farewell dear ones, I am going to heaven, prepare to meet me there." She leaves a bereaved husband and five children to mourn their loss. May her parting words ever be remembered by all.

On the 26th of October, in Wakarusa, Elkhart Co., Ind., REYFUS, youngest child of Christian and — MOYER, aged 5 months and 7 days. Buried at Yellow Creek, on the 28th. Services by J. Beidler and J. F. Funk. Sorrow endureth

only for a night, and joy cometh in the morning. Parents, brothers and sisters have wept and mourned over little Rufus, but little Rufus is with the angels now and from the portals of the paradise of God beckons you all to come and join the glorious company of the redeemed, and sing, with him, the songs of Moses and the Lamb in the land where the angels dwell.

Letters Received.

J F Nafziger, Jacob Stucky, J D Hershey, Peter Rickert.

MONEY LETTERS.

A—John Albrecht, J Augspurger, Jacob K Andrews, F H Augspurger, Edward Augspurger. B—Peter F Burkholder, Henry D Bowman, John Bachman, per Chr. May, H Bechold, David Bixler, A Bachman, Moses Brenneeman, A G Beery, Samuel Blough, Gottlieb Beck, Benjamin Beery, Christian Jansen, H B Burkholder, J J Bortnager paid, D Boyer, Christian Bear, Moses Brenneeman, Alois Baier, Jacob Brenneeman.

C—Josiah Culp, William Caser.
D—John F Detweiler, Tobias Denlinger, Abram Diller, Stephen Detweiler.

E—Henry Eymann, Joseph Eigstein, Tob. B Esh, J J Eash & Co.

F—Jacob Fry, Klaas H Fisher, Abraham Friesen, John Freed, George W Fry.

G—N B Grubb, Peter Gilom, Jos. Gascho, Abraham Good, Rufus L Gehman, Daniel S Gehman, Henry Goertz, G Grose, N B Grubb.

H—Jacob Hildebrand, John B Harnish, A Hauenstein, H Heatwell, B F Hamilton, Jacob Hauer, Christian Hirscher, Jacob Hollinger, Nancy Hay, Jacob C Hochstetler, Daniel Hoover (Goshen), D Hoover (Lakeville), B F Hallman, John Hoover, Adam Herber, J H Hochstetler, John W Hoover, Edward E Hawenstein, R J Hestweide, Daniel J Hochstetler, David Hirschy John Hego, John H Hess.

J—Nicholas Johnson, John Johnson.
K—D A Kiefer, Eli Kindig Magdalena Kehr, J S Kauffman, D K Kauffman, Jacob F Kolb, D W Kilmer, Sarah J Kessler, John P King, Samuel Kindy, Michael Kilmer.

L—John Lintner, Christian Litwiler, John Lapp, D Lehman, P P Lehman, Martha Long, Christian B Lapp.

M—Solomon S Miller, Jacob Martin, J S Moser, J J Marner, Benedick Moser, C H Murphy, Henry Miller, Solomon Myers, Emma C Mayer, Elias R Miller, S S Mast, Christian Miller, C K Mast, Moses D Miller, Emanuel Mast.

N—Christian Noll, Christian Nafziger Sr., S W Neill, Christian Nafziger, John B Nusbaum, Martin Nebel.

O—A Oberholzer.
P—H Pletcher.

R—H H Rexrode, Moses E Reist, Christian Riff, Samuel Resor, Chr. Rohrer, Lizzie B Resor, Samuel Roger, John H Ramer, Chr. Rupp, Jos. Roth, E B Riehl Jacob Ropp, Fanny Riehl, Barbara Ruvenacht, Christian Ropp.

S—John Shank, John Smith, Daniel Short Jr., Jacob H Strohm, Mike Saltzman, John Schroeder, Geo Smith, Jos. Schlatter, Wm. Schwartz, Christian Snaker, Peter Sprunger, S P Sprunger, John Spring, Maria & M Schrack, Christian Schneek, John M Strickler, Henry L Shelly, C Stuckey, Samuel Stutzman, Hannah C Snider.

U—John Uenicker.
V—A Vincent.

W—Daniel J Wyse, Abm. Witmer, Bernard Werner, J J Weaver, Jos. W Weaver, C Peter Wideman, Elisabeth Whisler, G Wiebe.

Y—Thomas D Yoder, Simon P Yoder, J K Yoder, G A Yoder.

Z—Christian Zehr, Peter C Ziegler.

TIME TABLE.

Lake Shore & Michigan Southern
Railroad.

Passenger trains on and after June 1st 1874,
leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

No. 8, Chicago and St. Louis Express,	3:45 A. M.
No. 74, Way Freight,	4:20 "
No. 2, Mail,	11:25 "
No. 60, Way Freight,	1:30 P. M.
No. 10, Michigan Accommodation,	8:40 "
White Pigeon Train,	4:05 "
" " "	4:55 A. M.

AIR LINE DIVISION.

No. 74, Way Freight,	5:05 A. M.
No. 12, Air Line Accommodation,	5:40 "
No. 4, Special New York Express,	1:20 P. M.
Wabash Express,	1:10 "
No. 6, Atlantic Express,	9:50 "

GOING WEST.

No. 9, Michigan Accommodation,	7:30 A. M.
No. 8, Toledo Express,	2:45 "
No. 5, Pacific Express, (Air Line),	4:25 "
No. 7, Steamboat Express,	5:25 P. M.
No. 1, Special Chicago Exp. (Air Line)	4:20 "

KALAMAZOO DIVISION.

The Grand Rapids Express 4:55 a. m., and Accommodation 4:25 p. m., run direct to Grand Rapids, arriving there at 10:00 a. m. and 8:55 p. m. Returning leave Grand Rapids 8:00 a. m., and 4:50 p. m., arriving at Elkhart 12:30 p. m., and 9:45 p. m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Menno, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing with trains for Lafayette, New Albany, &c. At Chicago to all points West & South.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Tickets can be obtained for all prominent points from Boston to San Francisco.

J. E. CURTIS, Supt. Mich. Div.
E. E. ROBINSON, Ticket Agent.

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Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 11—No. 12.

ELKHART, INDIANA, DECEMBER, 1874.

Whole No. 132.

Peace on Earth—Good Will to Man.

Peace on earth, good-will from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven!
— Loud our golden harps shall sound.

Christ is born, the great Anointed;
Heaven and earth His praises sing;
O receive whom God appointed,
For your Prophet, Priest, and King.

Hasten, mortals, to adore Him;
Learn His name, and taste His joy;
Till in heaven ye sing before him,
Glory be to God most high!

For the Herald of Truth.

Be Kind to the Living.

BY S. P. YODER.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31.

Be kind to the living, be kind to the living,
Ere the cold clods of earth o'er their coffins are spread;—

To those that are near thee be mild and forgiving
But waste not thy flattery words on the dead.

Be kind to the living. Why heap with abuse
Poor, sensitive, suffering mortals, I pray,—
And then load them with praise as soon as they lose

The power of hearing a word that you say!

Be kind to the living; let wrongs be forgiven
While those who have injured thee stand by thy side;

Sweet words of forgiveness, O let them be given
Ere the penitent soul has crossed the dark tide.

Be kind to the living; high tombstones can no'er
Make amends for harsh treatment bestowed in the past;

Nor flattering speeches alone for the sneer,
Nor word of derision in mem'ry held fast.

No matter what others are doing or saying,
Be kind while thy friends yet around thee are seen;

When life has departed and forms are decaying
They'll give thee no thanks for thy sorrow, I ween.

Be kind to the living wherever you go,
Death to thee then will lose one-half of its dread,

For no tears of remorse in bitterness flow
Where love is the motive by which men are led.

Be kind to the living, be kind to the living,
Death to thee then will lose one-half of its dread,

For no tears of remorse in bitterness flow
Where love is the motive by which men are led.

Be kind to the living, be kind to the living,
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Be kind to the living, be kind to the living,
Death to thee then will lose one-half of its dread,

For no tears of remorse in bitterness flow
Where love is the motive by which men are led.

Look to the Master Builder.

For the Herald of Truth.

"Except the Lord build the house, they labor in vain that build it." Ps. 127:1.

Paul, in his first epistle to the Corinthians, 3:10, applies the term which is the subject of these few remarks, to himself, in its secondary meaning, and in that sense he is properly the master builder in each church which he was instrumental in establishing.

In the few illustrations which I will try to make, I apply the term, in its primary sense, to God, taking as the building the whole Christian Church. In our denomination, church government is to some extent congregational. The government of each congregation is the conducting of its portion of the masonry in the great temple, and no one can be justified in taking refuge in the great building as a bystander.

Here in the visible church, there is dressing of stone, and hewing of timber, not only as preparatory to the building, but to a great extent the sound of the hammer and axe is heard in the church. So far the visible church is only preparatory to the invisible church—to the temple which shall stand in the new Jerusalem, when the present heavens will have passed away with great noise, and the elements shall be melted with fervent heat.

In the building of that great temple, like in the typical temple of old, will not be heard the sound of the hammer and axe, for everything that is not free of deformities will be rejected. Everything that cannot abide the refiners fire will be inadequate for the smallest vessel. O let us not murmur over the light afflictions which are necessary to relieve us of our dross, and prepare us for the joys which eye hath not seen! But let us return from the faint view of the joys which dazzle the eye of human perception, and take a view of our labor preparatory to this great end. We move together from different congregations and form new colonies. As we all see darkly as through a glass, we have more or less different conceptions in regard to some points of doctrine, as we are all interested in the establishing of a new church, we manifest a zeal in some direction or other, but here is the trying point. We all desire to live in a church congenial to our views, and as long as we are stimulated by such prospects we are all

happy and zealous builders; but sometimes our little differences manifest themselves, and the enemy tries hard to widen them. If he can succeed in bringing about first a little difference, then a little mistrust, then a little of that which does not want to be called envy, then he has made great preparation to have the great things neglected, in the contention about little things. Such a shattered state of affairs as exists in some of our old established churches should be a warning to us, to watch, and pray to the Master Builder for an effusion of the Holy Spirit, sufficient to deliver us from such evils.

What profit is all the theological exactness, though it possesseth its worth, if it is gained without a spirit of Christian charity, which after all, passeth knowledge and understanding. Read 1 Cor. 11.

Paul, in his epistle to the Philippians 3: 6, speaks of his former life as "concerning zeal, persecuting the church; touching the righteousness which is the law blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Fashion is a stumbling block in every Christian church. Display in dress, if it does not always emanate from a proud spirit, it does always show a lack of Christian meekness. Plainness in dress cannot be overlooked without ignoring one of the plainest teachings of the gospel, as well as one of the most consistent outward graces of the Christian profession. But this outward grace does not always emanate from an inward spirit of meekness, else whence are the ruptures between some of its strictest adherents? If I am sulky and neglect my religious duties, or suspend my fellowship because things do not go in church as I think they should, whence is my silly conduct? If I can love and labor without any apparent success, my reward is sure; but if I fold my hands because my labors do not accomplish the desired result, I am not a faithful servant, and do not manifest a spirit of meekness, though I dress in sackcloth.

Let us take Moses for an example of meekness, who through all the murmuring and backslidings of a stiff-necked people, was faithful in his whole house. Behold him on Mount Sinai, pleading for his enemies! The words have gone forth from the mouth of an Almighty God: "*Let me alone that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation!*" But the heart of Moses pours forth in prayer for the life of those his enemies, and the wrath of God is appeased. That was meekness unparalleled in the annals of mortal beings. Truly, "Moses was very meek, above all men that were upon the face of the earth." But we will take a little further view of the comparison of the visible church with the temple of old. This latter was built upon Mount Zion, and after being destroyed by the Chaldeans was again rebuilt in the days of Ezra.

The Christian church was lying for several centuries under the delusions of the Romish priesthood, but it was never literally destroyed, for it was built upon the "Rock of Ages," and the gates of hell could not prevail against it; and when it arose in the time of the reformation, it was not built upon ruins, but repaired and set in order.

The faithful Jews in rebuilding the temple, labored under trials and difficulties, and at the time of the reformation the enemies of the Cross were also there to make affinity with the laborers. They, too, on being refused, used their power to oppose. How does the church to-day compare with the second temple? How many vessels of brass are substituting the former vessels of gold?

If the "chief of the fathers" who saw the primitive church in the glory of its simplicity and unity, would arise from their resting places and attend the modern festivities, and celebrations of the precious enjoyments of freedom, and liberty, the shouts of

"Tis the blessed Savior

Calls the wanderer home,"

would be mingled with the voice of weeping, and would present a striking comparison with the scene of old; when "many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shouting of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:12, 13.

The Peace Policy.

BY J. S. WILLETS.

"During all the forty centuries," says Judge Grinke, "from the murder of Abel to the advent of the Prince of Peace, war appeared to be the great end of all the institutions of society. Governments seemed to

be successfully organized, only when strong for the destruction of others. Rulers were deemed fortunate and illustrious, only when marches and battlefields, burning cities and shattered navies were the trophies of their renown." But it has been foretold by different prophets that the time would come when wars should cease; that nation should no longer lift up sword against nation, nor learn war any more. And on the advent of the Prince of Peace the approach of that day was clearly announced by the multitude of the heavenly host "praising God and saying Glory to God in the highest and on earth peace, good will toward men."

The precepts and commands of our Savior while personally on earth, all breathe the spirit of love and good will, and among his last words as spoken to Pilate, he testified that his kingdom was not of this world, and his servants could not fight. He had often pointed out to his disciples the distinction between his kingdom and the kingdoms of the world, showing clearly that the spirit of love should be the ruling law of the one, while violence and retaliation continued to control the other.

The teachings of the Apostles were in harmony with the teachings of Jesus, but while they recommended obedience to the laws of worldly kingdoms, their examples clearly show that they could not submit to requirements that outravened the laws of their Divine Master. Their immediate followers, the early Christians, well understood the difference between the two kingdoms; and having enlisted as servants of Jesus they could no longer take any part in carnal warfare, and testified boldly against it; and many suffered grievous persecution, even unto death for their refusal to bear arms. The investigations of Clarkson clearly show that as long as the lamp of Christianity burnt pure and bright, Christians remained true to their testimony; but as corruption crept into the Church, Christians began to be soldiers, and on the accession of Constantine to the throne, corruption so increased that the unlawfulness of war was so nearly given up that only "here and there an ancient father still retained it as a religious tenet; but these dropping off one after another, it ceased at length to be a doctrine, of the Church, and left her to all the deep war degeneracy of subsequent ages."

Then during the dark ages the cause of Peace found no advocates. Even the light of the reformation was not bright enough to bring it prominently to view. "It had its advocates," says Dr. Bogue in 1843, "but they unilapily appended it to other sentiments which were unfounded, and thus detracted from the weight of their testimony to peace. Since that time none have been so faithful witnesses to the pacific spirit of the religion of Jesus as the Quakers; and had all rulers of Christendom been of that denomination for the last hundred and fifty years, the oceans of blood shed in wars would have had no existence. And how much happier a countenance would Europe

have worn than she now wears! For more than a century after their rise, few beside themselves adopted this peaceful creed; but of late it has been embraced by considerable numbers among every sect; and there is reason to conclude, that if it has made converts in the most unfavorable circumstances, its progress will be rapid when the state of the world, by the restoration of peace, shall be more congenial to its claims."

Zuinglius, the celebrated Swiss reformer, was no doubt actuated by these "sentiments which were unfounded," when he "laid down the Bible for the sword, and went at the head of his armed congregation to fight against the other cantons, contending that the civil magistrate ought to have absolute and unbounded power in religious matters." The rest of the cantons contended that every church ought to govern itself; but, being determined to enforce his dogma on others, he left the pulpit for the battle field. Dr. Doddridge says that "Zuinglius attended his flock to a battle in which their religion and liberties were all at stake." But Erasmus held forth other sentiments. "If there is," he writes, "in the affairs of mortal men any one thing which it is proper uniformly to explode, and ineunent to every man by every lawful means to avoid, to deprecate, to oppose, that one thing is doubtless WAR. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of man, as formed by nature, more unworthy of man professing Christianity. Yet, wonderful to relate! war is undertaken, and cruelly, savagely conducted, not only by unbelievers, but by Christians. Nor are there even wanting men learned in the law, and even divines, who are ready to furnish firebrands for the nefarious work, and to fan the latent sparks into a flame. Hence war is considered so much a thing of course, that the wonder is, how any man can disapprove of it; and so much sanctioned by authority and custom, that it is deemed impious to have borne to it any against a practice in its principle most profligate, and in its effects pregnant with every kind of calamity."

"Peace is at once the mother and the nurse of all that is good for man; war, on a sudden, and at one stroke overwhelms, extinguishes, abolishes, whatever is cheerful, whatever is happy and beautiful, and pours a font torrent of disasters on the life of mortals. Peace shines upon human affairs like the vernal sun.

The fields are cultivated, the gardens bloom, the cattle are fed upon a thousand hills, new buildings arise, riches flow, pleasures smile, humanity and charity increases, arts and manufactures feel the genial warmth of encouragement, and the gains of the poor are more plentiful. But no sooner does the storm of war begin to lower, than what a deluge of miseries and misfortunes seizes, inundates, and overwhelms all things within the sphere of its action! The flocks are scattered, the harvest trampled, the hus-

bandman, butchered, villas and villages burnt, cities and states that have been ages rising to their flourishing state, subverted by the fury of one tempest, the storm of war. So much easier is the task of *doing harm* than of *doing good*; of *destroying* than of *building up*.

"Such and so great are the evils which are submitted, in order to accomplish an end, itself a greater evil than all that have preceded in preparation for it. We thus afflict ourselves for the noble end of enabling ourselves to afflict others. If we were to calculate the matter fairly, and from a just computation of the cost attending war, and that of procuring peace, we should find that peace might be purchased at a tenth part of the cares, labors, troubles, dangers, expenses and blood which it costs to carry on war. But the object is to do all possible injury to an enemy! A most inhuman object! and consider, whether you can hurt him essentially without hurting, by the same means your own people. It surely is to act like a madman to take to yourself so large a portion of a certain evil, when it must ever be uncertain how the die of war may fall in the ultimate issue."

"Where are there so many and so sacred obligations to perfect concord, as in the Christian religion! Where so numerous exhortations to peace? One law Jesus Christ claimed as his own peculiar law; it was the law of *love* or *charity*. What practice among mankind violates this law so grossly as war? Examine every part of his doctrine, you will find nothing that does not breathe peace, speak the language of love, and savor of charity."

"The Quakers," says a recent writer, "were unfortunate in the time in which their sect originated, and had its early growth. Neither the government nor religion of England was stable during the reign of Charles the I., the Cromwells, Charles the II., James the II., William or Anne. The republicans and the monarchists, the Catholics and the Puritans were all striving for mastery, and the offense which the ruling power for the time being considered the most serious, was any suspicion of disloyalty. To discover treason, the magistrates, at all times when their suspicions were aroused, were authorized to tender to any one the oath of allegiance, called the test oath, and the oath of supremacy. These oaths in general terms asserted the rightful claims of the monarch on the throne, and disowned the supremacy of the Pope. There were certainly no class of people who could have taken these oaths with a clearer conscience than the Quakers, for their religion not only inculcated, the sinfulness of taking up arms against the governors, but against anybody, and their special aversion was the Pope of Rome. The nature of the oath, however, was to them of no moment, for they could take no oath at all." The Quakers not only believed it to be contrary to the Gospel to bear arms, but also to take an oath, believing that the command of Jesus to "swear not at all" was impera-

tive; and during these troublesome times their testimony against oaths was far more conspicuous than the testimony against war, for their greatest sufferings were for refusing to swear.

Sevel, who wrote their history during the reign of King George, in thinking to whom to dedicate his work, says: "It presently came into my mind, that this could not be done more suitably to any, than to the king of these countries, which are the chief theatre of this history; and then rather, because therein is described the rise of a people, who are no small part of his faithful subjects, (for so I may safely call them), since they never, how much soever wronged or oppressed, offered any resistance to the government, and when for conscience sake they could not comply with what was required of them, by patient suffering they shared their subjection and obedience to the higher power. Nay, when opportunity was offered to revenge themselves of their enemies, even then they would not, but left it to the Lord; and thus at all times they behaved themselves like a sensible people."

In the preface to his History, he says, "To the compiling of which I was induced from the consideration that the rise and increase of that religious society, of which in this work I have given a circumstantial account, is indeed so rare and wonderful a thing, that I think few will be met with in modern histories, which in the like respect may be compared therewith, because the Quakers, so called, are become a great people, under such heavy oppression as is hereinafter mentioned: and that not by any human person, or making resistance, but merely by a harmless deportment, and the exercising patience for bearing arms, and resisting the wicked by fighting, they always have accounted unlawful, and contrary to the doctrine of our Savior. Then they who had no king, prince nor potentate to protect them; and who in the beginning had not among themselves any man of renown or literature, but relying on their integrity, and trusting in God alone; have at length triumphed over the malice of oppressors, by suffering (which rose to that degree that it was at the expense of the lives of many of them) under violent oppression from high and low, and of the opposition of the learned and unlearned."

Such is the character of the society of Friends, given by its historian soon after its rise, and such is still its character as its belief and practice in regard to war. It has at various times issued public testimonies against the evil of war, and early in the present century, two of its members, J. J. Gurney and J. Dymond have written ten treatises on the subject. That of Dymond, is, doubtless, the most popular work on the subject that has ever been before the public.

Some of the early dissenters appear to have entertained similar views, but their successors have not continued to carry them out in practice; while there are more recent organizations who adhere more or less firmly

to the principles of peace; and in Europe various small bodies, and individuals are subject to much persecution for their refusal to bear arms.

The Mennonites, however, are an older sect than the Quakers. Menno Simon, the originator of the sect was born in Friesland in 1505. He was reared a Catholic, but coming to the conclusion that the mother church held to doctrines not in accord with the Scriptures, he laid aside the obligations and robes of his priestly office. From that time he devoted himself to the building up of a sect formed originally from the scattered hands of the Waldenses. They were subject to much persecution and their religious-civil rights were without formal recognition until 1581, when William of Orange became their friend and protector. For nearly a century their liberty varied in degree in different provinces but was not wholly denied in any."

Toward the close of the 18th century, several thousand German Mennonites sought refuge in Southern Russia. They obtained a charter from Emperor Paul, exempting them from military service. Of late years this exemption has been the cause of much dissatisfaction in Russia, and the Government has notified them that they must either bear arms in the national service or emigrate. They number about thirty thousand, and contemplate moving to America, and efforts are being made to have them settle in Minnesota. A number previously removed to America. "The first emigration," a late paper states, "took place in 1680, and at the date of the last reliable estimate there were one hundred and twenty-eight thousand Mennonites on this continent; a large number of them living in Pennsylvania, and others being located in Ohio, New York, Indiana and Canada. According to the best information we have, their total number is about two hundred and twenty-three thousand, distributed as follows: America, one hundred and twenty-eight thousand; Switzerland, three thousand; Netherlands, thirty-nine thousand; Germany, seventeen thousand, seven hundred and sixteen; France, five thousand; Russia, thirty thousand. The Mennonites not only hold war to be sinful, but they are also conscientiously opposed to oaths and capital punishment. In every respect, save in their refusal to share in the dangers and physical burdens of war, they are said to be excellent citizens, never becoming a tax upon the state, but helping in every way to build up her moral and material enterprises."

The following testimony of John Wesley shows clearly his views on the subject of war: "You may pour out your soul, and become the loss of true, genuine love in the earth. Lost indeed! You may well say, but not in the ancient sense. See how these Christians love one another! These Christian kingdoms that are tearing out each other's bowels, destroying one another with fire and sword! These Christian armies that are sending each by thousands quick to hell!

Those *Christian* nations that are all on fire with intestine broils, party against party, faction against faction! Yes, what is most dreadful of all, these Christian Churches, (tell it not in Gath, but, alas! how can we hide it from Jews, Turks or pagans?) that bear the name of Christ, the Prince of Peace, yet wage continual war with each other! O God! how long will thy promise fail?

A Paid Ministry.

BY SULA THOMAS.

(REPLY TO SISTER SINGLEY.)

A few answers in a general sense, will suffice for most of the points you make and questions you ask upon the subject at issue.

You say the word *freely*, in the Savior's command: "Freely ye have received freely," means readily; heartily; without restraint. Now Webster's Unabridged Dictionary and Zell's Encyclopedia, both give gratuitously as one of the definitions of *freely*, which, according to the original Greek, is its correct signification in the above command.

We will however not rest this matter upon mere assertion, but go for proof to the Greek language, in which tongue the gospel was first written by Matthew, Mark, Luke and John. *Dorean* is the Greek word which our English translators rendered "freely," and is an adverbial derivative of *Dos*, a dower, a gift, a donation. Donnegan, a Greek lexicographer, gives the word and its definition thus: *Dorean, adv.* As a gift, as a present, gratuitously; showing that the only true meaning freely can have in the Savior's command is, gratuitously, or its equivalent. Did King James' hireling-bishop-translators select *freely* to disguise the signification of *Dorean* as much as possible? If so, they succeeded in their design. The English version of our received German version, translated by Martin Luther, is, "gratis you have received it, gratis also give it." Of Van Ess, "without money you received it, without money give it." Doanay, English version, "gratis you have received, gratis give."

This command of Christ to proclaim his gospel as a free gift, was the key-note to all he said to his disciples when he sent them out to preach, and to all that follows throughout the New Testament on the same subject; otherwise there would be a serious eluding of Scripture. Of course, he did not command his disciples to proclaim his word gratuitously, and then immediately afterwards, tell them to take empty purses, so that they might have them filled with the reward of their labor as apostles; but he meant they should take no money with them; because they would need none, as their wants would be supplied by those among whom they were to preach his word, saying: "For the laborer is worthy of his meat." Their first mission was to be a short one, and for that rea-

son most likely he told them not to burden themselves with two coats.

You quote from the 9th chapter of 1 Cor. to establish your point. Paul does indeed there write concerning the Israelitish priests, by way of comparison, and to show wherein that order was a type of the Christian ministry. He says: "They that minister about holy things live of the things of the temple, and they, that wait at the altar, are partakers with the altar;" but all he writes in this chapter, and elsewhere, upon the same subject, is to inculcate the duty of the church to supply the wants of those evangelists, who, like the Jewish priests, while waiting at the altar, are absent from their homes upon ministerial duty. In fact, all the circumstances upon which the apostle bases his argument, preclude the idea of pecuniary support or hire for preaching the gospel; because, although the priests were allowed to have their food, while waiting at the altar, from the sacrifices they offered, and had a certain "portion" assigned them, which they, their sons and their daughters, were commanded to eat in the holy place beside the altar," (Lev. 10:12, 13, 14, and 15); yet the inference is unavoidable, that if they had attempted to convert their "portion" into money, or, even to take it home and eat it there, it would have been sacrilege; because it was "most holy." This is a type of how sacred the Christian minister's office should be held against the corrupting influence of money.

There is one fact, which, independent of all other evidence, proves the construction you put upon the passage in the 9th chapter of 1 Cor. to be erroneous. Paul says, (2 Cor. 11:8.) "I robbed other churches taking wages of them to do you a service." If the apostle meant in the quotations you make to inculcate, as strongly as you seem to suppose, a liberal money support of ministers, he would not, very likely, afterwards, when writing to the same church, have designated taking wages for preaching as robbery. The fact is, Paul never intended to teach that it is *right* to preach the gospel in any other way than as a free gift; otherwise his teaching would not have accorded with that of his Lord and Master in the command, "Gratis you have received it, gratis also give it."

You say: "Paul and Barnabas were the only apostles who preached the gospel free of charge. I suppose you meant the others charged money for preaching; if so, I can find no Scripture to substantiate your assertion. You affirm, also, that 'we have no Paul's and Barnabas now, but our ministers mostly have families to support.' The latter part of this assertion is as true of the past as of the present. Many of our ministering brethren, from the first organization of the fraternity, have had families to support, and most of them spent much of their time in travelling from place to place to proclaim the gospel, which they always did as gratuitously as Paul and Barnabas did. The other apostles must be placed in the same

category, your assertion to the contrary notwithstanding; yet it is a fact that the self-sacrificing, unrepining ministers of the brotherhood have generally prospered in a *temporal*, as well as a spiritual point of view. One of them recently told me that he started in the world with very small means; that he had much hard farm work to do, and a large district of mountainous country over which he, assisted by one or two others, dispensed the word; spending one, two, and sometimes three days out of every week in attending to his ministerial duties, and yet, the Lord had prospered him in everything he undertook. Of course this brother never received *any money for preaching*; and although he has raised a family of considerable size, he is at present a man of considerable means. The following promise of Jesus has in fact been fulfilled over and over again to our humble, God-trusting, ministering brethren: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's; but he shall receive a hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30. This will be a good juncture at which to examine the foundation and working of a supported ministry, and compare its results with the experience of the elder, in the history of whose life a passage has just been given.

The fundamental principles of a supported ministry are as follows:—

1. It is necessary that the preacher spend all his time in attending to his ministerial duties; hence, he can follow no secular calling, or it will interfere with those duties.

2. In order that he may attend solely to his pastoral functions, he must receive a sum of money sufficient to supply all his wants, and those of his family.

Deductions from these principles are:—

1 If the supported minister is a poor man when he commences to preach, as was the elder mentioned above, he will remain poor all his life; because he receives only a competent support.

2. The Lord has no opportunity to bless him temporally, as he did the farmer-brother; as he engages in no temporal calling, for the reason that all his time belongs to the church.

These few hints show how impractical a supported ministry is. It is, in fact, but a sinking stepping-stone from a gratuitous ministry to a salaried clergy; because, admitting for the sake of argument that all the time of the preacher belongs to the church, and, that hence he cannot pursue any temporal calling, we, at once, and necessarily, set a money value upon his ministerial services, (for by them he gains his livelihood) thereby controverting the high and holy command of Christ to his heralds, to preach his gospel as a free gift; and, abandoning the faith and practice of the apostles and of

the Brethren on this point. By this assumption that the services of the ministers of Christ have a pecuniary estimate, it follows as a sequence that their value is in proportion to the ability of the preacher. This is yielding all to a salaried clergy, and, proving, at the same time, that there is no tenable, intermediate ground between a gratuitous and a hireling ministry.

Sister, you seem to have a very great penchant for colleges and an educated, paid ministry; and intimate that we ought to have had a "high school" thirty years ago, to prevent just such ignorance as the article you answered manifests. I take no offence at this your hint, and would much rather be classed with the "foolish things" than that it should be said, I had been to "high school" and received a little smattering of that knowledge which "puffeth up;" arrogantly setting myself up against the humble, self-denying testimonies of the brotherhood, and laying myself open to the following criticism of the poet:

"A little learning is a dangerous thing.
Drink deep, or taste not the Pierian spring,
Where shallow draughts intoxicate the brain,
But drinking deeply sobers us again."

You seem to think there is very urgent necessity for an educated, paid ministry to prevent the gospel in its ancient purity from being subverted. You say, "Other denominations (doctrines of men) are growing up in every direction." Now I cannot see wherein we would differ from those "other denominations" in anything of vital importance, if the radical change, which you urge so strongly, were made in our ministry; for by that act we would eradicate that which, above everything else, makes the brotherhood a separate and peculiar people; because the ministerial office is free from mercenary corruption. Make the change from a gratuitous to a hireling ministry, and our preachers would just as likely be controlled by the corrupting influence of money as those of other denominations. They would just as likely be made proud and aristocratic by the same influence; and they would just as likely make the road very broad by their example of worldliness; so that many might be induced to walk upon it, and their gains be the greater; building wood, hay and stubble to answer the same end.

You speak of sound doctrine. Do you not know, sister, that pride caused the "itching ear; that the "itching ear" demanded a "heaped ministry; and, that these things combined, resulted in the rejection of 'sound doctrine' in the Ephesian church? This history has been repeated in more than one church of modern times. Would the brotherhood be exempt from the same degeneracy under similar circumstances? Certainly not. The only conserving powers of the pure doctrine of Christ, are an humble ministry and a free gospel. These are the three great peculiarities of primitive Christianity, and consequently of the true church. They are inseparable, and pride is

the great subverting power, which destroying one, destroys all, and sound doctrine with them. In examining this question, I have been more thoroughly convinced than ever, that Christ provided an absolutely unmixed ministry for his church; and in reflecting upon the corrupting and bribing influence of "filthy lucre" on the ministerial office, which is exhibited all around, Divine wisdom is evidently manifested in this provision.

This very manifestation has added a new and powerful evidence to my mind of the truth of the faith of our dear Redeemer, the God-man, Christ Jesus.—*Companion and Visitor.*

The Form of Christianity Quickened by the Spirit of the World.

"The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Isa. 33: 22.

"The Lord is our Lawgiver, our Judge and our King; he will save us." When the Holy Spirit is given to lead us into all truth, and in all things we will have him to reign over us, we are saved. We are no more in bondage to the elements of the world, but are free in Christ and free indeed. O Lord, thou hast given us thy spirit and thy truth to be our light and our guide in the way of salvation; but we do not love them and will not be governed by them; and because we will not receive and obey the truth, our light has become darkness. We know the way, but we do not choose to walk in it. We hear and acknowledge the truth that is able to save our souls, but we are not saved by it. The light in us is darkness, and we walk according to that darkness, and not according to that light. "Our knowledge puffeth up," and does not make us wise unto salvation. We say we believe the truth, but are not sanctified through the truth. We acknowledge "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," but we do not show by our words and works that it is done to us according to this faith.

We have the form, that is, we have the gospel and its ordinances, but they are, as it were, a dead letter without spirit and without life. We have the body beautiful and comely indeed, but the soul is wanting. God is not in the congregation of his people. The sanctuary is an empty, desolate place, because the divine presence is not manifested there, and when the humble, inquiring penitent goes to the house of God, he must return again as Mary did from the sepulchre, weeping; when she said they have taken away my Lord, and I know not where they have hid him. We have everything that belongs to Christianity, but the spirit and works of Christ. We have the doctrines of holiness and the forms of godliness, but this excellent and perfect body of Christianity, is animated and quickened by

the spirit of the world. If God and Christ were its life, it could not be so powerless among men. It would distinguish and separate Christians from every other people, and the presence and power of Christ would be "as a wall of fire round about, and the glory in their midst." The numbers of Christ may be an afflicted and poor people, neither claiming nor receiving the favors or friendship of the world, but they cannot be lovers of pleasure or friends of the world, or be engaged in laying up treasures on earth. They may suffer wrong, but cannot consent to do wrong, and they can only look to God, not to men, for the redress of their grievances.

The spirit and life of Christianity necessarily produce their own fruits, and if this life be in us, the fruits will appear, and our works will be manifest that they are wrought in God, but if this life be not in us, we may have the form and profess the doctrine, but we do not worship and serve God according to his commandment. It is well perhaps for a wicked world that a form of godliness exists, even though its power were unknown. The morals of Christianity are better than the morals of heathenism or infidelity, and it is better, at least in this present state, that men acknowledge and profess the truth, even though none should be saved by it. Wherever the precepts and doctrines of the gospel are published, they throw around society a healthful and powerful restraint, without which wicked men would be more like demons than they are. The salutary and peaceful effects of religious knowledge are profitable, even to those who hate its spirit and life.

The morals of Christianity are good and profitable, but are not its basis or foundation. The good works of Christians do not save them; they are only an expression or fruit of that grace in them, which saves. He that has the mind of Christ, is faithful and diligent in doing what his hands find to do, and his works are acceptable to God, because they are the outward expression of the inner or hidden man. They are so much a savor of the creature as they are a savor of Christ, who works in the creature to do what is just and good. He that has the mind of Christ is not striving to imitate or appear like a Christian, but he is striving to be led by the spirit of truth which is in him, and to act in sincerity like himself.

The policy of worldly men dispose them to imitate the morals and outward works of Christianity. Their profession and conduct must appear to be in accordance with justice and truth in order to secure the confidence and respect of an intelligent community, and hence the ambitious and time-serving are ready to admit the principles of Christianity, and profess to be governed by them. The world generally approve the doctrines and morals of the Christian religion, and are ready to lend their aid in establishing and defending the institutions of public worship. Wicked men manifest little resistance or aversion to the influence of re-

ligion as it now exists in the world; they are not afraid of its claims or its authority, and hence the world are in harmony and on friendly terms with the professed people of God, and these also are well pleased to accept the friendship of the world. The influence and contributions of worldly men are considered a valuable means of extending the interests and increasing the popularity of our holy religion.

Though it has come to pass in these days that the world and those called Christians are agreed to work together in building up the Redeemer's kingdom, it has not come to pass that Christ and belial are reconciled to each other; and though there may be nothing in the profession of Christianity or in the form of godliness that separates or distinguishes those who put on the name of Christ from those who know not God, there is something in the mind and spirit of Christ entirely separate and diverse from anything in the unregenerate world. That which is of the earth is earthly, and that which is of God is heavenly, and has the testimony and zeal of his spirit written upon it. There cannot be a resemblance or union between light and darkness, neither can Christian fellowship and mutual confidence unite the children of God and the friends of the world. The word of God, and not the opinions of men establish this truth, and we may not deny or reason against the Word of God.

The time is coming, and the time is come! when those who will live gaily in Christ Jesus, are called to separate themselves from the works of darkness and let their light shine. The time is come when the light of the world must shine, and shine with that clearness and brilliancy that shall expose and make manifest the hidden things of darkness. The children of God are being prepared to come forth endued with power from on high, and able to testify that Christ is in them of a truth, and that "all he hath is theirs." Why should they wander in the wilderness another year? Why should they feed upon husks and suffer hunger when there is bread enough and to spare in the Father's house? They have long dwelt among strangers, and labored to make themselves a fruitful habitation on the enemies' ground, but they have wasted their substance and are now in want. When they arise and come to their Father, he will meet them while they are yet afar off. He will put on them the robe of righteousness and rejoice over them as being made alive from the dead, as children returned from their wanderings. — *Mirror of the Soul.*

For the Herald of Truth.

Led by the Spirit.

If ye be led by the Spirit, ye are not under the law. God is a Spirit, and they that worship him, must worship in spirit and in truth. The law was given by Moses, but grace and truth came by Jesus Christ.

The law was written by the finger of God, on two tables of stone, on Mount Sinai, and he delivered them to Moses, by which he was to govern and guide the Children of Israel. Strict obedience to the ceremonial law was also enjoined upon them. The restrictions were so precise, that the penalty for the transgression of a single command, was death, by the mouth of two or three witnesses. But if they would remain faithful in obeying the law and all the commandments given, the promise was, that they should enter into the land of rest.

This may represent in our day, an exodus from a sinful life to a life of liberty and freedom, by our Lord and Savior, Jesus Christ. Those who were under the law, were to live by the law, and to believe in the promise. "But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith." Gal. 3: 11. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Rom. 8: 3, 4. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. But before faith came, we were kept under the law, shut up unto the faith, which afterwards should be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by Faith." Gal. 3: 19, 23, 24. By this we understand the law to be void for the followers of Christ, but for the transgressor and unconverted it is necessary. For by the law is the knowledge of sin, and every one that cometh out from sin cometh out from under the Law and lives according to the Spirit, and walks in newness of life, and no longer according to the old letter. The letter killeth; the Spirit giveth life. The Apostle said, "The law is holy and the commandment is holy," just and good; by the law he was convinced of his sin; truly sin thereby became alive or exceeding sinful unto him.

Paul says he was alive without the law. But when the commandment came, sin revived, and I died, not the natural death, but the spiritual. The time he was on his way to Damascus to persecute the Christians, however, he knew the law, and it appears justified himself in committing those deeds. The reason he could easily consent to those outrageous deeds, was, that the law had not become alive in him, it had not become spiritual, or he was yet unenlightened; he lingered about Mount Sinai, and consoled himself by it, but as soon as he was enlightened he came out from under the law and came under the gospel of Jesus Christ. Then he could say, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." The Apostle in his life had considerable labor with some that clung so strongly to the Mosaic Law, till they were convinced. Probably there are some in our days that linger too close, about Mount Sinai, and depend more on the letter than on the Spirit. We must be born of the Spirit, we must lead a spiritual life. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Eph. 3: 5. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality." J. D. H.

Christian Work.

When Saul of Tarsus was converted, he at once would know of the Lord what he would have him to do. Every Christian should diligently seek to know this. We must here take it for granted that every Christian is willing to do his duty; for otherwise it is impossible for any one to be a Christian. We admit that Christians are sometimes slow in the performance of duty, because they do not at the time exactly know what is to be done; but when they have been clearly instructed in their duty from the word of God, and still neglect it, then are they Christians only in form. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

In order to do Christian work, we must work with God. Without him we can do nothing good. To do good therefore we must be joined to him that is good, that is God. Thus we become laborers together with him. How pleasant the divine companionship! God and man are reconciled! A man, cannot work with God as long as his heart is not with him. But when we turn to the Lord, then he turns to us. While a great way off, feeding amid the husks of sin, yet with the dawning purpose, "I will arise, and go to my Father," then the Lord has already started to meet us. Before, however, any one can work with any heart for God, he must have returned to his Father, and must know and feel that his sins are forgiven. He must have learned this from God himself. This knowledge God has communicated to his work-fellows. "For by one offering he hath perfected forever them that are sanctified." Of this the Holy Ghost is the Christian's witness. But this witness of the Holy Ghost is his work in us; the putting of his law into our minds and the writing of it in our hearts. A radical change of heart and mind, therefore, is the Spirit's witness in us that our sins are forgiven, and that he works with us. The good works that we do; all evidence that God works with us. How happy when we are thus assured of divine companionship at the plow, the anvil, the loom, and at every good work! Thus God works with us in our prayers. "We know not what we should pray for as we ought," But the Spirit helps us. He makes all things work together for good. Thus he works with us in his providence. There is a divine providence and design in every event that takes place, which we must endeavor to understand, and to turn to God's glory.

Christians working together with God will also work with one another. Therefore we are to consider one another, to provoke to love, and good works. The provoking, however, is sometimes done the other way—to anger, wrath and strife. That is the kind of provoking that the world does, but it is foreign to the Christian life.

There must be more co-operation in Christian benevolence. In this, too many shirk duty. Only "part of the price" is brought. How shall

the church be established if we do not work together?

P. BERGSTRESSER.

For the Herald of Truth.

Eternity.

There is no subject upon which we can dwell with more solemn feeling than that of a never ending eternity. A state into which many generations have already passed, and towards which we are now traveling as pilgrims on a journey who will soon reach their final destination. Time is ever on the wing; ages roll along; generations live and are no more. Still the birds sing as sweetly, and all nature is the same as it was thousands of years ago.

There is a certain class of persons who profess neither to believe in a supreme Being or a future state. We would ask them, Who created this earth, the sea, the heavenly bodies? Who created thee, oh man! with thy glorious intellect and noble form? Has all this simply been a work of chance? That there is a God even the smallest flower declares. Does it appear reasonable that our minds and our thoughts should be buried with these mortal bodies in the tomb? Nay! you would say it cannot be; it is even impossible. Even some of the heathen, who have never been instructed in the ways of righteousness believe in a supreme Being and a future state.

When the golden bowl and the pitcher at the fountain are broken and the soul wings its way to the boundless regions of immortality, then we have passed from a temporary existence to a permanent one, and then will be brought to light that the spirit of man is as a stream which flows on forever. If eternity was limited, then there might still remain hope for the sinner after death, but such is not the case. When millions upon millions of years have passed away, even then we may say, eternity has just begun. Then in view of eternity let us prepare for the solemn change and the glorious rest, that we may indeed be found worthy to enter the rest which remaineth for the people of God.

There is ample time given for repentance unto all. Christ says, "He that entereth not by the door of the sheepfold, but climbeth up some other way, the same is a thief and a robber." How important is it then for

us to watch and pray that we may not be overtaken by the snares of the evil one, who contrives various ways to lead us from the narrow path. But if we are steadfast and faithful we may at last be enabled to enter into that spiritual country where no eye has seen and no ear has heard the great happiness prepared for those who love God and keep his commandments.

Concord, Tenn.

I. M. S.

Pride.

This seems to be one of the greatest evils of the age, and has a deep root in the human heart. It is true, pride does not exist in the clothes we wear, nor in the manner or words, but it does exist in the heart, and in the vain display of fashionable dress, jewelry, &c., the haughty bearing, the great self-praising words, and boasts are all so many indications, marks, that pride is in the heart. Pride is the root, and outward display is the visible trunk, branches and leaves of the tree produced from this corrupt root. Let us try to tear up this noxious root so that the very source of this corruption may be destroyed, for it does no good to break off the branches, tear away the leaves, and sometimes chop clean down to the trunk while the roots are still spreading and fresh roots are coming up all the time. Let us try by the grace of God to change the source, convert the heart, cast out the spirit of pride, and give place to the Spirit of Christ, and then humility will fill the heart, clothe the mind, adorn the body and prompt the words that proceed from the mouth, and then it will be much easier to expect good fruit from the tree. Shun pride.

HIDDEN RELIGION.—A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some respects does not shine.

A fashionable New York Church has set a good example. It announces a number of free pews, and earnestly invites those who cannot pay to come and welcome. The church seats nearly two thousand persons.

There are men who blame God for sufferings which obedience to his laws would prevent, and grudge his denial of blessings whose conditions they will not accept.—Edward Garrett.

Herald of Truth.

Elkhart, Ind., Dec. 1874.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

We have on hand quite a number of important and interesting articles, some of which should have appeared in the present issue, but for want of time and space must be deferred till next number.

Late.—On account of some unavoidable delays our paper is issued several days later than usual. We trust, however, with the January number to be in good time again.

New Subscribers.—Let every one make an effort to send us a list of new subscribers. Any one sending four copies with four dollars will receive the fifth copy gratis. Who will try?

Our Subscribers.—We expect that as we enter upon another year we shall lose some of our readers and patrons. We trust, however, that the number of them will be few; we should be glad to have you all continue your subscriptions; we do not hesitate to say that our paper is a valuable friend in every household—a silent comforter to hundreds, which brings to them the happy tidings of salvation, and therefore we should find its readers in every Mennonite family. It is indeed much better to have a good, sound, religious paper in your house than the novels, the stories, the political nonsense and such like matter in which so many so greatly delight themselves. We invite, therefore, all to renew their subscriptions as early as they can, and let each one try to send at least one new subscriber. This would help us a great deal, and thus every one might also be doing a little to spread the gospel truths and extend Christ's kingdom on the earth.

Notice.—We have a few subscribers who are from five to six years in arrears with

their subscriptions. Now we trust that all who are so far behind and have the means will remember that the few dollars, scattered here and there, though each in itself is but a small amount, when taken together make quite a large sum and would greatly aid us in meeting our dues and supply our office with some new machinery and materials which we very much need. Those who know themselves thus to be in arrears, will please to bear this in mind. The poor who are not able to pay we always are inclined to favor.

The Pennsylvania Aid Committee, through their agent in Antwerp, has been enabled, by the recent opening of several new railroad lines, to form a more direct connection, and greatly reduce the fare between Russia and that place, greatly to the advantage of the brethren coming over that route to America. We trust the Secretary of the Aid Committee will also furnish a report of their work for publication.

A Conference of the Mennonite Board of Guardians was held at Elkhart, Indiana, on Monday, November, 30th, to consider the interests of their work, and adopt a course of action for the coming year; also to make arrangements to meet the necessities of the extensive emigration expected next year. It is said that from one thousand to fifteen hundred families are preparing to come if they can obtain the means. Further information of the future work of the Board will probably be given in our next issue.

Russian News.—Bishop Harns sailed from Antwerp with a party of his people, on the Steamer "Nederland," on the 10th of November. The despatch did not state the number of his party, but altogether there were on board of the vessel three hundred emigrants.

Bro. Paul Tschetter with five families, numbering thirty-two souls, arrived at Elkhart on the 11th of November. They intend to remain here till spring. Their children and young people will attend English school during the winter.

We also have information of another party of about three hundred souls, which sailed from Hamburg on the Steamer "City of London," of the Iman Line and will arrive in New York City on Tuesday the 17th of November. Who they are and whither their destination the despatch does not state. Later reports state that some six or eight

families have gone to Pennsylvania, while the balance, about forty families, went to Kansas. This is the first of our brethren who have been able to get away from Poland. They had quite a stormy time on the ocean, but arrived in New York all safe and well.

One hundred and fifty also sailed from Hamburg on the Steamer "City of Montreal," and are expected to arrive on the 25th inst.

From Dakota we hear that those are mostly well satisfied, though they have many hardships to endure. The terrible accident of the burning of the three women, by the prairie fire, as given in another column, is indeed sad. We trust that the God of all grace may wisely so overrule all things that they may work together for good to all them that love him and are obedient to his divine commands.

Sixteen families have arrived recently in Canada, and will spend the winter in Waterloo county. Seven other families are also in Markham.

About thirty-five families of Russian Mennonites will land to-day (26th Nov.), in Philadelphia. Whether they are poor or have means, we are not informed, but they will undoubtedly remain in the East during the winter.

On the 23rd of November four hundred Russian Mennonites sailed from Antwerp, in the Steamer "Abbotsford," for Philadelphia.

The Close of the Year.—The last number of our paper for this year is again nearly ready for the eager eyes and ears of our many readers, and we feel sad that with so many efforts, so many trials, difficulties and perplexities, we have seemingly accomplished no more; yet a pleasant feeling of contentment pervades our mind with the thought that the work for the year is so nearly accomplished, and that we have had, and still have, the abiding testimony that the Lord has been with us and sustained us in all our varied duties; and the hope that he will sustain and bless us in the future as in the past, gives us courage and strength for the duties of the year to come. We have labored in this work for eleven years, and the Lord has blessed us beyond all our expectations. We have always felt that it was the work to which our Father had called us, and we have tried in our weakness to be faithful in that which he has given us to do. We have had many severe difficulties to contend with; we were met by scathing rebukes, reproach-

and slanders, violent prejudices, and in some instances by bitter opposition; yet the Lord has prospered our work and we have a thousand reasons to rejoice that we have been permitted to be a feeble instrument in his hand for the furtherance of his work. Hence, as long as we can recognize the hand of the Lord with us—as long as we can see and feel that we are engaged in his work, so long we shall not lay down the pen, nor cease to speak for the honor of his name, the vindication of his word and the spreading of his Gospel, and ask all our friends to help us.

The year that is closing has been one fraught with events of deep interest to every reflecting Christian mind, in church and state. In the religious, civil and political records of the world, events have transpired which are of the most solemn importance as affecting the progress of Christ's kingdom on earth, and the condition of his people in the world, and all pointing to the fulfillment of the time preceding the end.

Hence, dear reader, as the years pass on and we are ever hastening on, step by step, to our final lot, let us not forget to live so that when the end cometh, we may have a place in those blest abodes to which the Savior has gone to prepare a place for all those that love him. Let us watch and pray, that when the Master cometh he may find us watching.

We would herewith return our sincere thanks to our brethren and sisters, and to all our patrons for their kindness and love, for their generous support, their aid and assistance in the work, and we kindly ask you all to continue to aid and assist us, that we may labor together for the glory of God and the salvation of souls.

The Herald of Truth for 1875.—The Herald of Truth will be issued for the same price, on the same terms and in the same style as heretofore, advocating the same doctrines, devoted to the same ends, and teaching the same gospel truths as heretofore.

Ministers will be entitled to a copy of the paper by sending half the subscription price, that is, for fifty cents a year.

The poor who are really unable to pay and desire the paper, will not be excluded from the list. The poor shall have the gospel preached to them also, but we ought, in such cases, to have some creditable evidence of the circumstances of the recipients.

All Subscribers after the first of January will receive the paper free of postage. The

postage will have to be paid at the office from which the paper is sent, and while most publishers charge their patrons extra for the amounts of the postage, we propose to send the paper as before and charge nothing above the former subscription price.

We will also renew our offer to every person who gets four new subscribers, and sends the cash with the names, shall receive a fifth copy free for his trouble.

We will also try to issue next year several extra numbers, and would invite all our friends to send us, for that purpose, as many articles, suitable for our columns as they can.

We want to ask our friends also to be prompt in sending in the renewals of their subscription; and to make every effort to extend the circulation of the paper. We will try and do our part in making it valuable and interesting to all.

Conference Minutes.—The Conference Minutes for Indiana have also been delayed. They will be ready in a few days.

Postage on the Herald.—Our readers will bear in mind that they will need pay no postage on the Herald next year. You will receive your papers postage paid.

Our New Note Book.—As we have for sometime said nothing about our new Note Book, some have almost come to the conclusion that perhaps we have given it up. But we have been working along on it slowly and steadily, and shall push the work forward as rapidly as possible, and expect in the course of several months to have the book ready for delivery. So that we can then supply the many demands which are already presented for the book.

Our Almanac.—Our Family Almanac this year is the best, and we think the most interesting one we have yet published. It contains articles of deep interest to all. Sent for a copy. Price ten cents; 70 cents a dozen by mail, or \$5 per hundred by express.

A Correspondent writes us the following cheering words in reference to the Herald of Truth: "I am so well pleased with the paper that I wish to have the pleasure and benefit of a perusal of every copy hereafter. I have taken the INDEPENDENT and ADVANCE, and been acquainted with several other religious papers for some years, and it is now very refreshing to find one that does not sell its columns and its principles for a

few dollars, by way of advertising *Fashion Sheets* and *New Novels*. Although a member of the Presbyterian Church, I am a Mennonite in faith, as I understand them, and I have a great desire to know more of them."

The Wants of Our Brethren in the West.

Repeated reports have been received of the great want of many of our Russian brethren in the west; but especially from Yankton, Dakota, have letters been sent to the Mennonite Executive Aid Committee, in which the wants of the brethren, and a petition for help have been presented to the committee. Following this, H. K. Gottschall, of Souder's Station, Montgomery Co., (Gabriel Baer, of Mount Joy, and John Shenk, from near Lancaster City, Lancaster Co., Pa., members of the Aid Committee, accompanied by another brother, proceeded to Yankton to ascertain the facts, and if necessary render them assistance if possible. They found that the matter had not been misrepresented, and that there is a great want for provisions among our brethren. They also find that inasmuch as winter is at hand, and they have no labor to earn anything wherewith to buy bread, unless something is done for them they must suffer with hunger. The Committee has therefore made arrangements that the necessary provisions for the Winter shall be supplied. To carry out this plan they bought 1000 sacks of flour in Yankton, and a committee was appointed to distribute them to those who are really in need. In and about Yankton there are in all between 80 and 90 families which must be assisted to keep them from suffering. From a report of the brethren who visited these people we extract the following:

"We visited many of the brethren. They heartily rejoiced to see us. They manifested unto us all the love possible. We attended three of their meetings. Twice were the appointments made on our account. The greater number live in sod houses which they erected. We were in one of these houses, where services were held, and where we met an aged grandmother on her bed, who had been overtaken with a prairie fire. She was in such great misery, and so badly burned that it was heart-rending to see her. Near to her lay a nearly grown-up girl, who was also badly burned. Here was lamentation, misery and want. Such a house of mourning we have never before seen among our brethren.

At nearly every place we came to we were surrounded by the brethren, who solicited us to help them. They say the winter will soon set in; they can obtain no labor to earn anything, and have no bread for themselves and their children. They live very plainly, and appear to be well contented when they have bread and coffee. Their greatest solicitation is for bread. And notwithstanding

ing the difficulties which meet them in commencing a new settlement, and the sorrows and trials by which they are surrounded in their new life, we met none who wished to be again in Russia. They appear to be satisfied that they are living in a land where they have freedom of conscience. In outward forms they are somewhat different from us; but, so far as we can understand, their confession of faith harmonizes with ours. Pride was nowhere visible among them.

We met none among the Russian brethren who chewed tobacco or smoked. They say that through smoking great misfortunes have occurred; that extensive fires have originated thereby, and that all use of tobacco is unnecessary. — *Men. Friedensbote.*

A Trip to Michigan.

I left home on Thursday, November fifth, to visit the churches in Kent county, Michigan. I arrived at Hammond station on Friday, the 6th, and was received by Bro. A. Hirschberger, with whom I went home and remained with him all night. On Saturday afternoon a meeting was appointed at Caledonia meeting-house, where we had a pleasant meeting, and in the evening, I went home with Bro. Eymann where I visited Sister Wenger, who on account of bodily infirmities was unable to attend the services, and desiring to partake of the broken body and the shed blood of our Savior, it was administered to her the same evening.

The next day meeting had been appointed at the meeting-house, where a goodly number of persons were present, and the communion of Lord's Supper was administered, and we enjoyed a pleasant meeting. Services were conducted in both the English and German languages.

On Sunday afternoon Bro. Smerk took me to Bowne, in the vicinity where the brethren Speicher and Klein live, where a meeting had been appointed in the Mennonite house in that neighborhood, where a large and attentive audience was present. I remained all night with Friend George Long, of the Brethren church, with whom I have been acquainted these many years, and with whom the time passed pleasantly away.

On Monday a meeting had been appointed at the same place, where the brethren and sisters met to commemorate the death of our Lord and Savior Jesus Christ, where, also, two persons, who had come to knowledge of the truth as it is in Christ, were received into the church by baptism. In the afternoon I went to Bro. Steiner's in Caledonia, who, the next morning, brought me to Hammond Station, where I took the train and came home on Tuesday, and found my family all in the enjoyment of good health.

I desire to thank the brethren and sisters with whom I visited, and whom I met, for the kindness and love they manifested toward me while among them, and also feel

thankful to our heavenly Father for his kind protecting care over me, and trust that we may all have been encouraged in our duties, and that my dear brethren and sisters will try to be faithful in their duties to God and to the church, steadfast in the faith, and hold out to a happy end, through Jesus Christ our Redeemer. Your brother,
C. D. BEERY.

A Visit to Illinois.

On Tuesday, Nov. 12th, I again left home and after stopping at Elkhart, took the train west on Friday morning, and arrived at Chatsworth, Livingston co., Ill., in the afternoon, where I was met by Bro. Haun, who took me home with him, a distance of ten miles. Here I staid all night and on Saturday the 14th there was a meeting appointed at a school-house in the afternoon. After meeting I visited Bro. Hamilton, one of the ministers of this church and remained with him all night.

On Sunday the communion of the Lord's Supper was observed and a large number of people was assembled. Some of the brethren from the church in Grundy county were also present, and we had a pleasant meeting.

On Sunday evening we had another meeting at the same place, where a large and attentive audience was present. After meeting I went home and staid all night with Bro. Hartman.

On Monday I was brought by the brethren to Bro. Shelly's of the Grundy county church, and from there to Bro. Andrew Baehman who took me to Dwight the next morning at four o'clock, where I took the train, and arrived at home safe and well on Tuesday morning, and found my family all in the enjoyment of good health.

In Grundy county we had intended to have an appointment made for Monday evening, but on account of the heavy rain and the darkness of the night, it was omitted.

The church in Livingston county is not a very large one. It is under the care of the Brethren Hamilton and Hartman, and there seems to be an interest manifested in the church, which with proper care and earnest effort and prayer may prove beneficial to the salvation of many souls. We trust that the brethren and sisters there will be faithful, earnest and prayerful, seeking to promote their own spiritual good and the spiritual growth of those around them.

I feel thankful to God and the beloved brethren and sisters with whom I met, for their love and kindness, and trust our lives may be so ordered that in the great day we shall be permitted to meet where parting shall be no more.
C. D. BEERY.

Bronson, Mich.

Extract from a Private Letter.

I find what heretofore I believed, untrue, that in the common walks of life we find more obstacles and need more grace to

lead a truly Christian life, than under more sacred relations to God and man. That warning of the Master becomes more and more impressive, and has an increased awakening power in these days, "Watch and pray that ye enter not into temptation." I find that under the influence of cares and responsibilities not directly religious, we are in imminent danger of forgetting our dependence on God, though the attitude of the heart is one of honoring God, and the earnest desire is to be a faithful servant. We allow ourselves to be drawn into circumstances and under influences which for a time destroys our religious enjoyment. This state of mind is the best commentary on the words of Paul, "For that which I do I allow not, for what I would that I do I not, but what I hate that I do." Rom. 7:15.

Oh, I am glad that my salvation does not depend on my effort to lead a Christian life, for then could I never be saved. Faith in a blessed Redeemer comes to our relief, and instead of the cry "Who can deliver me from this death?" we can rejoice that Jesus can save to the uttermost. This, then, is the victory, that we do not allow sin to reign in us, but through faith in the merits of Christ we believe ourselves forgiven and restored to God's favor, and are found serving Him. How wonderful the grace of God! How simple and yet how mysterious the way of salvation! I love to think of these things. My faith is strengthened and my spirit renewed by contemplating God's love and goodness. It is only when we forget self and see our Savior that we have true enjoyment. The Lord helps us ever to lose sight of our strength, to hate self and to glory only in the Cross. For he that "humbleth himself shall be exalted, and he that exalteth himself shall be abased."

Letter from Hamburg.

[The following letter was written by Bishop Gerhard Wiebe, from Hamburg, to Bro. Jacob Y. Schantz, of Berlin, Ontario. Bish. Wiebe is a bishop of the Bergthal church in South Russia.]

HAMBURG, Oct. 24, 1874.

To JACOB Y. SCHANTZ:—Dear Friend, While here in Hamburg I take my pen in hand to ask you, with your counsel and assistance, to aid the twenty-three families which intend to spend the winter with you. I was present here at Hamburg when they exchanged their money, and there are some among them who will not be able, so to speak, to bring anything over with them; for this reason I earnestly request you to help them as far as you are able; as they have left their property the same as their brethren did last Spring, and God only knows how it will be with us. No doubt it will be the same with us, for we have no prospect of being able to sell, though we still hope to be able to sell our houses. If we will succeed in this, those brethren which now have nothing, may yet obtain

something. But perhaps you may be able to provide for these families through the winter, and in the Spring help them to proceed further. God will reward you in the great day in which the Savior shall say: "Whoever ye have done unto the least of one of these my brethren, ye have done it unto me." And so in conclusion, I beseech you to receive my imperfect letter in love, as I have written to you from a good motive. They too have requested me to give them a letter to you. I would also ask you to do the best you can for all those who will come next Spring. Please also answer this letter as soon as possible. Also send your address.

GERHARDT WIEBE,
Bishop of the Church at Bergthal, Russia.

I have heard from the brethren, especially from my brother Henry Wiebe. They are well satisfied, and I feel thankful, both to God and to you for it. Perhaps we will be able soon to pay back what we receive, which is our duty, and which we will also do. For my mind is filled with sorrow to see the members of my church go into a strange land with nothing. Oh, it is with us as it was with Israel when they journeyed from Egypt, they had scarcely any bread; if we do not receive assistance through kind friends, my people will despair, and like Israel in the wilderness, long for the flesh-pots of Egypt and sin the more. There may also be those of different minds; and some may not be what they ought to be, nor follow the teachings of the Lord; Please admonish them, and bear with them with patience, and do not reject all on account of the improper conduct of some. I hope, however, that they will walk circumpectly, and be obedient. Therefore I pray, as a weak servant of the Lord, do not reject our petition, as they are bone of our bone, and flesh of our flesh, and every one members one of another.

Two hundred werst from here, Bishop John Wiebe requested me to inquire of you whether his church could obtain any assistance, as this church, as far as I know, can not sell any of their property, and also want to emigrate with us next Spring. His church comprises about 500 families.

Dear Bro. Schantz, perhaps you may be able to obtain some aid for them; that is, for those who have enough only to pay the ocean fare. There are, however, many who cannot come even so far, but must depend upon the aid of the brethren to help them across the water. We cannot do otherwise, we must help one another, or our poor cannot come. Therefore I beg of you to extend to them also a helping hand. Please write to me about this as soon as you can, for they are indeed in very distressing circumstances. Do not be grieved because I thus write to you, for truly we cannot do otherwise. We must, besides our dependence upon God, call for help from kind friends.

In conclusion, I trust that these imperfect lines will find you and your family and church in the enjoyment of good health. Once more I ask you to answer soon. Re-

member us in your prayers that our heavenly Father may guide us safely in all our ways.

GERHARDT WIEBE,
Bishop of the church in Bergthal, Russia.
HAMBURG, Oct. 2nd, 1874.

A Terrible Calamity.

One of the families of the Russian emigrants, by the name of Charles Priheim, in Dakota Ter., has recently met with a sad misfortune. He had taken up a piece of land, and had already purchased some cattle, when a fire arose and swept over the prairie, which destroyed all the hay and provision that they had. But that was not the worst. As the man was not at home when the fire came upon them, his mother-in-law, an aged grandmother, went first to secure the cattle. Before she was aware of it she was surrounded by the fire, which soon caught her clothes and burned her in such a manner that she fell to the ground. When her daughter, the wife of Priheim, saw this she hurried to help her mother, but the flames also caught her. A daughter who was nearly grown went to help her mother and grandmother out of the flames, which she also accomplished, but not until she was burned very severely.

All three are very badly burned. The wife, after ten days of suffering, died. At last accounts the old grandmother was still in a very dangerous condition, and there is no hope of recovery for any but the daughter.

It is with the deepest sympathy for this greatly afflicted family, that we chronicle the above as it was briefly reported to us. A more terrible event could scarcely have befallen this family, which has but lately emigrated to this country. May God, the Comforter, be near to them, and give them strength to bear with patience this severe trial. — *Men. Friedensbote.*

From Tennessee.

In the latter part of October and beginning of November we were visited by some brethren from the north, preachers Samuel Yoder and John Hartzler, of Millin county, and C. Stoltzfus, of Union county, Pa. We had communion on the 4th of October, and every member was present, and participated at the Lord's table. After communion two ministers were ordained, being chosen by lot. There were five brethren in the lot, and the Lord chose Joseph Detweiler, and John B. Stoltzfus. The deacon John Stoltzfus, Sr., was also promoted in his office.

C. F. DETWEILER.

Knox Co., Tenn., Nov. 16th, 1874.

Religion a Warfare and a Work.

Religion is a service. It involves the double idea of love to God and love for man. "The true divine idea of religion is a life

begotten of grace in the depths of the human soul, subduing to Christ all the powers of the soul, and incarnating itself in a patient, steady, sturdy service." And hence our Savior has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It was in service such as this that Christ spent his days in this world. His motto was, "I must work the works of him that sent me while it is day; the night cometh in which no man can work." The same employment is to engage the hearts and hands of his disciples. Deeds, earnest deeds, for the glory of God and the good of man, are the only legitimate outgrowths of the renewed nature.

The man who supposes that religion means rest, in the sense of exemption from toil, has no conception of the nature of genuine religion. It is rest from the accusations of conscience, from the fear of wrath. It is rest in Christ as an all sufficient Savior, in God a gracious Father, rejoicing over the reclaimed prodigal, and in the assurance that the interests of the soul are forever secured. But it is work, constant, earnest, agonizing service. It is a battle that closes only with death—a race that has no end on this side of the grave—a warfare against sin a work for God. "Go, work in my vineyard," is the command addressed by our Lord to every one who has been rescued from ruin by his grace. And every Christian should regard himself as permitted to live in this world for no other purposes than to do good among men; and thus push forward the gracious designs of God respecting our race.

For the consummation of these purposes of mercy, Christianity invokes the agency of every disciple of Christ. And while we should keep in view that great truth, that the efficient cause of all our success is divine, we must ever remember that human instrumentality, according to the divine plan, is essential to securing these ends. This blending of the divine and human is a central thought in the plan of salvation. It is not through an angelical, but a human ministry that the word of salvation is to be borne to men, and yet, that word, thus conveyed, is powerless for good unless God infuses into it a convincing and saving power. It is not by introducing an innumerable company of angels into our world, but by employing redeemed men and women, that God proposes to establish and extend his kingdom, and yet, these tools of the discipleship accomplish nothing unless the increase comes from God. And hence the Scriptures constantly teach us, that while God works in us to will and to do, he also works through us, directing our toils, crowning our efforts with his blessing, and thus securing the enlargement of his kingdom. We are workers together with God. How important that we be up and doing! Calls for labor are borne to us upon the winds. Our duty is to heed them. May we have grace to do our work with fidelity. — *Presbyterian.*

Children's Department.

Jesus the Sinner's Friend.

Jesus loves the little children;
Once he took them on his knee,
Gently put his arms around them,
Saying, "Let them come unto me."

He would have them love each other,
And be truthful, meek, and mild,
And do what their parents bid them,
As he did when once a child.

Walking in the Counsel of the Ungodly.

Dear Children, In the last number of the Herald a brother advises you not to keep company with the wicked; and in reading it over, I was so pleased with his advice, that I thought I would write a little more about it.

Everybody loves to enjoy life, and to be blest with health, and all other good things; yet there are many who are not willing to live in the way which God, in his holy word, says we should, so that he will give us his best blessings.

It is true, God lets it rain, and makes the sun to shine on the wicked as well as the good, and gives them many other good blessings; but he gives to those who love and obey him, greater and better blessings, and makes their enjoyments in this life sweeter and pleasanter than those of the wicked. He promises many good things to those who turn away from wickedness, and keep his commandments, which he never gives to the wicked.

If we wish to be the friends and the children of God, and to enjoy his best blessings, we must be very careful what kind of company we keep; for we are so easily led into bad habits, that if we go in company with bad people, who tell lies, steal, say bad words, curse, swear, quarrel and fight, and do many other bad things, we will be apt to let them persuade us to do the same things, and break God's holy commandments, and thereby lose all his best blessings.

David tells us, in the first Psalm, how good it will be with those who will not go with wicked, ungodly people. He says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." When we do what bad people want us to do—lie and steal, and break the Sabbath, and so on—we walk in their counsel. When we go in the company of the wicked, and take part with them in all kinds of wickedness, then we stand in the way of sinners; and when we laugh at those who love God, make sport of them and abuse them, and try to do that which is right and good, then we sit in the seat of the scornful.

Now all these things are very displeasing to God; and those who do them *not*, are blessed; God will love them, and it will always be well with them, and they will be happy

while they live. But David says, "The ungodly are not so: but are like the chaff which the wind driveth away." "Therefore," he says, "the ungodly shall not stand in the day of judgment." By this he means that when that great day comes, in which God will gather all the people together, to reward them for what they have done in the world, he will send the ungodly away into everlasting punishment.

My dear young readers, I hope none of you will walk in the counsel of the ungodly; and when wicked persons entice you, do not consent. That is, when bad boys, and bad girls try to coax you to go with them to do something bad, tell them it is wrong, and God will be displeased with you if you do it; and say to them, *I will not do it.*

Dear Children, Let your delight be in the Law (Bible) of the Lord, and in his law to meditate (think about it) day and night. This is the only thing that will make you real happy in this world and in the world to come.

I have not written much for some time, but I still love you, and expect hereafter to write oftener. Let us be friends, and let us do as Jesus tells us—love one another, so that all may know that we are his disciples. John 13th chapter, 35th verse.

BROTHER HENRY.

My Travels.

Our little readers perhaps would like to know every month where we are, so I will try in each Herald to give them a short sketch of our travels. At the time of writing this (November the 19th) we are in Fayette Co., Pa., and by the time the Herald reaches its readers, we shall be in Cambria or Somerset Co., Pa. I enjoy myself well with the little folks, and hope the few words which I am permitted, to speak to each one, will not be forgotten.

May God give us health, and speed us on our way, that we may have the privilege yet to see and speak to hundreds about *Jesus and his love*, and the beautiful things above, and the happiness of God's obedient children. Will the children and young friends pray for

BROTHER HENRY?

The Old Year.

When a year is nearly at its close, we call it the "Old Year;" and when the old year has closed, and another one begins, we call it the "New Year." The first day of the year is called "New Year's day."

We are now in the last month of the old year, and nearly in the time in which it is supposed Jesus was born (Christmas). This is the day on which many give and receive presents.

Let us who are spared, think also of our poor neighbors, who have not much, and if possible bring the poor widow or the children something to make them glad; and if God has blessed us with plenty, let us thank

him for his goodness, and be careful not to eat and drink as many do, until we feel sick and miserable, and so abuse the good gifts which God has given us. This would be sinful.

The passing away of the old year brings to our minds some of our dear friends who all passed away since this year began. I remember well, a dear brother, by whose bedside I stood day and night, doing what I could to make him comfortable. I remember his earnest prayers, for God to forgive all his sins, and for Jesus to be with him, and prepare him for his heavenly kingdom; I remember his words, when he said, "I am going home to Jesus," and when he put his arms around my neck and kissed me for the last time. He had just a few weeks before come to us from a far away land, across the wide ocean, to seek him a home in our land of liberty; but he is now gone to a better country, and has found a home where there will be no sickness nor sorrow.

So, many of you my young readers, will think of some dear one, who is with you no more; and when you think of them, your eyes will become dim with tears. If we can think of our friends as having gone home to Jesus, let us pray earnestly to God, that he may prepare us to meet them where we may always be happy. Let us also think that perhaps this will be the last year of our lives in this world; and let us try to be the true followers of Jesus, and not be ashamed to forsake every thing which he in his holy word forbids. He says of those who are ashamed of him and his words, that he will also be ashamed of them when he comes in the clouds with the holy angels.

The old year is passing away,
The new one will soon be here—
O let us be earnest to watch and pray,
And to walk before God in fear.

Let us labor while it is day,
Let us keep our garments white;
So that when our years are all passed away,
We may dwell with Jesus in light.

BROTHER HENRY.

Read the Word of God.

Dear little readers of the Herald, for your instruction I will try to write a few lines. We have all read of Timothy, to whom Paul among other things said: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This is also reasonable and just and God would have us to read the Holy Scriptures, and like the youthful Timothy it may lead us unto Salvation, and it not only may but most certainly will if we diligently read and obediently follow its beautiful teachings. It is indeed sad to see how little knowledge of the Scriptures we find among the great number of our youth, and how little earnestness is manifested in gaining a knowledge of the blessed word of God.

Miscellany.

Winter.

The winter is upon us—stern and cold,
Its chainless blasts sweep through the naked glades
Where late the foliage tipped with hues of gold,
And purple, and the intermingled shades
Of red, that gave to Autumn's closing hours,
Their parting tear o'er the decaying flowers.

Around the evening fireside we throng,
With smiling Plenty at our social board,
And pass unimproving the hours along,
With all that books and converse sweet afford;
How should we then recount these blessings given,
Since all our blessings are the gifts of Heaven?

The Hour of Need.

"In the first year of my marriage," relates a pious German, "I had one day not a farthing in the house, when my wife came and asked me for a thaler to pay the weaver, who was to bring her some cloth home in the evening. The weaver was poor, there was not a person in the village of whom we could borrow money, and my wife, unaccustomed to such embarrassments, burst into tears and sobs. I tried to comfort her, by telling her that our heavenly Father knew what we needed, and that perhaps the bad weather might prevent the weaver from coming that day. I commended the matter to the Lord, for I saw no means of human help. In the evening I heard with grief the sound of the house-bell. My wife hastily entered the room, and said, 'the weaver is here.' I was going to sit down at the table, and was just taking down a book from the shelf above me, when at the very moment a piece of money rolled out of it, and fell rattling on the table. My wife and I stood motionless; we felt distinctly the presence of God, who so exactly knew what we needed, and bestowed it upon us at the very moment when we required it.

Some time after, I remembered that about three months before, when I was carrying this book, with several others, from the bookseller's shop in Stuttgart to my house, I met my brother-in-law on the way, who owed me a thaler; and as both my hands were holding the books, I asked him to put it inside of the uppermost book. So the thaler's falling out was quite natural. But that it should have been put in the book to help me in my hour of need, and did not fall out before, was a

providential incident, the remembrance of which has cheered my wife and myself in many times of trial."

For the Herald of Truth.

A Mother's Love.

Earth has some sacred spots where we feel as if we should tread with holy reverence—where common words of pleasure, or words which are spoken in common meetings, are not at all fitting; places where the hands of parting friends have lingered in each other—where 'twas "sad indeed to sever," and where vows have been made, prayers offered and tears of parting shed. How the thoughts hover around such places, and travel back to visit them!

But of all the spots on the green earth there is none so sacred, none so greatly remembered as that, where rest, waiting the resurrection—the coming of the Savior with his host of angels to "take home his jewels"—those with whom we once associated, loved and cherished—friends for whom we felt like sacrificing almost anything were it needful to promote their welfare. Hence, in all ages the civilized portion of mankind have chosen certain places for the burial of their dead, and around and in those places they have "loved to wander at eventide to meditate and weep."

If, however, among all the burial places of the dead there is one spot more sacred than all the rest it is a *mother's grave*. There lies the mother of our infancy: she whose heart was a stranger to every other feeling but love, and who would spare no pains to make our youthful as well as our latter days what we would have wished them to be—"happy ones." Could we but realize what a great blessing it is to us when the lives of our parents are spared until we have reached that period when we can show our gratitude for the care which they bestowed on us, many of us would lead far more obliging and obedient lives than we do.

We return to the hours of our mother's sojourning with us, and once more we seem to behold her familiar form and smiling face; once more we seem to hear her friendly voice as of old. But alas! we only seem to see her—only seem to hear her voice again. Then comes the memory of the dark days; the

Now then, my little friends who read this, I would admonish you who have opportunities to read the Bible and other good books, not to neglect so great advantages, because if this is neglected, much indeed is neglected. Also try to understand what you read, and follow everything good that it contains. Observe Jesus says: "If a man love me, he will keep my words." Good children who love their parents, are also obedient to them, and will not do any thing that will displease them or make them sad. So also will our love for Jesus make us read his word diligently so that we may know what he would have us do, and we will then try and not do that which will displease him, or which he has forbidden us to do, in his holy word.

Therefore, my dear children, do not neglect to read the word of God, for you will find a great many things in it which will be of great benefit to you, and may lead to your salvation. It will teach you to love Jesus, who is the children's best friend, for he says in his word "Suffer the little children to come unto me, and forbid them not." Whoever comes to Jesus will be happy in this life, and will have eternal joys in the world to come.

Christ and the Children.

Little children! how he loved them!
Passing all the grown folks by,
Just to raise the little children,
On His breast to let them lie!
Do you think you would have loved Him,
Would have tried to win His smile?
Jesus' arm to-day will take you,
Hold you all the life-long while.
Let them "come," that means to love Him
And to do His bidding sweet;
He has many little errands,
Fitted well for little feet,
Sometimes what he says is harder;
"Let the restless feet be still;
If the little heart is patient,
This is doing Jesus' will."
"He it is," He says, "who loves me,
That will My commandments do."
There are many He has left us
That are plain enough for you.

A Question for Sunday School Scholars.

Why were those men who came to worship Jesus, called *wise men*?

A Brother.

An answer is desired.

FOOD FOR THE LAMBS.

Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Be thou in the fear of the Lord all the day long.

days when we would not let her go. Then, as

"Pale and wan she grew, and weakly,
Bearing all her pains so meekly,
That to us she grew still dearer,
As the trial hour grew nearer."

our hearts made sad; but, at last, when the parting words were spoken, and "pale hands folded meekly" over a bosom that should now know suffering no more, our souls uttered the cry to the kind Father who reigns in heaven and who doeth all things well: "Thy will be done," and she was laid away in a quiet nook to sleep until all the ransomed, with her, shall join in the "Song of the Lamb" in that kingdom where "storms do never come and pleasures never die." No more the heat and turmoil of this existence shall disturb her quiet pulses.

II. A. MUMAW.

The Bible Testimony.

Who hath woe? Who hath sorrow?
Who hath contentions? Who
hath wounds without a cause?
Who hath redness of eyes?
They that tarry long at the
wine! They that go to
seek mixed wine! Look
not thou upon the
wine when it is red,
when it giveth its
color in the
CUP;
when it
moveth itself
aright.
AT
the last
it biteth like a
serpent, and stingeth like an adder.

The Grasshoppers.

WHAT THE STATE ENTOMOLOGIST OF MISSOURI SAYS ABOUT THEM.

Professor Charles V. Riley, State Entomologist, in conversation with a *Globe* reporter the other day, expressed his views in regard to the invasion of the Western country by the locusts, which have already caused so much disaster and suffering.

He said: "There is a deal of alarm expressed about these locusts; a fear that they will come to this part of the country. I wish to allay that fear. I do not think there is any reason to believe that they will get any nearer than they have. Within the last sixty years they have not extended beyond a certain tier of counties in Missouri."

The reporter asked the man of science how he explained the cause of these invasions. He said, briefly: "These insects are natives of the canons of the Rocky Mount-

ains. They breed by nature there at a great altitude. Every few years in their native habitat they become so prodigiously multiplied that by the time they acquire their wings they are forced from there by necessity. They have cleaned off every green thing where they hatch, and they are forced by hunger to take flight, and they swarm on the plains below in large numbers. In the course of a year they are not capable of extending beyond a certain limit, and that point I have indicated to you."

Another point: When they get to the plains of the East the greater density, the humidity of the atmosphere does not suit them. The change is such that instead of multiplying in geometrical ratio, as some insects do, they become sickly. The first generation hatch their eggs deposited in this low country and die, many of them before they can do much injury. They are seldom fertile, and become infertile, so that there is no second generation. I intend to go fully into the subject in my next annual report, and I am answering letters continually. The main point is to assure the people of Missouri that there is no danger beyond the western tier of counties. A great deal can be done to guard against the injury next year. I will explain what can be done next fall to prevent such a visitation. In Minnesota the injury by grasshoppers was caused by the progeny of those that came last fall, and that might have been prevented by proper efforts. I will suggest the means to be adopted."

In reply to further inquiries, Professor Riley said that the insect is properly termed the locust, and is the same creature that is mentioned in the New Testament Scripture; as it means of doing away with the locusts' eggs, he suggested deep ploughing and irrigation of the land. They never lay their eggs in moist lands, and soon rot where there is moisture.—*St. Louis Globe.*

Benevolence of the Deity.

If we consider that the inexhaustible bounty of the Creator, and the numerous pleasures we enjoy, are bestowed upon a guilty race of men, the benevolence of the Deity will appear in a still more striking point of view. Man has dared to rebel against his Maker; he is a depraved and ungrateful creature. The great majority of our race have banished God from their thoughts, trampled upon his laws, neglected to contemplate his works, refused to pay him that tribute of reverence and adoration which his perfections demand, have been ungrateful for his favors, have blasphemed his name, and have transferred to "four-footed beasts and creeping things," that homage which is due to him alone. It has been the chief part of their

employment, in all ages, to counteract the effects of his beneficence, by inflicting injustice, oppression, and torture upon each other, by maiming the human frame, burning cities and villages, turning fruitful fields into a wilderness, and, by every other act of violence, carrying death and destruction through the world. And if water, air, and the light of Heaven, had been placed within the limits of their control, it is more than probable, that whole nations would have been deprived of these elements, so essential to human existence. Yet, notwithstanding the prevalence of such depraved dispositions, the streams of Divine benevolence towards our apostate race have never yet been interrupted. The earth has never stopped in its career, and thrown nature into a scene of confusion; the light of heaven has never ceased to illumine the world; the springs of water have never been dried up, nor has the fertile soil ceased to enrich the plains with golden harvests. God "hath not left himself without a witness" to his beneficence, in any age, in that he hath unceasingly bestowed on the inhabitants of the world "rain from heaven, and fruitful seasons, filling their heart with food and gladness." This is one of the characters of Deity, which forms the most perfect contrast to the selfish and revengeful dispositions of man, which as far transcends human benevolence, as the heavens in extent surpass the earth—a character calculated to excite our highest love and admiration, and which we are called upon, in the sacred oracles, to imitate and revere: "Be ye merciful, as your Father who is in heaven is merciful; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Means of Preserving Health.

Our bodies are constituted in harmony with certain laws, and every person should learn these in order to regulate his actions and the performance of his duties, so that health may be unimpaired, and the power of enjoyment, activity, and usefulness continue while life lasts.

In order to strengthen the bones and muscles they should be used in some useful vocation, or called into

action by some social play or active sport. All admit that food is necessary to sustain life; and unless it be of a proper quality, taken in proper quantities, and at proper times, the functions of the digestive organs will be deranged and disease produced.

Pure air is essential to the full enjoyment of health. The impure air of unventilated rooms may be breathed, and the effect be so gradual as not to arrest attention; yet it is a violation of the physical laws, and, sooner or later, we pay the penalty in disease and suffering. The body also requires sleep; and if it is not taken at the right time, or with regularity, we do not feel full refreshment from "tired nature's sweet restorer." The brain, like other organs of the body, should be called into action at proper times.

A Year of Plenty.—The indications are, that, taking the crops of the world together, the present one may justly be called a year of plenty. There is an exceptionally large and fine crop in Southern Europe. Counting in California and Oregon, the wheat crop of this country, notwithstanding the ravage by grasshoppers, will be the largest ever gathered, and of excellent quality. O, how our hearts should swell with gratitude to God for his care for us! Yet there are those who murmur, notwithstanding all the blessings he bestows.

A Year without Rain.—The collector of customs at El Paso, Texas, in a letter to the Chief of the Bureau of Statistics, dated August 17th, says: "We have not had a drop of rain in this vicinity for 365 days. Every thing is scorching hot and burning up. Many of the cattle have died of starvation."

Quaker attire was once the universal costume of sober citizens of the middle class in England. All have departed from that fashion now but the Quakers, Mennonites, Dunkers, and a few others, and they have never changed, but kept on in the old way.

Russian Relief.

Anna C. Brenneman.....	10.00.
D. F. Yoder, from church at Allensville, Missin, Pa. (gift).....	40.00.
Abm. Metz.....	13.35.
Henry Esch.....	3.00.
Daniel Ohrendorf.....	10.00.
Christian Metzler.....	1.00.

Married.

Nov. 11th, in Wayne Co., Ohio, by J. K. Yoder, DAVID SMOKER to LYDIA TROYER.

Nov. 24th, in Wayne Co., Ohio, by J. K. Yoder, JACOB BEACHY to FANNY FERNWALD.

Nov. 19th, in Franklin Co., Pa., by Bishop Michael Worst, Bro. SAMUEL BURKHOLDER, of Cumberland Co., Pa., to Sister MARY LEADMAN, of Franklin Co., Pa.

Nov. 19th, by ——— Huber, SAMUEL WORST to LEAH RIFE, both of Franklin Co., Pa.

Oct. 25th, in Jasper Co., Mo., at the residence of Jacob Brenneman, the bride's father, by Isaac Fountain, Esq., JOSEPH GOOP, of Page Co., Iowa, to ANNA BRENNEMAN.

Nov. 10th, in Lancaster Co., Pa., by Dr. S. Lienbach, SAMUEL L. WEAVER, of East Earl, to REBECCA H. MOHLER, of Ephrata.

On the same day, in Lancaster Co., Pa., by Darius W. Gerhard, DANIEL K. DENLINGER, of East Lampeter, to HETTY M. HERSHEY, of Leacock.

On the same day, in Lancaster Co., Pa., by W. T. Gerhard, ISAAC NOLT, of West Earl, to MARY ANN SYNDER, of Warwick.

On the same day, in Lancaster Co., Pa., by Darius W. Gerhard, BENJAMIN H. MYERS, of Upper Leacock, to JOANNA SHAEFFER, of West Earl.

Nov. 11th, in Lancaster Co., Pa., by W. T. Gerhard, CYRUS SCHAEFFER, of West Earl, to SUSANNA S. SHAEFFER, of Ephrata.

Died.

Oct. 19th, in Crawford county, Ill., ANNA D., only son of Elias S., and Anna FINE, aged two years, 9 months and 9 days.

"Rest, Amos, rest,
Your sorrows are all o'er;
You have joined the happy band
With the little ones so blest.

Rest, Amos, rest,
You have no more pain or sorrow;
You've found the heavenly Canaan,
To feast on heavenly manna."

Oct. 19th, in Logan Co., Ohio, of typhoid fever and palsy, MARTHA, wife of JOHN BURKHART, aged 67 years, 10 months and 24 days. She was interred the 20th, where appropriate remarks were made by John P. King, in German, from Job. 14: and in English by David Frantz.

Oct. 22nd, in Champaign county, Ohio, of croup, JACOB, son of ABRAHAM and MARTHA KURTZ. Funeral services by Moses Stutzman and John P. King, from the 30th Psalm.

Oct. 4th, in ———, Ont., SAMUEL T. MOYER, aged 76 years, 2 months and 13 days. Funeral sermon by Bro. Abraham Hunsberger, from the words: "O Death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 55.

Nov. 9th, in Elkhart, Indiana, MATILDA SHAW, wife of James Shaw, aged 53 years, 8 months and 6 days. Services by J. F. Funk.

Oct. 19th, in Stark county, Ind., Sister MAGDALENA HARSBERGER, wife of ABRAHAM HARSBERGER, aged 35 years, 5 months and 2 days. She leaves a husband, and 6 children to mourn their loss. Services by David Hertzler and Seth Troyer, from John 5: 24.

Letters Received.

J D Hershey 2, Jos Thomas, Noah Ressor, J B Foreman, J B Metzler, John Fast, C B Amstutz, B Legron, Isaac Steen.

MONEY LETTERS.

A—Jacob S. Augspurger, Jacob K. Andrews, Henry Ayle, Joseph Augspurger, John U. Amstutz, Jacob S. Augspurger, John Ashleman.

B—Jos J. Borntrager, John B. Bechtel, Samuel K. Bare, Joseph Byers, Jonas H. Buckwalter, Alois Baier, David H. Byers, Jacob N. Brubacher, Christian Brenneman, A. W. Blanch, Godfrey Brandley, John Burck, H. B. Burkholder, N. J. Bechtel, Tobias Bowman, John Bechtel, Jacob Buckwalter, George Byler, Noah Brillhart, Henry Baehr, Andrew Bachman, Henry Bally, Jacob N. Brubacher, P. W. Becker, Henry W. Bean, Jacob N. Brenneman, Henry Brubaker, Joseph Brubaker, Daniel Brubaker, Aaron Brubaker, Henry G. Bowman.

C—James Culbertson, James Coyle, David Culp.

D—J H. Deek & Co., D. H. Dershine, Jacob Dester, John G. Detweiler.

E—Jacob Eberhart, Henry Eymann, (Allm) Christian Eismann, Jacob Eberhart, Rudolph Eyer.

F—A. J. Fritz, F. B. Forrey, John Fast, J. J. Freyberger, John Foell, T. D. Fepton.

G—Peter Good, Jacob Gehman, Mary Gehman, W. H. Gettig, Joseph U. Gerber, David Groe, Elias Gnegy, John Gunder, Dr. Henry G. Groff, Rev. Jacob Good, N. B. Grubb, J. S. Good.

H—J. B. Hoffer, Abraham Hartzler, Daniel Holmes, H. Heatswale, Jos. Heatswale, D. F. Herring, John Hirstein, Joseph Hieser, A. Hunsicker, Benjamin Hertzler, David Hirsch, J. B. Hunsberger, Rachel Hooly, J. A. Hartzler, Fred Hunsbalter, Henry Hombberger, Barbara Hilly, Joseph Hoffstetter, B. Hershberger, Hoffman & Gottshalk.

I—J. C. Imhoff, Peter Jansen.

K—S. B. Kenaga, John Kennel, Jonathan Kolb, B. W. Kindig, Martin Kapp, John R. King, Christian T. Kennel, Joseph Kornhaus, John Kauffman, Christian Klopstein, Jacob Kinsinger, J. P. Klopstein, Wm. H. Keasey, David B. Keports, D. H. King, Joseph K. Kennel, R. N. Kratz.

L—John Lapp, Jacob Lehe, Jacob Leuther, man, J. Lintner, John E. Landis, Sebastian Lipe Peter Landis.

M—Mary Metzler, Isaac H. Moyer, Jeremiah Miller, S. C. Mellinger, Peter J. Miller, S. B. Minch, Abraham Miller, Dilman H. Moyer, Abm. Metz, Benj. H. Metzler, B. F. Miller, Christian Mueller, Jacob Musser, E. Mumaw, Christian E. Miller, Henry Musselman, J. D. Myers, Christian Metzler.

N—Christian Neunschwand, J. F. Nafziger, Jacob Neuwimmer, Daniel Neunschwander, Jacob Neunschwand.

O—Daniel Ohrendorf.

P—D. H. Patchen.

R—Mary A. Rupp, W. B. Rittenhouse, H. Roese, Frank A. Rose, Jonathan Riehl, M. F. Rittenhouse, J. Richer, Jacob Ringenberg, James Reed, Barbara Rupp, Joseph Rupp, Henry Rohr, Lydia Riehart, J. Rich, Jacob Riser.

S—Joseph Schlegel, Levi Stover, Nicholas Smith, Daniel R. Stauffer, John Strehel, Christian Schantz, Christian Shneck, David Sharrer, Isaac Stahly, Stephen Stahly, Peter Schrock Jr., John Schupp, P. M., Andrew Snook, Moab H. Showalter, John P. Schmitt.

U—Christian Ulrich, Amelia Unicker.

W—Anthony Wisler, Jos Weber, Samuel Wick, John Weaver, John Wenger Wm. Wiler Martin Wisler, Christian Wyse.

Y—Thos. D. Yoder, C. K. Yoder, A. M. Yoder, Jos Yoder.

Z—Benjamin Zook, S. K. Zook.

